BX
6431
C6
Pub.

# INDEX TO VOL. V.

# Christian Science Sentinel

## SEPT., 1902—AUG., 1903.


**A**

About suspending rules, 56.
Absolute, The, 655.
Absoluteness of Science, The, 22.
Abundance, 171.
Accepted thanksgiving, 200.
Activity of love, The, 200.
Adams, G. S., 90.
Advancing thought, 230.
Advocates a change, 397.
After-Easter lesson, An, 591.
Aftermath, An, 716.
Against paternalism, 277.
Age of tolerance, An, 429.
Alameda, Cal., Advance in, 267.
Albany, N. Y., A new chapel in, 247.
Alhambra, Cal., Progress in, 42.
Allen, Lavilla E., 543.
Alpena, Mich., Progress in, 827.
Amendments to By-laws, 556.
American hemp industry, The, 426.
American school in Porto Rico, The, 149.
"Am I my brother's keeper?" 399.
Angels, 795.
Anglican liberalism, 781.
Ann Arbor, Mich., Church opening in, 187.
Annual Meeting, The, 711.
Some helpful lessons from, 795.
Answer, The soft, 809.
to a clerical critic, In, 356.
to a criticism, In, 100, 212.
to criticism, In, 424.
Anticipated troubles, 136.
Appeal for fair judgment, An, 9.
for justice, An, 149.
of Christian healing, The, 588.
to Cæsar, An, 494.
Applied Christianity, 474.
Appreciation, 763.
of the concordance, 765, 782.
of Der Herold, 507.
Approved, 22.
Arch enemy, discouragement, The, 106
Artificial fuel, A new, 20.
"As a grain of mustard seed," 216.
As a man thinketh, 606.
"As he thinketh," 541.
As to legislation, 360.
As to matter, 798.
Asheville, N. C., From, 108.
Atchison, Kan., The church in, 28.
Aurora, Ill., Union of churches in, 294.
Austin, Tex., Proposed church in, 124.
Union of churches in, 151.
Australia, A letter from, 231.
The work in, 767.
Availability of truth, The, 26.
Avery, Edward C., 448.
Awake! Awake, 638.
Awakening, The, 511.

**B**

Bad habits, 762.
Baker, Ida L., 746.
Balance your account, 128.
Bank of love, The, 746.
Barre, Vt., A word from, 215.
Basis of healing, The, 374.
Battle of San Jacinto," "The, 511.
Bearing false witness, 169.
Beatitude of poetry, The, 181.
Beauty of right expression, The, 56.
Beck, Herbert W., 543.
Beck, Zebuline H., 346.
Believing then understanding, 746.
Bell, M. Bettie, 171.
Beloit, Wis., Union of first and second churches in, 76.
Berlin, Germany, A word from, 432.
Best, Beatrix L., 106.
Better part, The, 180.
Beware of false prophets, 148.
"Be ye faithful," 8.
Bible and medicine, The, 67.
Binghamton, N. Y., Union in, 151.
Blanchard, Lucy D., 313.
Bliss, Annie Marie, 639.
Blome, Arnold, 123.
Blundell, A. F., 728, 795.
Board of Lectureship, The, 750, 765.
Body of man, The, 631.
Booth, W. W., 567.
Bradley, Gertrude M., 606.
Braun, John F., 363.
Brief account, A, 361.
Brief statement, A, 719.
Bringing forth fruit with patience, 744.
Brotherhood of man, The, 591, 652.
Brownell, Kathryn Folk, 730.
Burdens, 425.
Business man's letter, A, 330.
man's needs, The, 344.
Buskirk, Clarence A., 777, 823.
Butler, Edward C., 154.
By-law and amendments, A, 264.
By their fruits, 133.

**C**

Caldercruix, Scotland, Opening of reading room in, 268.
Camden, Me., Growth in, 92.
Campbell, William S., 250.
"Canst thou not minister to a mind diseased?" 745.
Canyon City, Tex., Activity in, 327.
Capitalization, 72.
Card, 620.
Cards in the German periodicals, 507.
Careful use of words, The, 265.
Cause of lightning, The, 85.
Cedars of Lebanon, The, 99.
Celestial distances, 378.
Chadwick, Clarence W., 653.
Challenge of error, The, 527.
Challenge of thought, The, 280.
Chalmers, Agnes F., 382, 664.
Champaign, Ill., New quarters at, 400.
Change of opinion, A, 26.
Character and conduct, 136.
Charity, 133.
Charleston, S. C., New quarters in, 187.
Charleston, W. Va., A word from, 432.
Chicago, Fifth church in, 432.
The growth in, 294.
Child of God, A, 463.
Child's vocabulary, A, 23.
Children of disobedience, The, 622.
Chinese Statesman on America, A, 36.
Christian citizenship, 120.
Christian Science and miracle cures, 69.
and prayer, 179.
and out, Suffering—in, 250.
and surgery, 632.
and the Bible, 492.
Beginners in, 180.
Being ready for, 362.
bill killed, 355.
But one, 163.
Children in, 139.
Children's comprehension of, 74.
fruits, 90.
heals, How, 455.
Hourly benefits of, 6.
in business, 478,
in Manchester, England, 702.
in Mexico, 524.
in the ascending scale, 511.
is not, What, 392.
literature, The integrity of, 791.
Mistaken criticism of, 810.
misunderstood, 585.
My prayer in, 681.
not Gnosticism, 599.
not Pantheism, 211.
Christian Science—continued.
not Pharisaism, 229.
not superstition, 53.
reply, A, 537.
saves the Bible, 391.
The adequacy of, 778.
The boy in, 106.
The demands of, 615.
The doctrine of, 487.
The efficacy of, 357.
Genius and teaching of, 309.
The higher ministry of, 276.
The law of, 57.
The message of, 681.
The purpose and end of, 456.
The real work of, 825.
The reasonableness of, 441.
Victory, A, 446.
vs. materialism, 393.
What is, 631.
Women and, 671.
Christian Scientist, The true, 149.
Christian Scientists are satisfied with the Bible, 195.
toward physicians, The attitude of 615.
won, 446.
Christian warfare," "The, 58.
Christianity defined, 553.
Chrysostum's courage, 12.
Church finance, 526.
Church manual, The revised, 796.
Church needs and supply, 542.
Church universal, The, 541.
Cincinnati, O., Distribution of literature in, 327.
Cincinnati, O., Union in, 384.
Circumstances, 380.
Clark, Francis S., 76.
Class legislation defeated, 508.
vetoed, 572.
Clergyman to a clergyman, A, 347.
Clerical misapprehension, 376.
Coal mines and mining, 68.
Cobb, Silas, 314, 808.
Cochran, A. P., 26.
Colorado Springs, Progress in, 10.
Commendatory criticism, 5.
Common sense, 282.
Communion, 684.
and annual meeting, The, 695.
in the Mother Church, 493, 663.
lesson sermon, 663.
week, 700.
Compassion, 727.
Concerning testimonies, 622.
Concord, N. H., An encouraging report from, 348.
From, 294.
The laying of the cornerstone in, 743.
Concord's semi-centennial, 812.
Concordance, The, 809.
Concordance to Science and Health, A complete, 684.
Condemnation, 782.
Confident though censured, 298.
Confusions of human opinion, The, 557.
Conquest of self, 170.
Conscience not the ultimate, 296.
Conservation of the moments, 5.
Consistency, 259.
Contagion of health, The, 211.
Convincing experience, A, 75.
Copyright, Renewal of, 296, 312, 326, 350.
Cork forests of Spain, The great, 5.
Correction, A, 40, 73, 475, 605, 799.
Cotuit, Mass., Opening services at, 59.
Council Grove, Kan., The work in, 624.
Counsel by the way, 462.
Current counterfeits, 575.
Curry, Emmeline L., 170, 745.
Czar orders reforms, The, 457.
Czar's decree, The, 460.


Digitized by Google

D

Daggett, Helen D., 91.
Mary A., 218.
Davenport, Ia., Progress in, 687.
Davis, May, 346.
Dawn of peace, The, 621.
Day breaks, The, 508.
Dayton, O., Opening services at, 41.
Union of First and Second Churches in, 124.
Dead past, The, 460.
Decision vs. indecision, 664.
Declaration of rights, A, 599.
Declaring the truth, 339.
Definition and demonstration, 444.
De Funiak Springs, Fla., Progress in, 187.
Delay of duty, The, 412.
Demonstrable truth, A, 328.
Demonstration, 346.
Denial of matter, The, 727.
Dennison, George Ambrose, 795.
Des Moines, Ia., Laying of corner-stone in, 827.
Destructive impulse, The, 701.
Disabling riches, 604.
Distinction with a difference, A, 392, 617.
Distribution of literature, 414.
Divine law, 149.
"Divine love always has met," etc., 461.
Dodge, Anne, 91, 414, 559, 777.
Does it pay? 776.
Donaldson, May, 670.
Dover, N. H., The work in, 215.
Downer's Grove, Ill., Church organized in, 475.
Dragon, The, 431.
Dubuque, Ia., A new church home in, 767.
Due time, In, 474.
Duncan, Margaret, 90.
Dwarfed trees of Japan, The, 570.

E

Earle, L. M., 28, 138, 233.
Earley, Elsie Forrest, 655.
Easter at Concord, N. H., 539.
letter, An, 558.
light, The, 508.
Easton, Pa., New church organized in, 107.
Eaton, O., Organization in, 384.
Echo of the Communion, 809.
Echoes from a Sunday school, 729.
EDDY, Rev. MARY BAKER G.
Capitalization, 72.
Card, 620.
Eddy (Mrs.) corrects a misstatement, 647.
explains, 668.
expresses sympathy, 748.
replies to Mark Twain, 323.
Letter of the Pastor Emeritus, The, 700.
Now and Then, 620.
Question Answered, 72, 588.
Significant Question, 540, 556.
Wherefore? 200.
Eddy (Mrs.) corrects a misstatement, 647.
explains, 668.
expresses sympathy, 748.
replies to Mark Twain, 323.
Eddy's gift, Rev. Mary Baker, 573.
Editorial department, 701.
Excerpt, An, 750.
EDITORIALS.
About suspending rules, 56.
Acceptable thanksgiving, The, 200.
Activity of love, The, 200.
Aftermath, An, 716.
Anticipated troubles, 136.
Appeal of Christian healing, The, 588.
"As a grain of mustard seed," 216.
"As He thinketh," 540.
As to legislation, 360.
Beauty of right Expression, The, 56.
"Be ye faithful," 8.
Brotherhood of man, The, 652.
Business man's needs, The, 344.
Capitalization, 72.
Challenge of thought, The, 280.
Character and conduct, 136.
Christian citizenship, 120.
Christian Science and the Bible, 492.
in Mexico, 524.
Church Manual, The revised, 796.
Circumstances, 380.
Class legislation defeated, 508.
vetoed, 572.

EDITORIAL—continued.
Communion, 684.
week, 700.
Concord's semi-centennial, 812.
Concordance to Science and Health, A complete, 684.
Confusions of human opinion, The, 557.
Conscience not the ultimate, 296.
Correction, 40
Czar's decree, The, 460.
Dawn of peace, The, 621.
Day breaks, The, 508.
Dead past, The, 460.
Definition and demonstration, 444.
Delay of duty, The, 412.
Demonstrable truth, A, 328.
Destructive impulse, The, 701.
Disabling riches, 604.
Easter light, The, 508.
Effects rather than causes, 764.
Effectiveness of "the religious idea," The, 88.
Elementary sense of right, The, 604.
Enthusiasm tempered by discretion, 492.
Essential, An, 780.
Evening query, An, 653.
Evidence required, The, 828.
Exalted ministry, An, 136.
Explains, Mrs. Eddy, 668.
Explanation of peace, 748.
Fallow field, A, 313.
Favorable decisions, 248.
Fruitage of expectancy, The, 249.
God's giving, Abundant, 636.
Golden Rule, The, 620.
Healing that makes no history, The, 168.
Hindrance to progress, A, 428.
If I had time! 216.
Illogic of discouragement, The, 685.
Individual demonstration, 168.
Individuality, 749.
Inutility of pain, The, 296.
Is it right, or wrong? 540.
Keeping awake, 829.
Keeping the end in view, 24.
Knowing as we are known, 765.
Larger horizon of true living, The, 360.
Lectures, The, 524.
Let us be discreet, 24.
Likeness the basis of interpretation, 652.
Living gratitude, A, 264.
Love's labor, 344.
Love's supremacy, 328.
Meeting criticism, 232.
Meeting present problems, 636.
Morning lesson, A, 572.
Most telling fact, The, 716.
My brother's demonstration, 412.
My own demonstration, 428.
New old Bible, The, 73.
New year's resolutions, 280.
Nobler giving, The, 248.
No compromise, 72.
Not "the church of America," 396.
"Occupy till I come," 637.
Offense of personality, The, 40.
Old to the new, From the, 280.
One love, 24.
One talent, The, 296.
Only right thinking, 120.
"Open, Sesame," 40.
Open the door, 524.
Opportunity, An, 588.
Our best, 361.
Our periodicals, 556.
Pain not providential, 88.
Parable, The, 8.
Passing of intolerance, The, 216.
Passing of personality, The, 732.
Pertinent question, A, 184.
Premonitions of progress, 72.
Preparation, 264.
Presumption and reward, 572.
Progress through consolidation, 40.
Publication Committee, The, 540.
"Put up thy sword," 344.
Question answered, 72.
Rainy day, A, 476.
Recognition of greatness, The, 412.
Religious joy, 732.
Retreating foe, The, 556.

EDITORIAL—continued.
Riches of faith's true inheritance, The, 312.
Right attitude, The, 428
Right practice, The, 184.
Right way, The, 104.
Rights and duties, 152.
Rumor, 684.
Safe abiding, A, 588.
Significant address, A, 749.
Sowing and reaping, 781.
"Speak, Lord, for thy servant heareth," 396.
Speaking with new tongues, 813.
Specific faith, 796.
Subtle enemy, A, 397.
Surprises of modern religious thought, The, 264.
"Talking it over," 493.
Temptation and its overcoming, 828.
Thanksgiving in the branch churches, 232.
Theory of partial sonship, The, 184.
There is no refuge in obscurity, 380.
"There is no strife," 460.
Things that be Cæsar's," "The, 380.
"Thou art the man," 764.
"Though one rose from the dead," 328.
Transformation, 620.
True ground of rejoicing, The, 120.
humility, 312.
patriotism, The, 700.
prayer, The, 748.
standard, The, 732.
Truth brooks no delay, 669.
"Unalienable rights," 476.
Unto whomsoever much is given, 104.
Value of good example, The, 813.
Waning of materialism, The, 780.
Wanted,—a practical religion, 444.
Welcome, A, 604.
Welcome the light, 668.
What seek ye? 797.
What shall be the remedy? 8.
What shall I do? 56.
Which is it? 88.
Who spoke? 232.
Wholesome enthusiasm, A, 716.
With authority, 168.
With open eyes, 444.
Word to the children, A, 104.
World's attitude toward reform, The, 476.
Editor's reply, An, 733.
Education of man, The, 19.
Educational work in Alabama, 307.
Effects rather than causes, 764.
Effectiveness of "the religious idea," The, 88.
Electric arc, The enclosed, 69.
Elementary sense of right, The, 604.
End, The, 219.
English letter, An, 765.
Enthusiasm tempered by discretion, 492.
"Equality among healers," 455.
Erie, Pa., Growth in, 140.
Erratum, 286.
Error rebuked, 244.
Error's limitations, 330.
Essential, An, 780.
Establishment of truth, The, 718.
Eustace, Bessie M., 247.
Evening query, An, 653.
Evidence required, The, 828.
Evil to be overcome, 734.
Exactness, 169.
Exalted ministry, An, 136.
Explanation, An, 37.
Explanation of peace, The, 748.
Expression of gratitude, Another, 74.
Expression of thanks, An, 795.
Extracts from a lecture by Judge Hanna, 51.
Extracts from consular reports, 603.
Eyes of them that see shall not be dim," "And the, 43.

F

Fair exchange of values, The, 409.
Faith and understanding, 37.
following, 746.
in God, 638.
in understanding, 679.
not by sight, By, 26.
Faithfulness in the little things, 12.
that saves, The, 478.
Fallow Field, A, 313.


Digitized by Google

# INDEX TO VOLUME V.


Farrington, Grace S., 202.
Fashions in physics, 4.
Fasting and prayer, 234.
Favorable decisions, 248.
Fear and disease, 569.
Fellers, J. E., 298, 363, 478, 665.
Final meeting, The, 649.
Finding of true individuality, The, 198.
Finding the light, 137.
Firm foundation, A, 409.
"First the blade, then the ear," 569.
Fish, Nellie B., 591.
Fisher, Adelaide, 574.
Flesh-pots of Egypt, The, 825.
Flournoy, Florence W., 185.
Fon du Lac, Wis., Improvement in, 687.
Fort Wayne, Ind., free reading rooms in, 10.
new quarters at, 124.
Foxcroft, Me., New meeting place in, 687.
Frain, A. K., 105, 762.
Frank and fair rejoinder, A, 292.
Franklin, Pa., The work in, 814.
Freedom of choice, 506.
Freedom without license, 185.
"Freely ye have received, freely give," 43.
Friendly critic, A, 136, 734.
Friendly disagreement, A, 552.
Fruitage of expectancy, The, 248.
Fruits of the White mountain chapel, 794.
Future of astronomy, The, 490.

G

Generous donations, 621.
Germany, The work in, 824.
Gesner, Frances A., 153.
Gethsemane, 665.
Giant trees eight thousand years old, 326.
Gibson, Constance, 153, 783.
Frances, 92.
Giving, 415.
of testimonies, The, 759.
God and man, 165.
does not kill, 698.
is love, 123.
the Saviour from all ills, 281.
God's giving abundant, 636.
little ones, 298.
universe, 315.
Golden mean, The, 399.
rule, The, 620, 670.
Good and against evil, For, 7.
is expressed in wholeness, 122.
suggestion, A, 219.
Grand Forks, N. D., A word from, 187.
Church building in, 327.
Grand Rapids, Mich., A new church in, 171.
A cornerstone laid in, 703.
Grateful heart, A, 681.
response, A, 649.
Great seal, The, 602.
Greene, Letitia H., 761.
Greenwood, Samuel H., 44, 92, 281, 480, 744, 776.
Gross ignorance, 246.
Gross, Willis F., 638.
Groundless fears, 606.
Growth, 233.
Growth of mechanical power, 539.
Guthrie, Mrs. Chris, 75.

H

Habit of criticism, The, 448.
Halifax, The work in, 108.
Halley, Margaret E., 415.
Hamilton, O., A charter secured in, 384.
Handling of the serpent, 583.
Hanna (Judge), Extracts from a lecture by, 51.
Harmony, 745.
Harrisburg, Pa., Interesting news from, 445.
Healing faith, The, 409.
that makes no history, The, 168.
truth always at hand, The, 746.
work in Mexico, 154.
Heavens in August, The, 782.
in September, The, 20.
Help in student life, 91.
Helpful explanation, A, 283.
Helping our helpers, 75.
Henderson, William H., 383.
Heyworth, Mary E., 282.
Highland Park, Ill., Church organization in, 267.
Highly complimented, 307.
Hill, J. F., 558.
Hindrance to progress, A, 428.
Hinsdale, Theodore R., 431.
His children, 762.
His kingdom, 363.
Historic missions, 37.
"Ho, every one that thirsteth," 364.
Hodenberg, T. von, 510.
Hogue, Blanche H., 759.
"Hold fast that which is good," 584.
Holding to ideals, 298.
Homans, F. B., 123, 399.
Honest endorsement, An, 376.
Honesty in religion, 719.
Hoopeston, Ill., From, 108.
Hoosic Falls, N. Y., Advance in, 459.
Householder, Emily, 263.
How does the spider spin its web? 230.
How our senses do not tell the truth, 163.
Human problem, The, 535.
Humble and a contrite heart, A, 574.
Humility, 185.
Hurley, S. D., From, 10.
Huxley (Prof.) on the Bible, 166.

I

"I came to fulfil," 463.
Idaho Springs, Col., From, 92.
Identity, 154.
If I had time! 216.
If thou strayest." "And, 383.
Iliff, W. Scott, 575.
Illogic of discouragement, The, 685.
Impartial editor, An, 702.
Impatience, 542.
Impersonal healing, 383.
Important announcement, 428.
distinction, An, 376.
lesson, An, 233.
point, An, 537.
Incidents along the way, 447.
Increasing interest in the Bible, 491.
Individual demonstration, 168.
Individuality, 749.
Indwelling word, The, 74.
"Infinite Love is reflected in Love," 808.
Interesting comment, An, 245.
discovery, An, 342.
point, An, 552.
possibility, An, 655.
"In the presence of mine enemies," 75.
Inutility of pain, The, 296.
Irrigation in the southwest, 458.
Is it right or wrong? 540.
Israel's helper, 363.
Ithaca, N. Y., Progress in, 215.

J

Jackson, Jack Mulock, 680.
Martin F., 219.
Jackson, Mich., New church in, 199.
Jacobs, Isador, 478.
Jerusalem, Modernizing, 782.
Joining the church, 730.
Jones, Annie Theresa, 735.
Elizabeth E., 106, 119.
Joplin, Mo., Advance in, 311.
Judge fair judgment, 214.
righteous judgment, 671.
Judging and condemning, Upon, 777.

K

Kansas City, Mo., Cornerstone laid in, 151.
The new edifice in, 58.
Katz, Elizabeth, 448, 606.
Keeping awake, 829.
Keeping the end in view, 24.
Keith, Mary I., 298, 681.
Kennebunk, Me., 42.
Kenworthy, May, 431.
Kewanee, Ill., Activity in, 215.
Kimball, Edward A., 589, 791.
Kindly letter, A, 714.
protest, A, 121.
Kingdom of Heaven is at hand," "The, 227.
within, The, 633.
Kinsman, G. C., 606.
Kinston, N. C., A thank-offering from, 231.
Knapp, Bliss, 27.
Knowing as we are known, 765.
Known by its works, 441.
Knox, William R., 794.
Kohlhammer, A. H., 364.

L

Laborer is worthy of his hire, The, 393.
La Crosse, Wis., From, 107.
La Jara, Col., Progress in, 267.
Lang, L. C., 590.
Larger horizon of true living, The, 360.
Last great enemy, The, 132.
Law, The, 761.
Lawrence, Henry C., 169.
Lawton, Ida, 219.
Lawton, Okla., From, 140.
Learning to love, 479.
Lecture appreciated, A, 778.
LECTURES.
Albany, N. Y., 395.
Albert Lea, Minn., 586.
Americus, Ga., 666.
Amsterdam, N. Y., 204.
Ann Arbor, Mich., 236.
Ashland, Ore., 416.
Atchison, Kan., 544.
Atlanta, Ga., 220.
Auburn, Me., 650.
Auburn, N. Y., 416.
Austin, Tex., 299.
Baltimore, Md., 262, 587.
Barre, Vt., 394.
Barrington, R. I., 70.
Batavia, Ill., 203.
Battle Creek, Mich., 87.
Beatrice, Neb., 235.
Beloit, Wis., 263.
Benton Harbor, Mich., 699.
Berlin, Ont., 182.
Binghamton, N. Y., 587.
Birmingham, Ala., 527.
Bloomington, Ill., 618.
Bloomsburg, Pa., 378.
Boise, Idaho, 427.
Boston, Mass., 115, 519.
Bowie, Texas, 299.
Bracebridge, Ont., 331.
Brainerd, Minn., 747.
Braintree, Mass., 683.
Brandon, Man., 103.
Brantford, Ont., 166.
Brattleboro, Vt., 203.
Brockton, Mass., 54.
Broken Bow, Neb., 183.
Brooklyn, N. Y., 618, 699.
Bucyrus, O., 221.
Buffalo, N. Y., 203, 683.
Burlington, Vt., 204.
Cambridge, Mass., 682.
Canon City, Col., 278.
Cedar Rapids, Ia., 156.
Champaign, Ill., 667.
Chanute, Kan., 512.
Charleston, S. C., 278.
Cheyenne, Wyo., 528.
Charlotte, Mich., 544.
Chicago, Ill., 70, 102, 155, 167, 587, 618, 640, 650.
Chino, Cal., 416.
Cincinnati, O., 123, 699.
Cleveland, O., 278.
Colorado Springs, Col., 251, 263.
Columbus, O., 667.
Concord, N. H., 183.
Crawford, Neb., 123.
Dallas, Tex., 299.
Danville, Ill., 262.
Davenport, Ia., 587.
Dayton, O., 38.
Decatur, Ill., 683.
DeFuniak Springs, Fla., 480.
Delavan, Wis., 235.
Denver, Col., 251, 730.
Des Moines, Ia., 167, 730.
Detroit, Mich., 236.
Downer's Grove, Ill., 715.
Dover, N. H., 682.
Dublin, Ireland, 682.
Duluth, Minn., 102.
East St. Louis, Ill., 204.
Eau Claire, Wis., 731.
Elgin, Ill., 731.
El Reno, Okla., 394.
Elwood, Ind., 236.
Englewood, N. J., 443.
Eureka, Cal., 416.
Evanston, Ill., 155, 608.
Everett, Wash., 443.
Exeter, Neb., 555.
Forest Grove, Ore., 443.
Fort Dodge, Ia., 512.
Fort Smith, Ark., 512.
Fort Wayne, Ind., 167.
Fort Worth, Tex., 299.
Fremont, O., 204.


Digitized by Google

# INDEX TO VOLUME V.


LECTURES—continued.
Galesburg, Ill., 203.
Galveston, Tex., 315.
Georgetown, Col., 279.
Girard, Pa., 667.
Glens Falls, N. Y., 263.
Gloucester, Mass., 54.
Grand Forks, N. D., 730.
Grand Junction, Col., 299.
Grand Rapids, Mich., 236, 699.
Greenback, Ore., 427.
Green Bay, Wis., 251.
Hamilton, Ont., 182.
Hartford, Conn., 252.
Hastings, Neb., 699.
Hattiesburg, Miss., 512.
Haverhill, Mass., 699.
Helena, Mont., 527.
Herkimer, N. Y., 479.
Highland Park, Ill., 279.
Houston, Tex., 331.
Humboldt, Ia., 167.
Hutchinson, Kan., 442.
Indianapolis, Ind., 203.
Iola, Kan., 512.
Ithaca, N. Y., 570.
Jacksonville, Ill., 279.
Jamestown, N. Y., 155, 640.
Janesville, Wis., 103.
Jersey City, N. J., 236.
Johnstown, Pa., 650.
Joliet, Ill., 221.
Jonesville, Mich., 299.
Joplin, Mo., 167, 496.
Kalamazoo, Mich., 86.
Kankakee, Ill., 182.
Kansas City, Mo., 53, 279, 667.
Kearney, Neb., 527.
Keokuk, Ia., 607.
Kewanee, Ill., 262, 570.
Kingston, Ont., 464.
LaGrange, Ill., 715.
La Jara, Col., 263.
La Junta, Col., 763.
Lancaster, N. H., 183.
Lancaster, O., 71.
La Porte, Ind., 262.
Laurel, Miss., 555.
Leadville, Col., 251.
Leavenworth, Kan., 155.
Lima, O., 87.
Lincoln, Kan., 555.
Lincoln, Neb., 262.
Littleton, N. H., 220.
Livermore Falls, Me., 166.
Lock Haven, Pa., 343.
Lockport, N. Y., 394.
London, England, 682.
Los Angeles, Cal., 343.
Lynchburg, Va., 315.
Madison, Wis., 156.
Manchester, N. H., 394.
Manhattan, Kan., 544.
Maquoketa, Ia., 299.
Maquon, Ill., 38.
Marion, Ind., 252.
Marion, O., 699.
Marshall, Mich., 299.
Marshall, Tex., 359.
Mason City, Ia., 235.
McPherson, Kan., 443.
Mexico, Mex., 512.
Milwaukee, Wis., 204, 570.
Minneapolis, Minn., 123.
Missoula, Mont., 496.
Moline, Ill., 443.
Momence, Ill., 763.
Montgomery, Ala., 464.
Montreal, Can., 479.
Montrose, Col., 331.
Muncie, Ind., 54.
Muskegon, Mich., 763.
Nashua, N. H., 203.
Newark, N. J., 262.
New Orleans, La., 479.
New York, N. Y., 251, 394, 496, 618.
Niles, Mich., 427.
Norfolk, Va., 262.
Oakland, Cal., 134, 379.
Oak Park, Ill., 156.
Ogden, Utah, 496.
Oklahoma, Okla., 427.
Olean, N. Y., 571.
Olympia, Wash., 464.
Omaha, Neb., 263, 555.
Oneonta, N. Y., 236.
Orange, N. J., 252.

LECTURES—continued.
Orangeville, Ont., 359.
Oshkosh, Wis., 86.
Oskaloosa, Ia., 608.
Ottumwa, Ia., 182.
Peoria, Ill., 204, 571.
Philadelphia, Pa., 343.
Pittsburg, Kan., 54.
Pittsburg, Pa., 715.
Plymouth, Mich., 204, 667.
Pocatello, Idaho., 528.
Portland, Ore., 442.
Portsmouth, O., 135.
Port Townsend, Wash., 479.
Pottsville, Pa., 220.
Poughkeepsie, N. Y., 618.
Providence, R. I., 659.
Quincy, Ill., 607.
Racine, Wis., 167.
Randolph, Vt., 220.
Richmond, Ind., 135.
Richmond, Va., 262.
Riverside, Cal., 315.
Rochester, N. Y., 496.
Rockport, Ill., 299.
Rock Island, Ill., 235.
Sacramento, Cal., 331.
Saginaw, Mich., 236.
Salem, Mass., 235.
Salem, Ore., 442.
Salt Lake City, Utah, 29.
San Diego, Cal., 378.
San Francisco, Cal., 299.
San Jose, Cal., 378.
Santa Barbara, Cal., 359.
Savannah, Ga., 263.
Schenectady, N. Y., 203.
Scranton, Pa., 480.
Seattle, Wash., 464.
Sedalia, Mo., 71.
Shawnee, Okla., 416.
Sheboygan, Wis., 86, 619.
Sheldon, Ia., 683.
Shellman, Ga., 747.
Shreveport, La., 379.
Silver Creek, N. Y., 204.
Sioux City, Ia., 135.
So. Bend, Ind., 667.
So. Haven, Mich., 331.
So. McAlester, I. T., 640.
So. Norwalk, Conn., 619.
Spokane, Wash., 496.
Springfield, Mass., 650.
Springfield, Mo., 527.
Springfield, O., 166.
St. Johnsbury, Vt., 203.
St. Joseph, Mo., 103, 528.
St. Louis, Mo., 204, 544.
St. Paul, Minn., 204, 640.
Stanton, Neb., 71.
Stillwater, Okla., 299.
Stockton, Cal., 379.
Sylvania, O., 279.
Syracuse, N. Y., 416.
Tacoma, Wash., 443.
Taylorville, Ill., 570.
Terre Haute, Ind., 251.
Toledo, O., 53, 608.
Toronto, Ont., 235.
Towanda, Pa., 379.
Troy, N. Y., 480.
Vancouver, B. C., 463.
Vermillion, S. D., 544.
Victor, Col., 263.
Victoria, B. C., 463.
Walla Walla, Wash., 479.
Washington, D. C., 278.
Washington, Pa., 166.
Watertown, N. Y., 587.
Waupun, Wis., 699.
Webster City, Ia., 279.
West Phila., Pa., 263.
West Superior, Wis., 747.
Wheaton, Ill., 747.
White Plains, N. Y., 236.
White Water, Wis., 135.
Wichita, Kan., 166.
Wilmington, Del., 251.
Wilmington, N. C., 299.
Winchester, Ky., 555.
Winnipeg, Man., 103, 699.
Winona, Minn., 103.
Yankton, S. D., 87.
York, Neb., 699.
Youngstown, O., 235.
Lectures, The, 524.

Legislation in Colorado, 567.
in Florida, 766.
in North Carolina, 471.
in North Dakota, 825.
in Texas, 503.
Lesson of obedience, The, 680.
"Let God reign," 314.
Let us be discreet, 24.
Letter and a poem, A, 635.
of the Pastor Emeritus, The, 700.
from business men, A, 750.
Letters to our Leader, 413, 477, 525, 702, 797, 830.
Library of Congress and its treasures, The, 293.
Life's boundaries dispelled, 591.
Light for a confused sense, 341.
Light, The new, 12.
Likeness the basis of interpretation, 652.
Lincoln, Kan., From, 295.
Lincoln, Neb., Union of churches in, 171.
Lisbon, N. H., Progress in, 459.
Little heroine, A, 815.
Little thought, A, 783.
Little understanding, A, 284.
Living gratitude, A, 264.
Living the truth, 28.
Lockhaven, Pa., church organized in, 59.
London, Eng., First church in, 559.
Second church organized in, 459.
London, Ont., Thanksgiving service at, 187.
Long Beach, Cal., Progress, in, 348.
Longmont, Col., Church organized in, 188.
"Look up, not down," 57.
Looking at things unseen, 551.
"Looking unto Jesus," 407.
Los Angeles, Cal., Dedication at, 247.
Love, 11, 44, 153.
all excelling, 284.
and self-assertion, 617.
begets love, 778.
gives, 495.
of truth its foundation, 439.
the conquerer, 559.
Love's healing presence, 186.
labor, 344.
purpose, 27.
supremacy, 328.
Loving rebuke, A, 456.

M

Macaulay's English, 52.
Macfarlane, W. H., 219.
MacGregor, Eloise C., 313, 729.
MacNair, Eba, 283.
Make growth not wealth your goal, 602.
Manchester, England, Christian Science in, 702.
Manchester, N. H., Church dedication in, 329.
Manhattan, Kan., Progress in, 187.
Mann, Frederick, 12.
Mann, Joseph G., 461, 775.
Mansfield, O., Advance in, 199.
Manual, The, 828.
Manufacture of Cut glass, The, 199.
Many in one, 648.
Marked illustration, A, 267.
Marking of an historic spot, The, 38.
Marshalltown, Ia., Building at, 187.
Prospective church in, 327.
Mary and Martha, 559.
Master's test of true discipleship, The, 218.
Mathews, Anna W. K., 315, 511.
Mattox, Willard S., 494, 622, 807.
Maynard, J. F., 825.
McArthur, W. W., 526.
McCaslin, Gertrude M., 282.
McKenzie, William P., 727.
McLeod, Edgar, 44.
McNeill, G. L., 824.
McPherson, Kan., Church opening at, 656.
Mechanicsburg, O., Church organized in, 327, 384.
Medical arena, In the, 324.
Medicine and science, 393.
Meehan, Margaret G., 74.
Meeting criticism, 232.
Meeting difficulties in metaphysics, 823.
Meeting present problems, 636.
Metaphysical vs. material understanding, 526.
Mexico, Church organization in the City of, 295.
Michael, Julia W., 318.
Mid-week meeting, The, 89.


Digitized by Google

# INDEX TO VOLUME V.


Migration of birds, The, 538.
to the Canadian Northwest, 35.
Miller, Ada J., 703.
Milwaukee, Wis., New church in, 107.
New reading room in, 76.
Mims, Sue H., 809.
Ministry of lay preaching, The, 345.
Mink, Juliette M., 431.
Minneapolis, Minn., From, 140.
Miracle of irrigation, A, 21.
Miracles, 536.
Misunderstanding corrected, 275.
Mobile, Ala., Progress in, 384.
Monmouth, Ill., An item from, 76.
Montreal, Can., Annual meeting at, 592.
Montrose, Col., Union of forces in, 28.
More just estimate, The, 829.
Morning lesson, A, 572.
Most interesting report, A, 284.
Most telling fact, The, 716.
Mother Church building fund, The, 172, 188, 231, 268, 345, 448, 507, 592, 686, 799.
Motschman, Rosa, 681.
Mt. Vernon, N. Y., Advance in, 592.
Mt. Vernon, O., Advance in, 767.
Must make us laugh, 323.
My brother's demonstration, 412.
My own demonstration, 428.
Myers, Samuel L., 654.
Mystery and manifestation, 228.

N

Nature of evil, The, 85.
Nature's solvent, 250.
Naturalness of truth's growth, The, 228.
Needham, Mass., Church organization in, 58.
Need of discrimination, The, 22.
Need of knowing the truth, The, 606.
Neighbor's comment, A, 685.
Nelson, H. W., 728.
New Bedford, Mass., Good news from, 28.
New Bern, N. C., Church organization in, 124.
New East River bridge, The, 83.
New Hampshire granite for Manchester, England, 391.
legislature, In the, 355.
woman, A, 487.
New old Bible, The, 73.
New Year's resolutions, 280.
Noble, Annie B., 74.
Nobler giving, The, 248.
No compromise, 72.
Norwood, Edward E., 89, 169, 250, 362.
Norwood, H. Frances R., 826.
Nothingness of evil, The, 656.
Notice, 329, 802.
Not magic, but understanding, 728.
Not mental suggestion, 261.
Not "The church of America," 396.
Now and Then, 620.

O

Obedience, 415, 429.
Objections answered, Some, 100.
"Occupy till I come," 637.
Offense of personality, The, 40.
Old to the new, From the, 234, 280.
Olive culture in California, 342.
Omaha, Neb., Proposed new church in, 576.
One day at a time, 600.
healer, The, 133.
love, 24.
of our greatest blessings, 794.
talent, The, 296.
"Only little snowflakes," 364.
right thinking, 120.
way, The, 107.
"Open, Sesame," 40.
Open the door, 524.
Opportunity, An, 588.
Opposition to Mind, 551.
Order in our Church, 808.
"O taste and see that the Lord is good," 201.
Other side, The, 439.
Ounce of prevention, The, 653.
Our abiding comfort, 153.
best, 361.
church edifices, 105.
Father, 525.
German periodicals, 493.
ideas of God, 246.
literature, 728.
periodicals, 556.
western civilization, 84.
whole heritage, 27.
winter sky, 181.
Overcoming, 607.
mind, The, 197.
of disadvantage, The, 182.
of personality, The, 138.
Oxford, Mich., Church organized at, 703.

P

Pain not providential, 88.
Parable, The, 8.
Park Ridge and Edison Park, Ill., New church in, 315.
Passing of a dream, The, 761.
of fear, The, 735.
of intolerance, The, 216.
of personality, The, 732.
Path of progress, The, 325.
Paying the tithes, 57.
Pearson, Chas. W., 778.
People's book, The, 37.
Perfect man, A, 792.
Permanence of the divine order, The, 70.
Perseverance, 527.
Personal correspondence, A, 381.
Pertinent answer, A, 21.
question, A, 184.
Philippine aborigines, The, 411.
Islands, The work in the, 624.
Phraseology of our testimonies, The, 219.
Physician's testimony, A, 227.
Pittsburg, Pa., Plans for a new church in, 507.
Placer, Ore., From, 108.
Plain statement, A, 291.
Plea for fair judgment, A, 179, 488.
Plymouth, Mich., A prospective church in, 814.
POEMS.
Admonition, 603.
Affluence, 263.
All is thine, 247.
Art, 199.
Bells, The, 281.
Blow winds of God, 637.
Bright side, The, 624.
Builders, 73.
Child in the garden, The, 730.
Comradeship of right, The, 151.
"Count the sheep and go to sleep," 751.
Cradle song, 9.
"Doe the next thinge," 411.
Easter song, An, 509.
Echo, The, 310.
Enough to know, 76.
Error, 602.
Eternal day, 681.
Faith, 703.
For all of me, 446.
Gleam, A, 735.
God and a day, 443.
Had I but wealth, 623.
Heart of the woods, The, 525.
Heart's ease, 302.
He is not unworthy, 461.
Hint, A, 783.
Housatonias, 656.
If men were wise, 166.
If we all did our best, 44.
Isles of quiet, The, 55.
Just live thy life, 39.
Just where thou art, 432.
Light, 778.
Little more love, A, 92.
Little prayer, A, 783.
Live in the sunshine, 459.
Love, 834.
Love reigns, 826.
Man victorious, 795.
Memory of good deeds, 237.
Menace of the tower, The, 763.
Mental might, 318.
Message of the east wind, The, 475.
Miner's little daughter, The, 735.
Morning petition, A, 23.
My refuge, 298.
O little town of Bethlehem, 250.
"O ye of little faith," 34.
Old Thanksgiving day, An, 202.
Open the door, 554.
Our daily choice, 480.
Passing of winter, The, 523.
Power of prayer, The, 427.
Praise, 666.
Prayer, A, 119, 327.
Reward of services, The, 464.
Robin's song, The, 543.
Singing birds, 669.
POEMS—continued.
Singing shepherd, The, 60.
Sky of the heart, The, 215.
Song and the deed, The, 733.
Speak and do, 393.
Three little rules, 364.
Trifles, 639.
Vacation song, A, 718.
What have we done today? 605.
What time is it? 747.
Polyglot city, A, 458.
Possibilities of life, The, 411.
Poughkeepsie, N. Y., From, 10, 42.
Laying corner-stone in, 247.
Opening of chapel in, 400.
Power for the world's work, 278.
Power of a unit—love, 590.
Practical Christianity, 488.
faith of Luther, The, 510.
trust in God, 398.
Practice vs. theory, 586.
Praise note, A, 249.
Prayer not medical practice, 122.
Praying aright, 447.
Premonitions of progress, 72.
Preparation, 264.
Present help, A, 374.
Presumption and reward, 572.
Price, Harriet, 447.
Prime object to be obtained, 198.
Principle not personality, 583.
Prodigal son, The, 346.
Progress through consolidation, 40.
Progressive minister, A, 826.
Progressive pulpit, A, 230.
Proof through practical application, 308.
Proofs of demonstration, The, 536.
Protest, A, 601.
Prove all things, 261.
Public welfare, The, 601.
Publication Committee, The, 540.
"Put up thy sword," 344.

Q

Quality of faith, The, 214.
Question answered, 72, 588.
of library supply, The, 475.
of reality, The, 85.

R

Radical Christianity, 599.
Radzinski, Louise Delisle, 638.
Rainy day, A, 476.
Rapid City, S. D., New church home in, 559.
Readiness—opportunity—reflection, 431.
Reading, Mass., Annual meeting at, 348.
Real and the unreal, The, 313.
man, The, 729.
Real estate purchased, 506.
Reasonableness of it, The, 101.
Rebuilding of human consciousness, The, 11.
Recognition of greatness, The, 412.
Reed, C. D., 542.
Rejoice always, 574.
Religious joy, 732.
Reliance on God, 535.
Reminder, By way of, 589.
Removing limitations, 824.
Removing misunderstandings, 195.
Rendall, John L., 58, 623.
Reply in explanation, A, 408.
to a churchman's criticism, In, 339.
to a London critic, 323.
Responsive heart, A, 679.
Restfulness and work, 664.
Retreating foe, The, 556.
Rice farming in the South, The new, 3.
Richardson, Hattie E., 284.
Riches of faith's true inheritance, The, 312.
Richmond, Va., Improvements in, 827.
Richmond, Va., Progress in, 140.
Right attitude, The, 128.
Right living, 607.
means, The, 121.
not to take medicine, The, 391.
point of view, The, 423.
practice, The, 184.
recognition, 244.
to act, The, 509.
to pray, The, 671.
view of atonement, 245.
way, The, 104.
Rights and duties, 152.
Robertson, Gilbert D., 429.
Rockford, Ill., Chautauqua in, 59.
Roe, Barbara C., 808.
Rubber industry, The, 410.


Digitized by Google

Rumor, 684.
Russell, Alice Adams, 463.
William H., 575.

S

Safe abiding, A, 588.
Safety in God's hands, 751.
Saint Joseph, Mo., Church opening at, 656.
Saint Louis, Mo., Growth in, 42.
Salem, Ore., Plans for new church in, 187.
Dedication of new church in, 576.
Salvation, 90.
Sandusky, O., An encouraging report from, 295.
San Francisco, Cal., Progress in, 814.
Sargent, Ella S., 154, 495, 574.
Satisfied witness, A, 21.
Satisfying evidence, 506.
Saviour from all ills, The, 377.
Schureman, Estella M., 795.
Science and Christianity, 147.
Science is knowledge, 356.
Scientific attitude toward disease, The, 331.
Secreted valuables, 21.
Seek first the Kingdom of God, 186.
Self-analysis, 543.
denial, 154.
pity, 266.
reliance, 282.
Semi-annual lecture of the Mother Church, 115, 519.
Seventeen years a witness, 775.
Seymour, Marie H., 746.
Shellman, Ga., Church organization in, 311.
Shipman, Emma C., 794.
Sickness not imaginary, 101.
Significant address, A, 749.
questions, 540, 556.
Simple Story, A, 201.
Singleness of purpose, 202.
Sin healing, 185.
Sioux City, Ia., A new church needed in, 576.
Situation in Indiana, The, 165.
Smith, Clifford P., 809.
Katharine J., 591.
Rollin E., 745.
Some distinctions, 423.
explanations, 121.
simple truths, 814.
South Africa, 25.
McAlester, I. T., Church organization in, 624.
Sowing and reaping, 781.
"Speak, Lord, for thy servant heareth," 396.
Speaking with new tongues, 813.
Specific faith, 796.
Speed tests of steam and electric trains, 99.
Spirit of obedience, The, 791.
Spiritual gardening, 670.
healing for all time, 196.
structure on a material foundation, 542.
Spread of disease, The, 291.
Springfield, Mass., Growth in, 247.
Squaring accounts, 201.
Stanton, Neb., From, 108.
Stephens, Dora W., 122.
Stowe's (Mrs.) Brunswick home, 3.
Straub, Ida W., 331.
Strife and striving, 654.
Subtle enemy, A, 397.
Suffer it to be so now, 260.
Suggestion for children, A, 362.
Sun is shining, The, 219.
Sun's heat, The, 69.
Surprises of modern religious thought, 264.
Sweet love offering," "A, 653.
Swope, Kate, 679, 814.
Sydney, N. S. W., Church organized in, 475.
Sylvester, Evelyn, 11.

T

Take up the cross, 606.
"Taking heed," 185.
"Talking it over," 493.
Teaching of sound doctrine, The, 392.
Tebbets, George S., 415.
Tell it again, 718.
Temperature of the upper atmosphere, 85.
Temptation and its overcoming, 828.
Tenney, Myrtie, 43.
Testimonies of healing, 13, 29, 45, 60, 77, 93, 109, 124, 141, 157, 173, 188, 205, 221, 237, 253, 269, 284, 301, 316, 332, 349, 365, 385, 401, 417, 433, 449, 465, 481, 497, 513, 529, 545, 561, 577, 593, 609, 625, 641, 657, 672, 687, 703, 719, 735, 751, 767, 783, 799, 815, 830.
Thanksgiving day order of service, 131.
service, The, 137.
at Concord, N. H., 218.
in the branch churches, 232.
in the Mother Church, 217.
Theory and practice, 568.
Theory of partial sonship, The, 184.
There is no refuge in obscurity, 380.
"There is no strife," 460.
Things that be Cæsar's," "The, 380.
Thomas, Jessica Clark, 185.
Thompson, Martha Dutton, 825.
"Thou art the man," 764.
"Thou shalt be as my mouth," 448.
"Though one rose from the dead," 328.
Thought of God, The right, 37.
Thoughtful Reply, A, 84, 489.
Thoughts, 314.
on love, 575.
on the higher life, 90.
Threshold of fall, At the, 35.
Time of need, In, 647.
Timely caution, 89.
Today's duty, 297.
Toleration, 309.
Tomlinson, Julia M., 761.
Topeka, Kan., Church dedication in, 576.
Toronto, Can., Distribution of literature in, 432.
Thanksgiving service in, 140.
Transformation, 620.
Treatment of disease, The, 243.
Tribute, A, 74.
True church, The, 138.
ground of rejoicing, The, 120.
growth, 382.
humility, 312.
impulse, The, 563.
law of compensation, The, 259.
line of progress, The, 634.
patriotism, The, 700.
prayer, The, 748.
Science, 568.
source of happiness, The, 358.
standard, The, 732.
success not material, 25.
wealth, The, 170.
Truth brooks no delay, 669.
established, The, 122.
of the matter, The, 132.
will bear the light, 491.

U

"Unalienable rights," 476.
Unauthorized criticism, An, 811.
Unconscious misstatement, 777.
Under the shadow of the Almighty, 575.
Unfoldment, 558.
Unselfish love is holy work, 123.
Unselfishness, 91.
Unto whomsoever much is given, 104.
Upon accuracy and inaccuracy, 414.
Utilization of Pine Needles, 151.
Utilizing nature's energy, 617.

V

Vain thoughts, 234.
Value of class instruction, The, 298.
good example, The, 813.
right thinking, The, 623.
the new book, 92.
Victor, Col., Good cheer from, 92.
Visit to our Leader, The—editorial comment, 717.

W

Waning of materialism, The, 780.
Wanted—a practical religion, 444.
Warren, Waldo P., 809.
Warsaw, Ind., A word from, 10.
Washington, D. C., The second church in, 327.
Watkins, Mary E., 762.
Waupun, Wis., A growing church in, 687.
Waverley, Neb., Organization at, 140.
Wednesday evening testimonials, The, 283.
meeting, The, 712.
"Weed your own garden," 431.
Welcome, A, 604.
the light, 668.
to Der Herold, 560, 576.
Wenzel, Amy Ruth, 475.
West Chester, Pa., Reopening in, 42.
West Pullman, Ill., The work in, 10.
What is life? 313.
is man? 407.
seek ye? 797.
shall be the remedy? 9.
shall I do? 56.
Wheeler, Hanson W., 606.
Where is he that is born king of the Jews? 807.
Wherefore? 200.
Which is it? 88.
White, Grace, 298.
Who is the best interpreter? 121.
Who spoke? 232.
Wholesome enthusiasm, A, 716.
Why do we doubt? 43.
Wickersham, Elizabeth C., 297.
Wilfong, Emily D., 746.
Williams, Hattie P., 234, 679.
Willis, Ella Lance, 479.
Willson, Edgar G., 542.
Wilson, Annie H., 525.
Winchell, Fannie R., 759.
Winne, Archibald, 607.
Winnipeg, Man., Thanksgiving service in, 171.
Wise guidance, 153.
Wise old apple tree, The, 624.
Wiser counsel, 229.
With authority, 168.
With open eyes, 444.
Wood pulp is transformed into newspapers, How, 101.
Woolley, George L., 302.
Word to the children, A, 104.
Worden, Harry L., 283.
Words, 759.
Working out our salvation, 283.
World's attitude toward reform, The, 476.
Wrong condemned, 277.

Z

Ziller, Robert L., 265, 503.

Digitized by Google

Digitized by Google

Digitized by Google

PUBLIC LIBRARY

# CHRISTIAN SCIENCE SENTINEL

Complete

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 2 |
| SELECTED ARTICLES. | | |
| Mrs. Stowe's Brunswick Home. | | 3 |
| The New Rice-farming in the South. | | 3 |
| Commendatory Criticism. | | 5 |
| Hourly Benefits of Christian Science. | | 6 |
| For Good and Against Evil. | | 7 |
| EDITORIAL. | | |
| "Be Ye Faithful." | | 8 |
| The Parable. | | 8 |
| What Shall be the Remedy? | | 8 |
| AN APPEAL FOR FAIR JUDGMENT. | | 9 |
| AMONG THE CHURCHES. | | |
| From Hurley, S. Dak. | | 10 |
| The Work in West Pullman, Ill. | | 10 |
| Progress in Colorado Springs, Col. | | 10 |
| FROM OUR CONTRIBUTORS. | | |
| Love. | Evelyn Sylvester. | 11 |
| The Rebuilding of Human Consciousness. | W. C. | 11 |
| Faithfulness in the Little Things. | Frederick Mann. | 12 |
| TESTIMONIES OF HEALING. | | 13 |
| RELIGIOUS ITEMS. | | 15 |


Vol. V. BOSTON, SEPTEMBER 4, 1902. No. 1.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.

Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

### National.

In a monograph on "The Conditions of the United States," issued by the Bureau of Statistics, it is stated that our area has grown from 827,844 square miles in 1800 to 3,025,600 square miles in 1902, exclusive of Alaska and the islands of the sea. The population per square mile was 3.6 in 1810, and 26.1 in 1902. The total wealth has grown from $7,000,000,000 in 1850 to an estimated $94,000,000,000 in 1900, and the per capita wealth from $307 in 1850 to $1,235 in 1900. In 1800 the public debt was $15 per capita; in 1840 it had fallen to 21 cents per capita; in 1852 it was $2.67 per capita; in 1861, before the beginning of the war, $2.74, and then mounted rapidly until it became $76.98 per capita in 1865, gradually falling again after the war to $38.27 per capita in 1880, $14.22 in 1890, $12.64 in 1893, $13.60 in 1896, and $12.97 in 1902.

The National Negro Business League, of which Mr. Booker T. Washington is president, held its third annual session at Richmond, Va., August 25, 26, and 27. The League was organized in Boston two years ago for the dual purpose of bringing before the public the progress which the negro is making in business, in every part of the country, and of stimulating and encouraging business enterprises among the colored people. In both of these objects it has proved eminently successful. One of the most interesting features of the meeting was the large photographic exhibit, comprising pictures of negro business men and of their places of business all over the country.

It is said that the American occupation and influence are being felt in many ways throughout the island of Porto Rico, and is more especially noticeable in the schools. The people are anxious to learn, and education is looking up all over the island. Everybody on the island is anxious to learn English, which is coming into use more and more every day. It is now being taught in all the schools, and the coming generation will be able to speak and read the language as well as their native Spanish.

A monument has just been erected on the site where Coronado turned back to Mexico after his fruitless search for the seven golden cities in the province of Quivera. The purpose of the monument is to commemorate the discovery of Kansas by Coronado and the rediscovery of the site of Quivera by J. V. Brower of St. Paul, Minn.

### Foreign.

In commenting on present conditions in China, the *London Times* says: "The testimony of the missionaries of all societies at the present moment is that never were the Chinese so willing to accept Christian literature or so likely to profit by it as at the present moment. The Religious Tract Society is overwhelmed with applications for help."

Ali Ben Hamud, officially to be known as Seyyid Ali, has been proclaimed Sultan of Zanzibar under British protection. Although but seventeen, the boy sultan has already married his cousin, a princess of the royal house who is not yet twelve. He was educated in England.

### Industrial and Commercial.

The value of skilled labor is very well illustrated by the increase in the value of iron products through the agency of labor alone. Carroll D. Wright, of the Labor Bureau, says that 75 cents' worth of iron ore when turned into bar iron is worth $5. If you make it into horseshoes it is worth $10, or if into table-knives $180. Seventy-five cents' worth of iron ore manufactured into needles is worth $6,800, and when converted into some kinds of fancy buttons it is worth about $30,000. If the iron is made into watch-springs the product is worth ten times more than the buttons, and when turned into hair-springs it will sell for the enormous sum of $400,000. All that great enhancement of value is of course due to the labor expended upon it.

The German Society of Mechanical Engineers has offered a prize for the best designed unit of equipment for an express train. The specifications require that the train shall be capable of conveying one hundred passengers and their baggage, with personal comfort, and of maintaining for three consecutive hours a speed of seventy-five miles an hour without stopping for water or fuel, and at a minimum expenditure for motive power. In order to meet the factor of air resistance, it is said, the whole engine and train from pilot to rear platform will have to be enveloped in a shell of sheet steel, jointed so as to secure flexibility in passing curves.

As a result of the recent decision of Congress to leave the building of the new trans-Pacific cable to private enterprise, the work will be immediately begun by the Commercial Pacific Cable Company. It is specifically stated that while the United States Government does not incur any expense or responsibility, it will have at its discretion command of all facilities. The new cable will run from San Francisco, a distance of 2,413 miles, to Honolulu, thence to the Midway Islands and Guam, another 2,293 miles, and then to Manila, another 1,360 miles, thus connecting with a cable to Hongkong and all points on the Asiatic continent.

One of the largest coils of wire rope ever made was turned out by a Brooklyn company recently. It measured 17,700 feet, or over three miles, without a break, and weighed 22,030 pounds. It is for use in a bituminous coal mine, was made of forty-two strands of crucible cast steel, took sixteen days to manufacture, and was valued at $2,300.

It is announced that before many weeks have passed, the gigantic task of tunneling the Blue Ridge mountains in the vicinity of Buena Vista will have been started. This is a great undertaking, as it will require drilling through the very base of the mountain for a distance of more than two miles.

Of all the silks sold in the United States, $26,000,000 worth is imported and $107,000,000 worth home made. The domestic silk industry employs 24,000 men, 36,000 women, and 6,000 children in 483 mills, with $81,000,000 capital.

### General.

We have a lady superintendent of Indian schools in Wyoming, Miss Estelle Reel, and this is one of her many clever ideas. She is trying, so we are told, to encourage the old Indians to preserve their ancient arts,—the making of baskets that will hold water, and blankets that are waterproof,—which are in danger of becoming extinct. There is still an old squaw here and there, who knows how to make these fine old things, and Miss Reel wants to place them in the schools as instructors to the Indian girls. This makes the old Indians feel that they are still useful, and that the whites have some respect for their native industries, and it is in line with the latest developments in arts and crafts, and as fine, in its way, as the hand-made books and furniture and tapestries that are now so fashionable.

The number of letters handled by the British postoffice last year was 2,451,500,000. All kinds of mail matter being considered, there was a total of 3,919,000,000 pieces handled, an increase of over five per cent from the previous year and a number sufficient to make an average of more than ninety-five pieces of mail matter in a year for every unit of the population.

Roughly speaking, in the United States about 8,000,000,000 pieces of postal matter of all kinds pass through the mails in a year, and this is more than double the showing made by the British postoffice. As our population is not quite double that of the British empire, we have, therefore, a greater average per individual of mail matter handled in this country than has Great Britain.

Grim Newgate Jail, where William Penn, Defoe, and many other famous men have been imprisoned, and the place of so many tragedies in English history, is being torn down. It is said that the task before the house-breakers is a severe one,—one of the toughest ever tackled,—for Newgate Jail was built as a fortress, and is probably one of the strongest buildings in the metropolis, scarcely excepting the Tower. It will probably take at least a year to demolish the jail, and at some parts it will be necessary to use explosives. Englishmen will probably be glad to see its ancient walls give way to a new structure which will stand for more civilized and merciful methods of punishment.

The German census of the fruit-trees of that country reveals some interesting facts. It shows that to every square mile of territory there was an average of 332 plum-trees, 251 apple-trees, 119 pear-trees, and 104 cherry-trees, or 806 trees of these four varieties to the square mile. In relation to population, for every hundred inhabitants of the empire there were 123 plum-trees, 93 apple, 45 pear, and 38 cherry-trees, or in all 299 of these fruit-trees for each hundred inhabitants, practically three trees for each person.

The late William Still of Philadelphia, one of its most distinguished citizens, was born a slave, but worked out his freedom by his own efforts, and rose to be one of the best educated and most prominent of his race. His fortune is estimated at more than three-quarters of a million, the foundation of which was laid in the coal business. He was a trustee of Storer College at Harper's Ferry, and an active member of the Society for Improving the Condition of the African Race.

The international exhibition now being held at Cork, Ireland, is attracting considerable attention and favorable comment throughout the empire. As might have been expected, the beautiful scenery of Ireland is mentioned as one of the strong attractions for tourists from abroad.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Mrs. Stowe's Brunswick Home.

BRUNSWICK is the site of Bowdoin College, the best-known and best-equipped seat of learning in the Pine Tree State, which in proportion to its population has given to the world more than its share of literary men and women. . . .

To this college, Professor Stowe came after a faithful service of seventeen years in Lane Seminary, Cincinnati.

The Titcomb house where the Stowes resided still stands upon Federal Street, one of the most beautiful streets in the village—one which commands a fine view of the Androscoggin River as it silently joins the waters of Merry-meeting Bay into which also flows the Kennebec, and from which a new river issues, as it were, although the new stream goes by the name of the Kennebec and is the river which has made my own native town, Bath, famous throughout the world as a ship-building city. It is hard to find anywhere among quiet scenery any more delightful view than that of the Androscoggin River, the bay, and the many islands discernible from Federal Street; and a few miles below Bowdoin College one of the finest pleasure grounds in New England, Merry-meeting Park, has been laid out.

Many of the Brunswick inhabitants remember the days of Mrs. Stowe. One resident said to me, "Mrs. Stowe's daughters were the first girls in the village to skate." Such an innovation made quite a commotion among the young people, but this is nothing to be wondered at. It is but a few years since ladies did not ride bicycles.

During Mrs. Stowe's early Brunswick days her son Charley was born. How many difficulties the mother must have met at this time can be best seen from one of her letters.

"I have employed my leisure hours in making up my engagements with newspaper editors. I have written more than anybody, or I myself, would have thought. I have taught an hour a day in our school, and I have read two hours every evening to the children. The children study English history in school, and I am reading Scott's historic novels in their order. To-night I finish 'The Abbot;' I shall begin 'Kenilworth' next week; yet I am constantly pursued and haunted by the idea that I don't do anything. Since I began this note I have been called off at least a dozen times; once for the fishman, to buy a codfish; once to see a man who had brought me some barrels of apples; once to see a book-man; then to Mrs. Upham to see about a drawing I promised to make for her; then to nurse the baby; then into the kitchen to make a chowder for dinner; and now I am at it again, for nothing but deadly determination enables me ever to write; it is rowing against wind and tide."

Always associated with the Titcomb house in connection with the writing of "Uncle Tom's Cabin," will be the "church on the hill," as the Brunswick Congregationalist Church is called. This stands at the edge of the campus and serves in a sense as the college church. The part it plays in the genesis of the great book, I give in the words of the introduction to the illustrated edition of "Uncle Tom's Cabin:"—

"The first part of the book ever committed to writing was the death of Uncle Tom. This scene presented itself almost as a tangible vision to her mind while sitting at the Communion table in the little church in Brunswick. She was perfectly overcome by it, and could scarcely restrain the convulsion of tears and sobbings that shook her frame. She hastened home and wrote it, and, her husband being away, she read it to her sons ten and twelve years of age. The little fellows broke out into convulsions of weeping, one of them saying through his sobs, 'Oh mamma, slavery is the most cursed thing in the world.' From that time the story can less be said to have been composed by her than imposed upon her."

From a sketch in *The Church Standard.*
By ALICE MAY DAYTON.

### The New Rice-farming in the South.

THE story of the "rice belt," which extends four hundred miles through southern and central Louisiana and south-eastern Texas, from the banks of the Mississippi to beyond the Brazos River, varying in width from twenty to fifty miles, is not unlike the story of wheat-growing Kansas. Here also is the prairie, with its scrubby vegetation which pastured the few herds of cattle and ponies owned by the natives, who little realized its possibilities. In fact, the great natural reservoir which lies beneath was only discovered by accident, after the pioneer Western settlers, by some freak of fortune, had ventured into the country, determined to discover what elements of wealth lay beneath the sod. Just as clusters of cabins in Kansas and Nebraska have become towns and cities, and tract after tract of range land has been converted into an inland sea of waving grain by the tide of humanity flowing out upon the plains from the East, so this Southern soil has been taken up and is being changed from one of the great waste places of the continent into a center of productiveness.

Since the pioneers in this movement located in the belt eighteen years ago, 350,000 acres have been reclaimed for rice culture, and 50,000 acres yearly are being added,—not extensive when contrasted with the wheat and corn fields, but representing, acre for acre, far greater outlay in money and effort, for every square foot must be irrigated during the growing season, necessitating a network of canals aggregating fully twelve hundred miles, to say nothing of the labor involved in walling the fields to hold the water, all of which the wheat or corn planter avoids. To go further into statistics, the thirty thousand rice growers have invested $20,000,000, represented by their lands, canals, and machinery; yet their operations have been confined to a few corners of the land believed to be productive. The statistician has estimated that four million acres have a natural supply of water to be obtained by piercing the earth's crust to the reservoir beneath, or from the streams intersecting the country. The area under cultivation already yields two million barrels, requiring ten thousand cars to transport it to market. It supplies two-thirds of the quantity consumed in the United States.

Modern ideas and systematic methods attend the culture

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

of the grain from seedtime until it leaves the field to be sorted and prepared for the market. The grower may till fifty or five thousand acres, but about each tract the bank of earth is carefully thrown up by the ditching plough, frequently "tamped" on the inside with spade and shovel to prevent leakage. The horse drill and cultivator can be used in seeding, while furrows are turned as in an ordinary field intended for wheat or oats. Water flows upon the shoots when a few inches out of ground, and until harvest time in early autumn, the country is turned into a series of lakes, for the plant roots must be continuously submerged, three, or perhaps four months, to a depth of two or three inches. Every acre is a great sponge absorbing fourteen to fifteen thousand gallons every twenty-four hours, yet when the grain nears maturity, and the water is drained from it, evaporation is so rapid that the farming machines can pass over the fields without difficulty in a few days. Then the scene is strikingly typical of harvest time in Kansas or the Dakotas. No less than five thousand harvesters, actually doing the work of two hundred thousand men, sweep through the mile after mile of golden stalks, for by a few alterations the mechanism which cuts and binds the sheaves of wheat ready for the stack without human aid, has come to the assistance of the rice growers. The steam thresher following, converts the chaff and straw into mammoth stacks, pouring the white kernels into a hundred bags in a day.

The tendency toward economical and intensive farming is everywhere apparent,—it is not how great an area can be cultivated, but how much it can be made to yield. Realizing the outlay for transportation and commission in sending the rice to a distance to be prepared for market, mills have been built in sight of the fields, which clean, polish, and separate the cereal into its marketable grades. But the greatest economic factor is this wonderful subterranean sea, which, scientists say, contains a water supply that cannot fail. These "waters under the earth" are held in gravel strata, having a foundation of hard clay, which the well-borer's tools reach at distances ranging from one hundred to two hundred feet below the surface. To fill the canals from well and stream one of the most extensive pumping systems in the world has been constructed,—five hundred plants distributed throughout the district. A single station filling one of the larger canals could serve the needs of a city, as it lifts sixty thousand to seventy-five thousand gallons a minute the thirty or forty feet to the conduit level. The canals reaching the larger rice fields range from twenty to thirty miles in length, sustaining a volume of water one hundred feet in width and five to six feet in depth. From the main or feed channels are excavated branches which connect directly with the fields. During the flooding season these arteries of nourishment enhance the artistic effect of what is in truth an attractive landscape, gleaming like ribbons of silver in the sunlight and presenting a striking contrast to the masses of luxuriant green which later turns to gold. It is a picture which pleases the æsthetic and the material sense alike, for it is a picture of plenty and prosperity only to be appreciated by one who has spent a day or a week in the rice belt.

Stimulated by their success, the aim of these ambitious agriculturists is to place the American rice belt in as dominant a position as the corn, wheat, and cotton belts. "As the South regulates the price of cotton in the world's market, the day will come when we shall dictate the rice market as well," is the universal sentiment. Although readily disposing of the bulk of their staple at home, they have already entered Europe; and with an opportunity to sell on equal terms with their Oriental competitors, they are sanguine of attaining their object. The claim that this prairie land will produce grain at a lower cost than even Asiatic fields is well founded by comparing the average yield per acre and the time and labor required. The Japanese is content to till his plat at one-sixth of the wages paid the laborer in Louisiana and Texas, but one American with his irrigation system and machinery can cultivate a hundred acres in a year where his Eastern competitor, depending upon natural flooding and hand tools, can work but three-fourths of an acre. Every rice expert is familiar with this fact, and it is one of the sources of the general optimism that prevails. No one can predict the limit of future success.

The coöperation so apparent throughout the territory is another feature of interest. Everywhere is to be found an interdependence, so to speak. The producer is not merely the landowner and farmer, but a stockholder in the irrigation company, while he patronizes another company, harvesting and threshing his crop, that represents an alliance of his neighbors. As he accumulates a surplus he becomes part owner of one of the adjacent rice mills. If a bank is chartered in the neighboring town, he subscribes to its stock, perhaps takes a partnership in one of the mercantile enterprises. Thus are his interests so diversified that the general prosperity is of as vital importance to him as the extent of the harvest itself. The economy of this plan is at once apparent in a reduction of expenses in raising and preparing the crop for market.

DAY ALLEN WILLEY.

In *Review of Reviews.*

---

### Fashions in Physic.

The changing fashions in remedies may be the result of rapidly changing fashions in diseases and the frequent appearance of new diseases, which may, after all, in some cases be only old diseases with new and more formidable names. If man during his long stay on this planet, with his tendency to take disease and the opportunities presented for doing so, has not tried them all, he has been singularly negligent. It will be remembered that half a century ago the liver was the chief seat of all diseases, and the blue pill was the favorite remedy for nearly every ailment. A little later fever and ague was shaking everybody, and Peruvian bark was in universal demand. But we hear nowadays as little about biliousness or the breakbone fever as we do about mercury or quinine. Who that has come to years of discretion does not recall how he was dosed every spring in his childhood with sulphur and cream of tartar, through the summer with heroic doses of thoroughwort, through the fall with paregoric, and through the winter with that diabolical compound, senna and salts? Who now hears of any one of these medicines? What child of spirit would consent to take them? What parent would have the courage to suggest them?

As a matter of fact, the good old diseases under which our forbears used to stagger and still live to an unreasonable old age are rapidly disappearing. It is possible that in the back districts cases of "rheumatiz" and "shocks" may be found among old men, and old ladies may still have "neurology" and "lumbager," and both may raise their favorite herbs for remedies in their kitchen gardens. But the good old fashions in diseases and remedies have mostly passed away. Since the discovery of the microbe the world has given up most of its old diseases and taken on new ones with polysyllabic names, more fitting to the intellectual advancement of the day. King Edward has much to answer for in giving appendicitis royal approval. English journals already affirm it is rapidly on the increase since his operation, and there are few Englishmen so disloyal as not to admit they have it when so notified by their physicians. It naturally follows that a change of diseases requires change in methods and remedies. It requires considerable celerity even for an up-to-date doctor to keep up with changes.

*Chicago Tribune.*

---

He that keeps the integrity of his own consciousness, and is faithful to himself, day by day, is also faithful to God for eternity, and helps to restore the integrity of the world of men.—THEODORE PARKER.

Digitized by Google

### The Great Cork Forests of Spain.

The cork forests of Spain cover an area of 620,000 square miles, producing the finest cork in the world. These forests exist in groups and cover wide belts of territory, those in the region of Catalonia and part of Barcelona being considered the first in importance. Although the cork forests of Estremadura and Andalusia yield cork of a much quicker growth and possessing some excellent qualities, its consistency is less rigid, and on this account it does not enjoy the high reputation which the cork of Catalonia does.

In Spain and Portugal, where the cork-tree or *Quercus suber*, is indigenous, it attains to a height varying from thirty-five to sixty feet and the trunk to a diameter of thirty to thirty-six inches. This species of the evergreen oak is often heavily caparisoned with wide-spreading branches clothed with ovate oblong evergreen leaves, downy underneath, and the leaves slightly serrated. Annually, between April and May, it produces a flower of yellowish color, succeeded by acorns. Over thirty thousand square miles in Portugal are devoted to the cultivation of cork-trees, though the tree actually abounds in every part of the country.

The methods in vogue in barking and harvesting the cork in Spain and Portugal are virtually the same. The barking operation is effected when the tree has acquired sufficient strength to withstand the rough handling it receives during the operation, which takes place when it has attained the fifteenth year of its growth. After the first stripping the tree is left in this juvenescent state to regenerate, subsequent strippings being effected at intervals of not less than three years; and under this process the tree will continue to thrive and bear for upward of one hundred and fifty years.

*The Boston Herald.*

### Conservation of the Moments.

Are not the moments the tiny joints in the harness through which the darts of temptation pierce us? Only give us time, we think, and we should not be overcome. Only give us time, and we could pray and resist, and the devil would flee from us! But he comes all in a moment; and in a moment—an unguarded, unkept one—we utter the hasty or exaggerated word, or think the un-Christlike thought, or feel the un-Christlike impatience or resentment. It is generally a moment—either an opening or a culminating one—that really does the work.

The view of moments seems to make it clearer that it is impossible to serve two masters, for it is evident that the service of a moment cannot be divided. If it is occupied in the service of self, or any other master, it is not at the Lord's disposal; He cannot make use of what is already occupied. . . . While we cannot realize the infinite love which fills eternity, and the infinite vistas of the great future are "dark with excess of light" even to the strongest telescopes of faith, we see that love magnified in the microscope of the moments, brought very close to us, and revealing its unspeakable perfection of detail to our wondering sight. But we do not see this as long as the moments are kept in our own hands. We are like little children closing our fingers over diamonds. How can they receive and reflect the rays of light, analyzing them into all the splendors of their prismatic beauty, while they are kept shut up tight in the dirty little hands? Give them up; let our Father hold them for us, and throw His own great light upon them, and then we shall see them full of fair colors of His manifold lovingkindness; and let Him always keep them for us, and then we shall always see His light and His love reflected in them. And then, surely, they shall be filled with praise, the praise that is the tone, the color, the atmosphere in which they flow; none of them away from it or out of it.

FRANCES RIDLEY HAVERGAL.

### Commendatory Criticism.

Editor of *The Herald.*

I have just finished reading an article by an Episcopalian minister, Rev. Kenneth Mackenzie, on Christian Science, and I cannot refrain from seeking this means of expressing publicly my appreciation of the manifest Christian spirit which pervades his entire treatment of the subject. His testimony regarding what he knows personally of Christian Science healings, and of its influence on the lives of those who have accepted it, is most remarkable indeed, coming as it does from a conscientious and scholarly gentleman who conceives it to be his duty to warn the public against Christian Science. I here quote from his article in his own language, to wit:—

"The religious assumptions of Christian Science are further set forth in that their houses of meeting are called churches. As Mrs. Eddy herself is styled 'Our Mother,' so the edifice over which she presides is the 'Mother Church.' That this Mother Church is justly conceded to be the most beautiful building in New England, costing over $220,000, and that other equally pretentious erections are being raised in the principal cities of our land, is satisfactory evidence to thinkers that Christian Science is not an ephemeral fad.

"And the fruits of this teaching are seen in the lives of men and women who, unfortunately, have seen only the dry dogmatism of orthodox Christianity. We are fond of a word recently created. We speak of a man as being 'brainy.' Just such men and women are embraced in the fold of Christian Science. They find an intellectual exercise, coupled with sufficient faith; a high ideality wedded to unmistakable experience. This was not true when they were members of the churches which they have abandoned. The healings of Christian Science are not delusions of diseased minds, as we would understand the statement. I speak guardedly here, with a view to what must be said in a later chapter. I am personally acquainted with some who have been wonderfully raised up to health, after years of invalidism. They are as healed in their bodies as they know they are filled when they have eaten a hearty meal. It seems needless to dwell upon this. The man who simply grins at Christian Science as a harmless hobby, is either guilty of superficiality or to be pitied for his ignorance.

"But Christian Science does more for its votaries than heal their bodies. The creed of this sect, if they will allow the word, is three-fold: First, the restoration of the Christian healing of the Apostolic Church; second, the establishment of Christianity upon a scientific and practically demonstrable basis; third, the metaphysical and spiritual interpretation of Christ's teachings, representing a general and world-wide reaction against materialism and externalism in religion. With such a showy appeal to the loosely attached membership of our churches, the wonder is that more are not leaving for this new field of thought and experience; for the enthusiastic Christian Scientist mingles in society with this declaration, 'I have found these things true, and I am a changed person.' Not only do we hear from our friends the testimony, 'Whereas I was once burdened with a body racked with pain and bowed down with weakness, I am now unconscious of the presence of my body. I seem to be lifted above all sense of physical feeling.' But they say also, 'I am in perfect rest of soul. Not a care invades my life. I dwell in spiritual equipoise. I am as unconscious of sin and sin's suggestions as I am of a physical body.' I have heard one declare, 'I never knew my Bible until now. It has become a new book to me, full of life and beauty.' Not infrequently do we meet ardent Christian Scientists who spend from three to seven hours a day over the Bible, with the book Science and Health at hand for interpretation. Christian Scientists are noted

Digitized by Google

for peace, sweetness, humility, patience, and abounding love. All the graces of the Christian life, which were frozen up during their nominal profession of Christianity, have bloomed into beauty and fragrance.

"The attempt to legislate against Christian Science will never succeed. If it were philosophy, there might be some chance, but its tendrils are reaching down into the lives of the people with such a grasp as to create martyrs. And it is fast being embraced by the very law-makers and law-interpreters of the land. Even the physicians, who might be expected to war against it most violently, are many of them looking with consideration upon a system which accomplishes the very work they have undertaken to do. And while there is positive antagonism between the materialism of therapeutics and the metaphysics of Christian Science, the wise doctor will discover some cases in his practice upon which the principles of Christian Science will work more effectually than drugs.

"Very likely the admissions which have been made will not be acceptable to some of my readers, because they seem to favor the errors of this cult. But I have conceded only what is true.

"Orthodoxy has built hospitals, but Christian Science pleads that it can liberate mankind from the bondage of disease without experimental treatment and poisonous drugs. While nominal Christians are walking the earth careworn and dejected, with no living hold upon God, burdened with the present, in perplexity about the future, and with only a vague hope of the great hereafter, these votaries of an alien faith bound through life with elastic step, radiant countenances, jubilant spirits, winning everywhere they go the envious appeals of those who would grasp the secret they possess."

Nowhere in his article does Rev. Mackenzie qualify any of the things here quoted from him, yet he is evidently very much in earnest in warning the people to beware of this faith, or cult, which he is pleased to call Christian Science, and right lustily does he appeal to the people to be loyal to the Church and its traditions. His plan of attack is that pursued by the enemies of Christian Science, generally. It is this: To embrace theosophy, spiritualism, hypnotism, etc., along with Christian Science, in one article as if they belonged to a common brotherhood, and by attacking the others with more or less success, and by quoting copiously from their literature to show what wrong things they have said about the Bible and orthodoxy, imply that Christian Scientists have likewise been saying and doing these wrong things, and thereby seek to prejudice the public mind against Christian Science, as if it were any more responsible for what these cults say or do than brother Mackenzie's own church. There is an absolute, fundamental, and irreconcilable difference between Christian Science and all these cults (theosophy, spiritualism, hypnotism, etc.); while there is no such difference between it and the cardinal doctrines of the orthodox churches. Indeed, Christian Science is but the logical outgrowth of what these churches have been teaching for the centuries past—it is but a higher step in the process of spiritual growth or evolution, which they have, indeed, made possible. Dr. Mackenzie's only effort to account for the good works which he admits Christian Science is doing, is, or appears to be, a suggestion that probably the devil has been especially endowed with power to do these things in order more effectually to lead astray the people, and, if possible, deceive the very elect. But this graceless wight, the orthodox devil, I think was never known to engage extensively in good works, and the people will hardly be satisfied with this way out of the doctor's dilemma.

"And many of them said, He hath a devil, and is mad: why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

L. H. JONES.

In *Lexington* (Ky.) *Herald.*

## Hourly Benefits of Christian Science.

MANY have a belief that the principal, if not the exclusive purpose of Christian Science, is to heal bodily ills. The writer started out to investigate Christian Science with a view of being healed physically; but, in the early stages of his experience with this new science, he lost all interest in the physical healing and became deeply engrossed in its spiritual aspects. He was gradually relieved of physical disease as he became imbued with the thought of this Science, but this was without any special effort to be healed. Mrs. Eddy has said in her little book, "Rudimental Divine Science," "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin."

We will agree that a normal, clear, and harmonious mental condition is essential to good judgment, quick and proper decision. We oftentimes hear it said, I am not myself to-day and I do not see the proper thing to do. One needs to be guided by divine intelligence, by that intelligence which is perfect and absolutely correct, in order to be right in deportment, and we have the Scriptural promise, "I will guide thee with mine eye." It is readily understood that our best decisions and movements are not the outcome of confusion or of a dull, stupid, mental condition. We perceive most clearly in our moments of peace and harmony, and the Scriptures teach, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

It is demonstrable that those who dwell much upon the fact that the divine Mind directly rules and governs all things, and who repudiate in their own consciousness the vacillating, uncertain, human will, see most clearly and are enabled to act most wisely in the every-day affairs of life.

The effects of Christian Science in respect to clarifying the mind and steadying human consciousness is always marvelous to those who avail themselves of the practice of this Science upon themselves and others. When Jesus said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," he evidently had this in mind, that if we seek to be governed and controlled by divine Intelligence we shall be followed by success in every legitimate way, that whatever else we need will follow the practice of being governed and ruled by divine Mind. The first requisite to health, harmony, and normal prosperity is to be submissive to the will of God, to be intelligently guided. Man must work out his own salvation, not only from sin and disease but from the trials and tribulations, the mistakes and distresses, the wants and adversities of this present life, and the Scriptures declare, "It is God which worketh in you both to will and to do of His good pleasure." When God is recognized in all human affairs, great will be the prosperity and rapid will be the progress of mankind. It is the mission of Christian Science to bring this condition to pass, to bring about that state wherein all things are done under the light, and therefore intelligently and correctly.

ALFRED FARLOW.

In *Boston Times.*

---

Of one thing I feel sure: that something outside of myself speaks to me, and holds me to duty; warns, reproves, and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and intents of the heart. It is to me a revelation of God, and of His character and attributes; the one important *fact,* before which all others seem insignificant.—WHITTIER.

---

Not to be tempted may be a temptation—a temptation to see whether we will give up watchfulness and prayer.

*The Lutheran.*

Digitized by Google

## For Good and Against Evil.

*Mr. Editor:*—The Church of Christ, Scientist, is not "aggressive" towards any Christian denomination or any persons, but is enlisted in an "aggressive" warfare solely against the impersonal foes of mankind; namely, sin, sorrow, and sickness. To such foes Christian Science grants no quarter, makes no excuse and knows no pardon.

It should be understood that Christian Science, while it is now represented by a denomination with distinct churches and separate organization, is nevertheless no sect, in the generally accepted sense of the term. Mrs. Eddy has truly said in her work entitled "No and Yes," p. 18:—

"Science is not the Shibboleth of a sect or the cabalistic insignia of philosophy; it excludes all error and includes all Truth. More mistakes are made in its name than this period comprehends."

With a growing and truly scientific understanding of the nature of God, and man, and the universe, there is coming also wonderful power of mental, moral, and physical regeneration to bless mankind. These beneficent results are for all who will sincerely search for the Truth. . . .

The transforming and refining influence of Christian Science is exceedingly patent upon those who come to it for help. It should not be taken for granted that because Christian Scientists as a whole present a well-clothed and well-to-do appearance, that they have always been fortunate in their worldly affairs. Many of them have known poverty in the past, and some were completely destitute when the teachings of Christian Science were first brought to their attention. But whoever knows the pauperizing and paralyzing effect of fear and worry upon human conduct, can realize the advantage which must arise, even from an economic point of view, when the paralysis of fear is removed, and the natural capabilities of man reassert themselves. Christian Scientists come from every walk of life, and from different environments of education. They bring to their faith all manner of prejudices and shortcomings, but in so far as the poor have learned to seek first the kingdom of heaven, they find that their heavenly Father takes care of them in His own way, in accordance with His promises.

How the practical application of Christian Science works for success in daily affairs is indicated by Mrs. Eddy in her "Miscellaneous Writings," p. 204:—

"By purifying human thought, this state of mind permeates with increased harmony all the minutiæ of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor."

No wonder that those who come to Christian Science for help find a power for good to be applied, not only to their spiritual wants, but also to their business enterprises and occupations.

W. D. M'CRACKAN.

In *Elmira* (N. Y.) *Telegram.*

## Announcements.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Remittances.

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

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

### Photographs.

A series of photographs were taken on the day of the Communion Service showing a large body of Christian Scientists entering Mechanics Hall. These photographs can only be obtained direct from the photographer, Elmer Chickering, 21 West Street, Boston, size 13x16.

Mr. Chickering's prices are as follows:—

Where the pictures are packed for express, the price will be $1.00 apiece for the pictures, and 25 cents for packing, making $1.25.

In lots of six-where they can be packed all in one bundle, the price will be $1.00 apiece, and no charge for packing.

In lots of twelve the price will be 85 cents apiece, and no charge for packing where they are shipped in one bundle.

In lots of twenty-five, the price will be 75 cents apiece, and no charge for packing where shipped in one bundle.

The above prices are based on finishing from one, two, or three different negatives.

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL.

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## "Be Ye Faithful."

RECOGNITION of the central fact of the universe; namely, God, that He is all and that He is Mind, carries with it the further recognition that all action is the activity of Mind, and that nothing can be really accomplished except as Mind is reflected.

We have found, in human affairs, that the outcome of our larger enterprises is predicated upon the quality of thought put into them, and if the thought be right, the outcome is right. In the same way we must know that daily living, if successful and harmonious, must be the result of daily prayer, daily communion with God. Such prayer is not that *our* will be done, but that we may know the will of the Father which is already done, and that we may reflect His wisdom and omnipotence in all our undertakings. We are at times inclined to forget that man's God-given dominion extends to the smallest, and seemingly least important, items that make up the daily life of the individual, and to believe that familiar and habitual actions can be performed properly and beneficially without the exercise of the same omnipotent guidance required in larger, more important, and unusual affairs; but in this we are mistaken.

The human inclination to accept certain conditions and occurrences as inevitable, and their results as something to be borne with equanimity and without protest, is not in accord with the ideal, and is not conducive to growth. The mental protest must be immediate, emphatic, and conclusive.

The infinitesimal detail of existence is none too small for the exercise of our understanding of God. Jesus said, "But the very hairs of your head are all numbered." M.

## The Parable.

IN the teaching of our Master the parable was a significant and predominant feature. Why? Because, first, the people were very familiar with it. Figurative story-telling is a distinct characteristic of the East. Further, it placed the Master in close touch with their every-day life. It showed his sympathy for that which to them was very near and dear. Jesus was too great a philosopher to think that he could stand afar off and teach. He knew that love is interest, and that obedience is the response to the love that expresses itself in interest; that obedience is the fruitage of successful teaching.

Again parabolic teaching is on a sliding scale. It adjusts itself to the growth and comprehension of the student. The most superficial interpreter gets from it a lesson in Truth, if only in husbandry, as in the parable of the sower, while in its grander flights the possibilities of this method of instruction grow magnificent, as in "The Prodigal Son," from which one may read the loving forgiveness of mere human, paternal affection, or rejoice in the revelation of the ever-presence of that divine Love whose abundance is unmeasured,—Love that meets the prodigal at the very impulse of turning to the one Father-Mother, God.

Through the lens of Christian Science the parables of the Nazarene are resplendent with light and life. S.

## What Shall be the Remedy?

IN referring to the great anthracite coal strike now in progress, *The Outlook* has emphasized a thought which is coming home to the great body of the people as never before, perhaps, in the history of our country. It says:—

"The time is fast coming when the public will not stand off and suffer while the two other parties in interest endeavor to settle their disputes. That public, the third party in all these strikes, is not a mere onlooker; it represents the determining force, the power that rules. It not only has its rights, but it has an authority which neither of the other parties can for a moment resist if it is exercised. The public means to be patient and the public has been patient; but it will not much longer permit these vast disturbances which affect its peace and interfere with its prosperity. . . . It will impose a just and equitable method of settlement upon both the other parties, unless they accept such a method for themselves."

It is manifest that the well-being of hundreds of thousands should be held paramount to the not wholly unselfish interests of operators and workmen. The sense of justice is one of the foundation stones of our communal life and its authority must be enforced, but this will not end the conflict. The personal interest of the workman is at war with the personal interest of the operator, and now a third factor is added, the personal interest of the public. In working out the problem humanity will legitimately assert that the more important interest shall rule, but this means simply the coercion of two other interests. It does not end the war, for the sense of divided interest still remains, and so long as it remains its reassertion is assured. Error ceases its activity for ill, not when it is coerced, but when it is destroyed.

To the Christian Scientist the one solution of these problems is revealed. He knows that in its exigency and ignorance humanity must do the best it can, but he knows also that the human sense of justice springs largely from a concept of personal interests which can be invaded. He knows furthermore that there are no opposing interests among God's ideas, no warring forces in the realm of the real, and that all these expressions of human sense must, with all other seemings, find their Saviour at Bethlehem. Christ, Truth, is the only Saviour, and the word comes to every unideal thought and condition to-day, as it came of old, "Look unto me, and be ye saved, all the ends of the earth," for "There is none other name under heaven given among men, whereby we must be saved." The methods and means which assert the reality of the manifestations of evil, can never remove them; they cannot heal, for they have no Christ in them.

While recognizing the value of improved beliefs, and working incidentally for their advancement, every true Scientist will devote his chief attention to that realization and demonstration of Good, which annuls the presence and power of evil, and so dispels its phenomena in himself, and ultimately in all the world. W.

AN esteemed contemporary has recently well said that,

"Many of our church methods and practices which have grown venerable with age, need to be treated as Hezekiah treated the brazen serpent that Moses had made. When he found that the Israelites were worshiping it he broke the venerable relic in pieces and called it a thing of brass. Undoubtedly that made a great sensation, and many thought that Hezekiah was destroying religion, whereas he was really purifying it and saving it. (2 Kings, 18 : 4.)

"We must be careful not to attach too much weight to the assumption that what has lasted a long time is right and wise. There is a certain presumption in its favor, but it is not controlling against the conclusions of fresh examination. We have no continuing city here. Our best plans and methods are but the tents of a night, and we make the

Digitized by Google

best use of them by being willing to abandon them at short notice when better ones are to be had. New occasions do not teach new principles, but they certainly teach new duties."

To recognize Principle as the one abiding thing, is what the world, and especially the religious world, greatly needs to learn. The forms and creeds which have been shaped by a sense which is more or less human, and therefore more or less imperfect, must give place to the clearer vision of the advancing years. New presentations of Truth are not to be tested by the question of conformity to past interpretations and authorities, however venerable, but by practical demonstration of their adequacy to solve our problems and advance the spiritual life. "By their fruits ye shall know them."

## An Appeal for Fair Judgment.

We are permitted to use the following letter from a Christian Scientist to a member of his family:—

*Dear Brother:*—I regret that you still feel impelled to speak in such condemnatory terms of Christian Science. Your concept of it certainly merits no tolerance, but this concept is a distortion of the truth and it indicates that you have not profited by all your opportunities to know the facts. Your information has evidently been gathered for the most part from its detractors, and your judgment of it is formed, I should say, from hearsay, from the observation of certain people who, evidently, are not fair representatives of it, and from a prejudice which, I think, is fully as vigorous as was mine. The formation and maintenance of an opinion on such a basis is injudicial, brother, and no less discreditable to you, as a Christian minister, than it was to me, during the years of my pronounced antagonism to this movement. In a kindred way Christianity has always been subject to the caricature and contempt of those who were in many respects very good men. Marcus Aurelius was one of them and Ingersoll another, and the intervening number has been legion. They all made the mistake which you and I have repeated after nineteen centuries of history.

Over against the dozen "queer ones" you name, who may have made themselves ridiculous, as well as the Cause which they perhaps sincerely meant to honor, I could easily find you twelve thousand and more, wholesome, intelligent people, who would witness both in word and in their lives, that Christian Science has come to them to deepen and quicken their spiritual sense, to intensify their love for the Bible and for all that is good, beautiful, and true, to clarify their concept of God and beget an altogether new and more helpful sense of His abiding nearness, to increase their love for the Master, and their sincere desire to be entirely subject to the Mind that was in him. They would witness that through their knowledge of the truth as illumined and explained in Christian Science, they have acquired a spiritual supremacy over the world, the flesh, and the devil, never before known, have been freed from fear and physical bondage, and have entered into the joy of the Lord, so that their hearts are gladder, their homes happier, their influence more stimulating and cheering to others. They would say to you that, applying the Master's test, and judging the tree by its fruits, they are led to entertain the highest regard for the teaching of Christian Science, and the deepest love for the one who brought its blessings to their door.

Now, brother, if these witnesses have not been heard by you it is surely not their fault. Their testimony is on record, and it is impressing those who are willing to hear it throughout the world, and leading thousands to test the truth of Christian Science for themselves and so prove, as each may, beyond the possibility of a doubt, that Jesus was speaking to every believer when he said, "Lo, I am with you alway." "Heal the sick, raise the dead." "Freely ye have received, freely give."

You have been seeking in your ministry to effect precisely the results I have named and to which Christian Scientists are witnessing that they have attained. Wherefore, then, do you condemn them and their apprehension of Truth? Do you *know* that they are wrong in their understanding of the Word, and you right? Can you prove it by the test which the Master imposed on all? If not, why condemn? why not say, I do not know, I have not carefully investigated the subject.

Brother, is it the kind and Christian thing, and can you name any precept of Jesus which authorizes you to ignore the testimony of the multitude who have been blessed through Christian Science, and form your opinions and express your judgment upon the statements of detractors such as you name?

You have friends who have been earnest students of this subject for years. They have enjoyed unusual opportunities to know the facts about it; have you attached any value to their testimony, or sought to avail yourself of their assistance in your effort to establish a safe basis of judgment, and have you carefully read, in the spirit of a truth-seeker, the text-book of Christian Science? If not, would it not be better to withhold judgment, and especially in view of the Master's explicit injunction that we "judge not"?

We may not be able to agree with many who are just as sincere as are we, just as earnest in their effort to follow Christ, but wherefore condemn and cast out? The world is wide and there is much to be done. Shall we join the "rabble" and stone successful and inoffensive workers because they do not use our machinery or pursue our methods?

Brother, the only basis of unity is demonstration: "by their fruits ye shall know them." Opinions and theories about Truth have a passing value, perchance, but they are not the appointed standard of comparison, as you very well know. In the measure of our spiritual apprehension of Truth its work will be effected through us. The faith that is undemonstrable is but a theory, however serviceable in its day, and it will ultimately be so ranked.

He is a Christian who so knows God as to be able to do His works. This is the standard of Christian Science, and it commends itself to the thoughtful and the unprejudiced, everywhere. In brotherly Love abiding,

## Cradle Song.

Rose and gold and blue of the skies,
Face and curls and innocent eyes,
Sleep, my little one, dream and drowse
All the birds sit still in the boughs,
The dark blue spaces with stars are sown—
Sleep, my blessing, my love, my own,
Sleep!

Gold and blue and rose of the West,
To the palace of sleep, step in, sweet guest!
The sun-spark sinks like a rosebud furled,
And rose-lights ruddy the restful world;
The ponds are as pitchers of rosy fire—
Sleep, my blossom, my heart's desire,
Sleep!

Blue and rose and gold of the morn,
You shall wake and laugh when the night's outworn,
When dreams go home in the dawning cold,
Suffused with splendor of streaming gold,
Golden head on your pillow so white—
Sleep, my treasure, my soul's delight,
Sleep!

*Anon.*

Digitized by Google

## Among the Churches.

### From Poughkeepsie, N. Y.

It is anticipated that First Church of Christ, Scientist, will break ground in a short time on their handsome lot on Market Street, for their chapel which, when the church proper is constructed, will be used for the Sunday School and meetings of the other organizations of the church.

*The Poughkeepsie* (N. Y.) *Enterprise.*

### Free Reading Rooms.

In the establishing of free reading rooms, which are at the disposal of the general public from 9 A.M. to 5 P.M. each day except Sunday, First Church of Christ, Scientist, of this city has inaugurated a laudable enterprise. While the purpose of the reading room is entirely religious in its signification, and all Christian Science literature is daily on sale, the use of the rooms is by no means limited to the members of the church and their friends, but is open to all sects and denominations, and is a haven of rest for the wayfaring ones in the world's great army of restless investigators.—*Fort Wayne* (Ind.) *Sentinel.*

### A Word from Warsaw, Ind.

On Sunday evening, July 20, 1902, a Christian Science service was held at Warsaw, Ind., the lesson being "Truth." There is no regular church organization at Warsaw, but at the invitation of friends of the movement thirty-six came together, of whom eighteen were gentlemen, and half of the people in attendance were representatives of the Jewish faith.

After the service a testimonial meeting was held, during which some splendid testimonies were given as to the benefits received from Christian Science treatment.

ISIDOR JACOB.

### From Hurley, S. Dak.

Christian Science was first introduced to us in the spring of 1895, by a practitioner who did wonderful healing, and placed before us Mrs. Eddy's book, "Science and Health with Key to the Scriptures." Some eight families became interested, regular services were commenced at once, and were held in a dwelling-house for two years. Then feeling that a public place would be more suitable, a hall was rented, which we occupied for three years, when opportunity was offered us to occupy a larger hall, which we may purchase as soon as we can. We also use this hall for a reading room. We organized as a Society in 1898 and as a church in 1901, with fourteen charter members. We have not gained many in numbers, but our services are more largely attended than formerly. We feel that we are slowly but surely progressing.—MRS. CARRIE BUKER, *Clerk.*

### The Work in West Pullman, Ill.

On February 22, 1900, the Christian Science Society of West Pullman, Ill., was organized with a membership of sixteen, who up to this time had been members and regular attendants of First Church of Christ, Scientist, Chicago, Ill.

For some time there had been a desire among the local Scientists, as well as others who were becoming interested, for services here, and it was felt that much good would result in our obeying this call for the Truth.

A hall was rented and our first service held on March 18, 1900. Since that time our membership has increased to thirty with an attendance at the Sunday morning services of about seventy.

The Wednesday evening testimonial meetings have been quite well attended, and many helpful demonstrations given of the power of Truth and Love over error.

The Sunday School has thirty-one members who are much interested in the work.

A building fund was started last year which is steadily growing. The Sunday School contributed fifty dollars to the fund last Christmas.

Two lectures have been given under the auspices of the society, the first by Judge Ewing, the second by Mr. Kimball. Both were well attended and resulted in a kindlier feeling towards Christian Science here.

A new and modern hall has recently been built in a very desirable location which we have secured for our services, and it is needless to say that we rejoice in this demonstration of progress. We trust that our next move will be into a church building of our own.

We have had many trials, many problems to work out, much error to overcome, but we have tried to stand together in the unity of Truth and Love and to know that divine Principle governs us and will show us the right way.

For the help given us by our friends of First Church of Christ, Scientist, Chicago, through its trustees and directors, who gave us the most loving counsel and advice, we are indeed most grateful; and to our loving Leader who through her devotion, labor, and love has enabled us to know and partake of the truth that makes men free, we bring a tribute of sincere gratitude and love, praying that we may through obedience and faithfulness prove by our works that we are worthy to be called Christian Scientists.

HELEN NELSON, *Clerk.*

### Progress in Colorado Springs, Col.

The members of First Church of Christ, Scientist, of Colorado Springs, have felt for some time past, the urgent need of having their reading rooms down town, and more centrally located; but it was very difficult to get a suitable place, since but seldom anything is offered for rent in the business portion of the town.

A little more than a month ago two beautiful rooms on the ground floor, nicely adapted to our wants and in the most desirable location, were suddenly and unexpectedly vacated, and our committee promptly secured them, and on most favorable terms.

The announcement was then made, that the members of the church, and the friends of Christian Science, had the privilege of contributing to the furnishing and equipment of the rooms. Most freely and generously the offerings, and gifts poured in, and we have the most beautiful, cosy, and comfortable rooms we could desire. We moved in July 26, as the need for the rooms seemed great, but the formal opening did not take place until August 12, an account of which, taken from the *Colorado Springs Gazette* of August 13, I enclose. With hearts overflowing with gratitude, we thankfully acknowledge the leadings of divine Love in this beautiful demonstration.

MARY E. M. JOHNSON, *Clerk.*

Following are excerpts from the very full newspaper report referred to:—

"Occupying the center of the main apartment is a long library table scattered with the latest books and periodicals relating to the Science. Artistically arranged about the sides are bookcases, desks, and settees."

"Quantities of lovely cut flowers had been sent in by members of the church and congregation to do honor to the happy occasion."

"The interest in the Cause is increasing rapidly, as it is everywhere, and the time seemed ripe for the opening of the new rooms."

Digitized by Google

## From Our Contributors.

### Love.

EVELYN SYLVESTER.

LOVE! How often is this sweet, this sacred word misapplied! It would seem to have as many interpretations as there are individuals in the universe. But there must be some exact, some scientific definition, and as a Christian Scientist understands the term, it is explicitly defined in the text, "God is love," and he recognizes nothing less pure as either real or permanent.

The Christian Scientist knowing that God is all, is necessarily certain that Love must be all; hence his chief aim is to learn how best to express this Love in his life, and how to annihilate every unlike quality that seems to exist there. He knows that when he expresses this divine Love perfectly he has nothing left to desire, for "Love is the fulfilling of the law."

What shall be the quality of our love, and how can we best express the reflection of the Love that is God?

Our thought naturally turns to the mother-love as an example of that which is purest and holiest. Robert Browning believed that the love of husband and wife is the highest type of love, while many feel that no purer affection exists than between brother and sister; but none of these, as such, exemplify the highest qualities of love, for certain elements of selfishness may and do enter all these relationships, rendering them less than perfect.

Jesus answered our question by a simple statement: "Greater love hath no man than this, that a man lay down his life for his friends." Let us ponder these words.

Life is God. Obviously we cannot let go our grasp on the Infinite,—and if we could, where would be the gain to our friends? Clearly we must seek some more spiritual interpretation of this text. Jesus rose from the dead to prove that he had never sacrificed his Life. What was it that he had laid down? What but material sense, or the belief in a life apart from God? His followers found it difficult to entertain his spiritual concept of Life; consequently he had to illustrate his own teachings. He had declared that "Whosoever liveth and believeth in me shall never die," and so he proved, even to their mortal sense, the unreality of death. Evidently it is not this mortal life that a man is told to "lay down" in order to prove his love for his friends.

This, then, is our answer: a man must sacrifice his *sense of self* daily, in order to show his love for his friends. He must destroy all afflictive, human sense of unmerited censure, misconstrued motives, misunderstood aspirations. Despite the rebuff of unselfish desire, perchance the scorn of kindly endeavor, he must love all actively and only.

We may think this hard, impossible even; but a moment's consideration will convince us that what makes this seemingly difficult, is self-love, that quality which Science and Health declares "is more opaque than a solid body." We cannot lay down our life for a friend, while loving self; i.e., the belief of a self apart from God.

The fruits of self-love are self-justification and the thousand errors following in its wake. We are hurt when somebody slights us; angry when somebody chides us; rebellious when somebody condemns us. But what is it that is hurt, angry, rebellious? Can God be touched by these conditions? No. And when we reflect Him, neither shall we. Unjust criticism we shall endure in silence, for "Love suffereth long, and is kind;" in the prosperity and advancement of others we shall rejoice, for "Love envieth not;" the gifts of God we shall quietly and meekly accept, for "Love vaunteth not itself, is not puffed up." On all occasions we shall endeavor to "walk in the Spirit," for Love "doth not behave itself unseemly." We shall make no effort to coerce or lead others except as God leads them through us, for Love "seeketh not her own" will or way. We shall neither resent nor retaliate the offence of mortal mind, for Love "is not easily provoked." We shall always look for good in everybody, remembering that Love "thinketh no evil." We shall be glad for the furtherance of God's cause, no matter what the individual cost may be, for Love "rejoiceth in the Truth." Indeed, we shall be ready to bear all things, believe all things, hope all things, endure all things, since "Love *never* faileth."

When self-love is thus annihilated we shall cease to cry, "I want to be loved!" We shall be so engaged in loving others that we shall forget whether they love us or not. Not to *be* loved, but *to love*, will be our most earnest prayer.

And who is benefited by this destruction of the old self? Not God, surely; He needs not our sacrifice. Nor yet our fellow-men; we may have smoothed for them the rough way or sweetened the bitter cup, but it is really one's self that fully reaps the joy that springs from a life of self-conquest.

Then "Beloved, let us love one another: for love is of God." Let us not forget that God is expressed through His ideas. Shall the Holy Spirit be grieved from our hearts because we are unwilling to reflect Him? Now is the time to let Love shine in our hearts and on our faces; now is the time to forget all past wrongs, seem they great or small. While cherished as realities they steal just so much from our ability to keep the two commandments "on which hang all the law and the prophets."

### The Rebuilding of Human Consciousness.

W. C.

ONE of the first demands made upon the student of Christian Science is the acquisition of a new habit of thought respecting man. His previous ideas relative to himself have been largely material, and to lose sight of this old self in consciousness, and see and think of himself only as a reflection of Mind, is the task set before him.

St. Paul in counseling the Ephesians said: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." The problem thus presented is the realization of the true self in consciousness, the putting off of the old man and the putting on of the new.

"It doth not yet appear what we shall be" in the fulness of the spiritual life, for we are all more or less under bondage to a sense of limitation, but that real life of the spirit is the child of both aspiration and of promise, and as we "press toward the mark for the prize of the high calling of God," we shall advance the more rapidly as we make sure of our steps.

One of the most important of these progressive steps is the habit of asserting the truth respecting the body over against every seeming consideration that is abnormal or imperfect. At present our conception of the spiritual man comes far short of the image and likeness of God, but to hold steadily the thought of perfection, that every real thing is, and must ever be, right and orderly, since it has its being in the immediate consciousness of God, this leads on to that perfect understanding which is life.

Only as we entirely lose consciousness of a limited material body can we realize a complete spiritual freedom. If, therefore, we are tempted to declare that we have a cold, and mortal sense says, "I cannot breathe through my nose," we will immediately assert and maintain God's perfection, and our consequent freedom as His image and likeness. All truth can know is Truth's creation, which is and must ever remain ideal. Discords and nothingness

Digitized by Google

will then appear only to disappear, and we have nothing further to do with the claimant. If the tempter asserts that other organs are affected, immediately the Truth is asserted and persistently held until through these manifold overcomings, the new birth of spiritual sense is accomplished, and there appears in consciousness, the new spiritual man, free and effective to do God's will, and the old man with the deceitful lusts is put off forever.

The student of Christian Science will no longer fear the approach of the temptation of discord, when he has learned to know its nothingness. For this our "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He can now recognize the significance of the Apostle James's admonition, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

## Faithfulness in the Little Things.

FREDERICK MANN.

If Christian Scientists do not watch the "little things," but allow them to pass undiscovered, these "little things" become avenues for error to effect its work later on, and they will then wonder why it is that they are having "such a hard time." They never will know why it is, until they awaken to the fact that they have not been working from Principle.

A Christian Scientist cannot serve both God and his own will; he must surrender his will to the divine Will. The reason we are in trouble sometimes is because we are not bringing our lives up to our profession, and we do not always notice the "little" errors of which we are guilty. It is well to remind ourselves of these things, and that often.

There is always a cause for discordant human conditions, and almost always the cause is with us. The old thought, or the "old man," is still so strongly to the front in all we do or try to do, that we must watch and pray without ceasing, to be able to do all our work scientifically. Many of us are not careful enough, and as a result of our laziness in this respect, error is continually holding us in discord. The best way to get out of work is to do it, not talk about it or worry over it, but do it and get it out of the way, and be ready for the next demand. It is the fretting about what we have to do which makes it hard, not the work itself. Work should and will make us happy and useful, and keep us free from error.

Another of our weak points is revealed in "gossip." As Christian Scientists, we have no time for idle words. Hear Jesus' words, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We know that this "judgment-day" is here and now. We are told in Science and Health (p. 291), that "No final judgment awaits mortals; for the judgment-day of Wisdom comes hourly and continually." "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates."

Again, promptness and punctuality must be very carefully observed in our work; otherwise we are disobedient and are leaving avenues open for error that will later show itself in sickness and discord. We should meet promptly every obligation, and never disappoint those with whom we have to do; our word should always be as good as our bond. This is not new, but Christian Scientists should be shining examples in their lives and in their dealings with all. I speak from experience; for many times as I am about my work, I am delayed or hindered because the one with whom I have business is not "at his post." A Christian Scientist should always be worthy of confidence in these things. Promptness and punctuality cannot be overlooked by us, they mean so much to our success. We need not expect permanent success if we give no heed to them, and should not complain, if we reap what we have sown. We cannot win harmony or success, for we are not honest or consistent; we have not been "faithful" over the little things.

Again; we are not grateful enough for the blessing we have received and are receiving every day. It is not a question of verbal expression, but of daily living in keeping with such expression. Our Leader says (Science and Health, p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." Gratitude, made manifest in "action" is a good deed. Let us with a grateful heart look to God, that we may be worthy of freedom from unpleasant conditions.

Untiring effort to be "always good," will help over every temptation that error would throw in our way.

Last but not least, let us be meek, striving to be least, and the servant of all. Let us be willing to *serve*, rather than lead.

### Chrysostom's Courage.

What a wonderful example of Christian courage and childlike faith was manifested by Chrysostom, who, when threatened banishment by the Roman Emperor, said: "Thou canst not, for the world is my Father's house; thou canst not banish me."

"I will slay thee," rejoined the emperor.

"Nay, thou canst not, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not, for, in the first place, I have none thou knowest of. My treasure is in heaven and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay," said Chrysostom, "and that thou canst not, for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—*Selected.*

### The New Light.

Acetylene mixed with a certain proportion of oxygen gives a light three times as intense as the oxyhydric [calcium] light. Its brilliancy is such that even in full daylight signals can be sent to a distance of about five miles. In the night this distance is about trebled.

*The Literary Digest.*

Man is four:—

He who knows not, and knows not he knows not; he is a fool, shun him.

He who knows not, and knows he knows not; he is simple, teach him.

He who knows, and knows not he knows; he is asleep, waken him.

He who knows and knows he knows; he is wise, follow him.—*An Arab Apothegm.*

In all this world babel of myriad tongues, confusing, clashing, bewildering, there is always one voice that we may safely follow. It is the voice of Jesus.

Dr. M. S. Kaufman.

Digitized by Google

## Testimonies of Healing.

I send the following beautiful demonstrations of the power of Truth to heal, hoping they may encourage some who are striving for the light. A person who had suffered from asthma for over fourteen years, and was unable, through a complication of diseases, to attend to her household duties, was completely healed in three weeks' treatment, and able to do her household work, and use a sewing machine with perfect ease.

A young man living some distance from the city had an acute attack of an internal trouble, and asked a friend to telephone to a practitioner for help. It took about twenty minutes to reach the nearest telephone. Before the friend returned from sending the message, the young man sat up, and said to his mother, "I feel like a new man. He was healed with the one treatment.

There was an amusing incident in connection with the healing of a case in this city, some time since. A gentleman who had been confined to bed for many weeks with sciatica, and whom the doctors failed to help, was advised by a friend to try the then new treatment of Christian Science. In compliance with his request a practitioner drove over the next morning. He was shown into the bedroom, and the patient's wife rather doubtfully withdrew. After giving the treatment, the practitioner left, saying he would come again the next day.

As soon as the door closed, the anxious wife eagerly inquired, "Well, what did he do?" "Oh nothing," replied her husband, "but he took a good long nap in that chair." Notwithstanding that "nothing" was done for him, the patient rested peacefully that night, and when the practitioner came next day, the pain had almost entirely disappeared. He was told that if he felt inclined he could dress and go down stairs. As he did not feel that he could even stand, this seemed rather foolish to him, but before night he did go down, and the next day walked a few blocks.

It is needless to say that in a very short time he was completely cured, and frankly admitted that something had been done for him.

I myself am inexpressibly grateful for what Christian Science has done for me. Not only has it healed me of many physical troubles, but it has also taught me to turn to Principle in every time of need. When I was led to devote all my time to the healing work of Truth, I was tempted to think that I might not have sufficient to support myself; but a complete demonstration of supply has been made, and it is proven that working for Principle is not necessarily attended by drudgery and privation.

It has been my privilege to carry the truth to many homes and to be instrumental in removing some very obstinate ills, and it has been joyous work, bringing a full reward in the gratitude and gladness of those relieved. Indeed, when I begin to count up my blessings, they are more than can be numbered. The church services, testimonial meetings, class instruction, and students' meetings, all stand out as beacon lights along the way, and I am most thankful for these and for the priceless blessings that came with the new edition of Science and Health, showing that our dear Leader is receiving and imparting a yet fuller understanding of the Truth.—H. M. H.

---

After having received the benefit of the testimonials given in the *Sentinel* and *Journal*, for nearly three years, I deem it a duty as well as a privilege to give my experience to the Field. A testimony given in the *Journal* led me to investigate Christian Science, and I hope in return to be the means of leading some one else to see the beauty of this saving truth, and to learn to know God aright and man's relationship to Him. I know from experience that it is prejudice and misapprehension of what Christian Science is, that keeps many from enjoying the blessings it bestows.

I had been taking patent medicines for several years, and had been to one of the best sanitariums in this country, but was not healed, although I received some benefit, for which I shall always feel grateful, for I know the physicians did all they could for me. I sometimes thought I had exhausted all remedies, but did not give up, for I felt there must be something to heal me if I could find it.

When in this state of mind Christian Science came to my notice, and after reading several Journals, I purchased a copy of Science and Health. I read for several days at odd times. I commenced to improve, and in about a week I was healed of most of my ills, among which were dyspepsia and nervous debility.

Although I had heard about Christian Science before, I had never heard that the reading of the Christian Science text-book had ever effected the healing of anybody. I commenced reading to find out what Christian Science was, but was surprised to find myself improving, and was soon assured that it was the theology of Science and Health that healed me, just as it was the theology of Jesus that healed the sick. (Science and Health).

It has also proved to me that there can be no Christian Science Church that does not heal the sick and sinful, for healing follows as the natural result of the teaching of Christian Science. The Bible has become a new revelation to me, and I can read it much more understandingly by the light received through the reading of Science and Health.

I will close by offering my heartfelt thanks to our Leader, Mrs. Eddy, for the great work she has done and is doing for humanity.—A. F. M., Fairmont, Minn.

---

Hoping to help some weary one searching for light, I am led to give a leaf from my own experience, showing the steps out of a blind faith in God, to the dawn of that Light which is still leading me up to an understanding of the true God.

From my earliest recollection, I had been reaching out for God; seeking Him through the Scripture, reading the promises daily until many parts of the Word became familiar. I clung to whatever gave me a ray of light and hope. In early girlhood health began to fail, and so-called inherited troubles to appear. I sought earnestly the church and early became a member, where for more than twenty-five years, I found some degree of comfort, and I gratefully recognize the good that came to lighten in some measure the weary way.

I parted from this dear church only in obedience to a greater light which in later years dawned on my path,—the light of Christian Science.

Many physicians were sought while I prayed earnestly that these material ways might be blessed. But to no avail—sufferings increased. Then turning from these, I said I will seek through prayer alone, I will believe more fully, exercise more faith, and it may be God will reveal Himself to me, and lift me up. When faith wavered, I went to one who was well known as a man of such unwavering faith in God that through prayer a great work had been carried on for years. And many prayers did this good man offer for me; but no answer, save to find myself on a bed from which there was little thought that I would rally. Then hope fled, and faith seemed to be shipwrecked, and I said, "Is there a God?" I ceased to pray for healing, and asked God to let me die. I know now that Love was leading me, and out of all this darkened belief and blindness, I was led on up to the Light of Truth.

Thirteen years ago, when it seemed that everything of this life had failed me, a dear one came with words of hope, and gave me the first glimpse of the true God. I

Digitized by Google

learned that "The Christian Science God is universal, eternal, divine Love, which changeth not and sendeth no evil, and sin upon man" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 140).

Then my heart responded, there is a way, and I have found the open door which leads to it. Then as I was patiently led by this dear sister, and later by a loving teacher, I found the way of understanding which led me out of darkness into the healing, uplifting Truth; as revealed through Christian Science.

E. Louise Cotton, Roxbury, Mass.

---

I think it was in the year 1896 that Christian Science was first presented to me. I was spending the winter with relatives in Memphis, Tenn., so as to have the best medical treatment,—my home being in a small town. I was treated in an infirmary for six or eight weeks, but was growing weaker and more despondent every day, and the medicine and other material remedies soon lost all effect.

It was at this time that a cousin who had been healed a short time before by Christian Science, came to visit my aunt, with whom I was staying. Her healing was to us marvelous, since we had known of her former condition. I asked her if she thought it was possible for me to be healed by Christian Science, and many other questions. She gave me some tracts, and I at once decided to take treatment. After this I had no desire to return to doctors or medicine. Chronic constipation, indigestion, severe headache, and other smaller troubles soon disappeared. One or two old chronic ailments did not yield at once, but I have improved slowly and surely ever since my first treatment.

During the seven years I have been working I have had many beautiful demonstrations of the power of God's love over sin and sickness.

Eczema of about forty years' standing was healed after all material means had failed. Chills and fever in several instances were healed after one or two treatments. One boy who had had chills, sometimes for months at a time, was surprised when healed by one treatment. My younger sister was badly scalded on the throat and chest by hot water, and was relieved from pain in a few minutes by Christian Science treatment. My father, who was almost an infidel, was so astonished at this demonstration that he at once asked for treatment and was healed of several claims of sin and sickness.

My mother and I were in a runaway, and with the understanding of Christian Science were saved from prospective death. When the horses became frightened, the driver threw the lines down and jumped out. We at once realized the presence of God, and that there was no fear. We were not at all frightened, but did not know where we were going, for we could not reach the lines to guide the horses. In turning a corner the vehicle was overthrown and we were dragged under it until the horses kicked loose and ran away. There was hardly a spoke left in the wheels, the carriage was such a wreck. Of course, it created much excitement and when the horses had broken loose and we were again on our feet a great crowd had gathered, a doctor or two among them, who would not believe that we did not have broken bones or other serious injury. They said we would not acknowledge it because we were Christian Scientists. Our eyes, noses, and ears were filled with dirt from our having been dragged on the ground. There was a small scratch on my cheek, but it soon disappeared. My mother received some bruises and felt a soreness for a day or two, but this was the extent of our injuries.

A school friend who was studying wood carving let one of the sharp instruments slip, cutting an artery in the palm of her hand, as we supposed from the way the blood gushed from the wound. She was pale and sick from fright. The thought came instantly, "Blood never gave life and can never take it away" (Science and Health, p. 376), and before I knew it I spoke the words aloud. The bleeding stopped almost instantly and she looked at me with a smile of astonishment and said she was healed. She went to work that afternoon and said there was no more soreness in that hand than in the other.

I could never tell of the happiness Christian Science has brought to me, and the gratitude I feel to our dear Leader who has given this beautiful truth to the world.

Bertha R. DeVold, Paris, Tenn.

---

Our baby girl when about four months old had a breaking out on head and face which kept getting worse and worse. It was very painful and itching; it was called eczema, a disease usually considered incurable. As we were traveling from place to place, many kind ladies advised various remedies, but we persistently refused all material means and kindly informed them that we used Christian Science treatment, and that when we needed help, we employed a Christian Scientist.

They said, "Christian Science may help some things, but will never cure the disease on that child."

We let it go a while trying to work it out ourselves, but it became much worse, and we notified a practitioner and he began treatment. The child's head and face were one solid sore all over, angry looking, burning, and itching, and with water oozing out of the skin. The case was obstinate and took a long time to cure, but was finally conquered and the child was entirely healed. She has now a smooth, clear, beautiful skin.—Mr. and Mrs. Geo. H. Lee.

---

I was a poor, suffering, helpless mortal with headache and stomach trouble and sciatica and inward tumor, when friends begged me to try Christian Science. They were not Scientists at the time, but since I had tried everything else I was given over to despair. My last resort was Truth, and in two weeks I was able to attend my first Science meeting. Thank God for the dear teacher and healer who came to me with a face beaming with love, and told me that God could and would heal me. Thank our God, I soon got rest and happiness after long years of suffering.

The spiritual uplifting to me was more than the healing of physical troubles, for I had always tried to live to please my God and was making a god out of medicine and many other things. For over three years God has been our only healer. God bless the dear Mother for bringing this light to this age.—Mary E. Reeves, Kingston, Ont.

---

I would like to express my gratitude for what Christian Science has done for me and mine.

It has healed a broken leg which the physicians had been working on for eight months and could do nothing with, and it cast out fear when a sewing machine needle stitched itself into the finger-nail, so that there was no pain or soreness or inflammation. In fact, the nail healed over so beautifully that only a small portion came off and there was no inconvenience on account of the accident.

It has effected the disappearance of a seed wart which was very painful, and last but not least it has brought relief many times to my children, and proven to me that God is an ever-present help.—Kate N. Marx, Chicago, Ill.

---

Contempt is murder committed by the intellect, as hatred is murder committed by the heart. Charity, having life in itself, is the opposite and destroyer of contempt as well as of hatred.—Geo. Macdonald.

---

If we aspire to walk in the power of the new life, we must cast away all hindrances; and it must cost something we really value.—Charles G. Gordon.

Digitized by Google

## Religious Items.

Professor Harnack says: "You observe how Jesus felt the material wants of the poor, and how he deduced a remedy for such distress from the commandment, 'Love thy neighbor as thyself.' People ought not to speak of loving their neighbors if they can allow men beside them to starve and die in misery. It is not only that the Gospel preaches solidarity and the helping of others, it is in this message that its real import consists. In this sense it is profoundly socialistic, just as it is also profoundly individualistic, because it establishes the infinite and independent value of every human soul. Its tendency to union and brotherliness is not so much an accidental phenomenon in its history as the essential feature of its character. The Gospel aims at founding a community among men as wide as human life itself and as deep as human need. As has been truly said, its object is to transform the socialism which rests on the basis of conflicting interests into the socialism which rests on the consciousness of a spiritual unity. In this sense its social message can never be outbid."

To follow Christ is not to go out from the world. Christ came into the world. It is not living apart from the world. Christ lived among men and dwelt with them. It is not doing great things. It is carrying into our common life the spirit that Christ carried into his common life. Christ came to make men happy, and wherever he went he did make men happy; he carried joy with him; he was a joy-distributor. To follow Christ is to make others happy. . . . Christ came to make men happy by making them good. He told them the secret of happiness was to be poor in spirit, to be pure in heart, to be peaceful and peace-making. He came to put the fountains and sources of happiness within men. It is character, not condition, that makes our happiness, and he taught this partly by precept, but more by his life. . . . He made men better by living among them in such spirit that they desired his life for themselves. . . . Others besides Christ may wear a garment such that he who but touches the hem of it shall feel bet[illegible] better for the contact.

LYMAN ABBOTT in *The Outlook.*

In view of the life he spent on earth, judged by his contemporaries, our Lord was a conspicuous failure; but judged from our vantage point of the unrolling centuries his investment of life has brought the largest possible returns. Failure of the moment proves to be a glorious success in its unfolding. His choice of the permanent at the expense of the transient was deliberate. Repeatedly it is urged upon us for our following: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" In Christ's view the real success is faithfulness. Men are born with differing powers and opportunities. The choices are outwardly diverse, the manifest results are various; but all at last resolve themselves into the one great choice. The real opportunity is the opportunity of faith and service. The real and permanent reward follows upon Christ's recognition of our faithful stewardship.

*The Congregationalist and Christian World.*

WHEN THE WORLD CONQUERS.—The world conquers me when it succeeds in hindering me from seeing, loving, holding communion with and serving my Father, God. I conquer it when I lay my hand upon it, and force it to help me to get nearer Him, to get more like Him, to think oftener of Him, to do His will more gladly and more constantly. The one victory over the world is to bend it to serve me in the highest things—the attainment of a clearer vision of the divine nature, the attainment of a deeper love to God Himself, and a more glad consecration and service to Him. That is the victory—when you can make the world a ladder to lift you to God. When the world comes between you and God as an obscuring screen, it has conquered you. When the world comes between you and God as a transparent medium, you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—ALEXANDER MCLAREN.

Men and women are growing away more and more rapidly from the conception of religion as a special department of life; from an arbitrary division between things which are called religious and things which are recognized as secular. They are coming to see that religion is a principle which must penetrate and reorganize every form of life; that it is the underlying basis on which all sound and wholesome life must rest; that it is a point of view from which all things arrange themselves in a new order; that it includes not only organized instruments and methods of religion, but all civic organization, all political questions, the arts, sciences, —in a word, the sum of man's life as expressed in thought, in emotion, in action. Religion is not a profession; it is a life. . . . It is God in His world, and not God in any single church or activity for which modern society is searching.—*The Outlook.*

The difficult thing in this confession of the Master is not in avoiding associations and practices that we believe to be incongruous with the Christian character. That is comparatively easy; the difficult thing is to speak the word, and do the thing that shall be so positively right and beautiful that through it the Christian light shall shine. It is easy enough to keep your mouth shut, and to stay at home, but to talk and act naturally and yet to have the disposition of the Lord Jesus inspiring us, that demands a kind of initiative which approximates genius. And that is one of the gifts that we are to pray for and to cultivate. To take a very large and high example, Peter on the day of Pentecost said exactly the right thing. We need a similar spirit to lead us to do and say exactly the right thing in the various emergencies of life.

*The Watchman.*

It is well for us to discover that we have not in ourselves the sources of our highest life. When we submissively await the infinite processes we gain much. Under these conditions the fallow soul grows richly. We cannot say what it is that renews the productiveness of the soul, but it has gained plenitude of power, and proves itself capable of a harvest such as it has not borne before. In quietude we find faith. When we hurry not, we gain the most speed. Seeking not our own we find ourselves plentifully rewarded. In submissiveness we come into the largest freedom. When we have accepted the Divine will, we have arrived at our own largest personality. We are ourselves in largest measure when we think nothing of ourselves, and when we have no will of our own that demands enforcement.

*The Christian Register.*

PRAYER.—Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. This act is prayer, by which term I understand no vain exercise of words, no mere repetition of certain sacred formulæ, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence —it may be even before it has a name by which to call it. Wherever this interior prayer is lacking, there is no religion; wherever, on the other hand, this prayer rises and stirs the soul, even in the absence of forms or of doctrines, we have living religion.

*James's Varieties of Religious Experience.*

The greatest ambition one can cherish is to be a genuine Christian in faith and love and service, and it takes all these to make one such a Christian. And right where he is is the place for each one to cultivate this exalted purpose and to "press toward the mark for the prize of the high calling of God in Christ Jesus."

*The Universalist Leader.*

*The Congregationalist* says: "The decrease in the number of students of theology is as great in Europe as in America. Ten years ago 1,841 such students were enrolled in nine universities in Germany. Last year the number had fallen to 1,016. Is theology as a science losing its attractions for educated men?"

Clear and vivid consciousness of the divine presence is like the breathing of a new life and a new spirit into all things. When it comes to us, it transforms the universe. We are no more the subjects of dulness, apathy, gloom, or fear.—JOHN JAMES TAYLER.

To fill life full, you must open it upward toward truth, beauty, goodness. Seeking things below takes our strength out of us: waiting on the Lord for his higher gifts renews our strength day by day.

JAMES FREEMAN CLARKE.

A blameless life—what is it? You will find it all in the Sermon on the Mount, if you are wise enough to understand what is meant, and not to interpret it by the letter.

SIR WALTER BESANT.

It is the demands, not the promises, that make men of us; the responsibilities, not the enjoyments, that raise us to the stature of men and women.—P. T. FORSYTH.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory vs. Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

Cloth binding, each . . . . . $3.18
Two to Twelve books to one address, each, prepaid . . 3.00
Twelve or more books to one address, each, prepaid . . 2.75
Full sheep, stiff covers, gilt edges, same paper and size of page as cloth edition, each prepaid . . . . . 4.00
Twelve or more to one address, each, prepaid . . . . 3.75
Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid 5.00
Twelve or more to one address, each, prepaid . . . . 4.75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India paper, each, prepaid 6.00
Twelve or more to one address, each, prepaid . . . . 5.75

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth) each, prepaid . . . . . $2.25
Twelve or more books to one address, each, prepaid . . 2.00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid 4.00
Twelve or more to one address, each, prepaid . . . . . 3.75
Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid . . . . . 5.00
Twelve or more to one address, each, prepaid . . . . . 4.75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,
Single book, prepaid . . . . . $3.00
Twelve or more books to one address, each, prepaid . . 2.50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL; 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5 00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

---

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum, $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 18 |
| SELECTED ARTICLES. | | |
| The Education of Man. | | 19 |
| A Pertinent Answer. | | 21 |
| A Satisfied Witness. | | 21 |
| The Absoluteness of Science. | | 22 |
| Approved. | | 22 |
| The Need of Discrimination. | | 22 |
| EDITORIAL. | | |
| Let us be Discreet. | | 24 |
| Keeping the End in View. | | 24 |
| One Love. | | 24 |
| FROM OUR CONTRIBUTORS. | | |
| True Success not Material. | A. K. F. | 25 |
| A Change of Opinion. | A. P. Cochran. | 26 |
| By Faith, not by Sight. | M. R. S. | 26 |
| The Availability of Truth. | C. E. M. | 26 |
| Our Whole Heritage. | E. M. B. S. | 27 |
| Love's Purpose. | Bliss Knapp. | 27 |
| Living the Truth. | L. M. Earle. | 28 |
| AMONG THE CHURCHES. | | |
| Union of Forces in Montrose, Col. | | 28 |
| Good News from New Bedford, Mass. | | 28 |
| TESTIMONIES OF HEALING. | | 29 |



Vol. V. BOSTON, SEPTEMBER 11, 1902. No. 2.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

A considerable number of American women have of late been led into observational and mathematical pursuits in connection with astronomy. One of them, Dorothea Klumpke, has been lent to France for more than a dozen years. Miss Klumpke has been connected with the observatory of Paris in one capacity or another since 1887. She is now at the head of a bureau for measuring star plates for the new international chart of the heavens, and has five assistants.

George E. Roberts, director of the mint, has issued his final estimate which shows that during the year 1901 the United States produced 3,805,500 ounces of gold, valued at $78,666,700, a decrease of $504,300, or .636 per cent as compared with the yield of 1900.

One of the latest roadway enterprises is that of a New York-Chicago boulevard of the most substantial construction. It is claimed that the active interests of a very large number of people living on the projected line of the road, has been secured.

**Foreign.**

Having observed the long list of countries which have sacrificed their independence by the reckless granting of concessions, King Menelik of Abyssinia, has decided to annul those already granted, and is said to have instructed his principal foreign adviser to take steps to accomplish this with the utmost rapidity, and at the same time without giving more offence than necessary to the governments of the countries to which the holders of concessions belong.

The Prussian landtag recently adopted a measure, aimed at wholesale drinking, which incidentally attempts to limit the sale of liquors during church hours on Sunday. The *Nation* says that the action of the landtag "is one of a number of signs that thoughtful Germans have taken alarm at the constant drinking, by which thousands of people, if not drunk, are always more or less under the influence of alcohol."

The prime minister of New South Wales, Sir Edmund Barton, said that the recent conference of colonial premiers laid aside the proposition of a British imperial zollverein because the colonial governments could not afford the loss of customs revenue that would be entailed by a system of free trade with the mother country.

It is asserted that Ex-President Kruger is in no way inclined to acquiesce in British dominion in South Africa, and is still clinging to the idea of a united South Africa under the Boer flag. Kruger is even said to have bitterly upbraided the Boer generals for giving up Boer independence.

**Industrial and Commercial.**

Another gigantic electric power plant, which is to rival that at Niagara, is to be built in Plumas County, California. The water supply is to be obtained from the Feather River. The two projected reservoirs will cover about 10,000 acres.

From the main reservoir it is proposed to construct a canal about ten miles in length to the Butte Valley reservoir, whence the water will be carried along the edge of the canon of Feather River by a series of tunnels for a distance of five miles to Mosquito Creek, where it will be given a vertical fall of sixteen hundred feet, producing a total of about 270,000 horse-power. When it is remembered that the total development of power at Niagara thus far has not exceeded 100,000 horse-power, a better conception of the magnitude of this new enterprise and its possibilities may be had.

It is reported that cotton picking has begun about two weeks earlier this year than usual. In view of the rapid opening of the crop, there is an inadequately supplied demand for labor, especially in Mississippi, Arkansas and Tennessee. Indeed, the Southern labor situation is said to be growing more and more serious owing to the rapid industrial development and railroad building that is absorbing the surplus labor which has heretofore been available to the planters at the cotton picking season. As a result of the scarcity, prices for labor, for cotton picking, and for all classes of work are opening higher at the beginning of the new commercial year than they have been for a number of years.

The substitution of oil for coal in various manufacturing enterprises throughout the South has had the effect of greatly curtailing the consumption of coal during the past few months. A prominent southern authority, commenting on this subject, says: "A large demand on the output of the Ohio River coal mines has been cut off this year. The southern market has already lost more than 300,000 tons, caused by the substitution of southern crude oil."

The steamship Alps recently sailed from New York, bound for Iquitos, a port in Peru, via the great river Amazon. This port is on the Peruvian line, near the eastern base of the Andes mountains. The Alps, which carries a general cargo, will go there direct, and there will be no reshipment of goods. It is expected that it will take from thirty-five to forty days to make the trip.

The business men of the anthracite coal region, represented by 118 delegates from fifteen cities and towns, are making an organized endeavor to effect a settlement of the coal strike by arbitration. A committee was appointed to meet Governor Stone and ask that he call a special session of the Legislature to consider the advisability of a compulsory arbitration bill.

The coal strike has resulted in the placing of large orders for products of English mines. There are probably 20,000 to 30,000 tons contracted for to be shipped immediately to New York, which demands 5,000 tons daily. The prices range from $5.50 to $7.50 per ton on board at Swansea, Wales.

It is announced that the White Star Line has ordered another steamer to be built by Harland & Wolff of Belfast, which is to be 20 feet longer and a few feet wider than the same company's steamer Cedric, now the largest liner in the world. The Cedric is 700 feet long, with a tonnage of 19,500.

A fair estimate of the Kansas corn crop for this year puts it at 35,000,000 bushels which at the present prices would have a value of $21,000,000. The potato acreage this year is unusually large and the yield is above the average.

**General.**

What is probably the largest watch ever made, was recently completed by the Waltham (Mass.) Watch Company. It contains all the parts of a modern watch, and was made for the purpose of showing the quality and formation of the more delicate parts contained in a movement, some of which in the ordinary size are so small that they are scarcely discernible without the aid of a microscope. It weighs 120 pounds and is about 18 inches in diameter.

The observed changes in the moon's surface, which have been noted by means of photography, suggest that an evolution has taken place as marked as on our own planet. It is even claimed that plain manifestations of the circulation of water, of vegetation, and of life at one time, are not wanting. Several theories accounting for the formation of lunar craters have been advanced.

The fisheries represent one of Norway's chief industries, and quantities of fish are sold at very low rates, particularly during the summer. One way in which these are utilized is by means of an invention which quickly dries and pulverizes the flesh of fresh fish. The resulting product, called fish flour, is easy to transport from one place to another and has great nutritive value.

Orsa, in Sweden, has during the course of a generation, sold £1,150,000 worth of trees; and by means of judicious replanting has provided for a similar income every thirty or forty years. In consequence of this commercial wealth, there are now no taxes; railways, telephones, etc., are free; and so are schoolhouses and many other things.

Joseph N. Muir, the naturalist, has visited a great tree recently discovered in the Sierras, near Fresno, Cal., and reports that it measures at its base one hundred and nine feet, and at four feet above the ground, ninety-seven feet in circumference. It is larger than "General Sherman" and "General Grant," which heretofore were the recognized monarchs of the forest.

One of the latest achievements of the electric furnace is the artificial production of crystalized carbon, the diamond. This is effected by utilizing the pressure produced by the increase in volume of a mass of iron when passing from the liquid to the solid state. The crystals thus far produced are microscopic; but they meet all the tests of the diamond.

The scarcity of coal is reviving interest in the peat bogs of New England. Many of these are of large area and are covered with meadow grass, but the peat often comes to within a foot or two of the surface. Professor Hitchcock has estimated that there are 80,000 acres of peat in eastern Massachusetts alone, with an average thickness of over six feet.

There were only 254 daily papers in existence in 1850. To-day there are 2,226. In 1850 the combined circulation of the papers was 758,454, while in 1900 the circulation of the 2,226 was 15,102,156. The aggregate number of copies issued during the year 1850 was 426,409,978, while in 1900 it was 8,168,148,740.

The diggers for the galleys of the Vikings have been very fortunate. Another vessel of the fierce warriors of the Middle Ages has just been unearthed in Norway. It is in a wonderful state of preservation.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Education of Man.

THE following excerpts are taken from an article by Professor J. R. Mosley, C.S.B., of Macon, Ga., in the *Alkahest* for August.

"The problem of education is to perfect man as an individual and as a member of society; and while at times the individual concept of life and education has been uppermost, and at other times the social concept, the deepest desire and the finest struggles of the race have been to perfect itself and to perfect its members. Some races and individuals have had very low, crude, and almost wholly physical desires and correspondingly low concepts of what constituted a perfect man and a perfect society, and other races and individuals have had very high, refined, and spiritual desires and correspondingly high ideals of what man should be and what society ought to be; but, as much as the darkness of ignorance and sin has obscured the true vision of perfection, this light has nevertheless been with every man and every race that 'cometh into the world.' The education of man therefore includes every desire, thought, feeling, and activity that has led individuals and communities in the ways of truth, sweetness, light, beauty, harmony, joy, peace, righteousness, wisdom, goodness, and love; in a word, everything that tends to perfect the race and its individual members.

"The ancient peoples, who did most to formulate and work out the basis for our modern ideals of life and education, were the Romans, the Greeks, and the Jews; and, if we interpret Christianity as the highest and ripest fruitage of Jewish life and thought, as well as the highest revelation of God to man, there is scarcely anything in modern life and modern education, except the robust health, vigor, and love of liberty which we inherited from our primitive Teutonic ancestors, for which we are not largely indebted to the Romans, the Greeks, and the Jews. The Roman ideal of life and concept of education was physical, practical, military, and legal; the Greek æsthetic and literary; and the Jewish, moral and religious.

"The Christian ideal of life is the fulfilment and the spiritualization of Jewish ideals and a still higher revelation of God, man, and the universe; for Christianity reveals a perfect God; man in the divine image and likeness; and a new spiritual earth and heaven 'wherein dwelleth righteousness,' and where there is no more error, sin, disease, and death. The Christian ideal of life, and the Christian concept of education are both individual and social. Their purpose is to make man perfect as his Father in heaven is perfect, and to make the kingdoms of this world the kingdoms of Christ.

"The primitive Christian ideal of life, being purely spiritual, provided for a purely spiritual system of education as a means for the realization of this ideal. But while Jesus and the Apostles neither inaugurated nor resorted to any physical means for the physical perfection of man, as did the Romans; and while they did not encourage and establish schools for intellectual training, as did the Greeks, they healed the weaknesses and the diseases of the people, and ordinary men, according to worldly standards, under the spiritual inspiration and guidance of Jesus, became the great thinkers, writers, and teachers of the world. In fact, there is no possible ideal of perfection for man and for society in this or any other age, which, according to the teachings of Jesus, may not be realized by spiritual means, education, or culture; and the many-sided educational activities of our age are efforts to realize partially, if not wholly, the ideals of perfection which were taught and demonstrated by the Great Teacher.

"Great men, humanly speaking, make great men; small men, small. Good men inspire goodness in other men, while bad men tend to provoke and stir up badness.

"So powerful is the educational influence of personality that Emerson has observed, there is a natural college which groups itself around every great natural teacher. The young men of Athens around Socrates; of Alexandria around Plotinus; of Paris around Abelard; of Germany around Fichte, or Niebuhr, or Goethe; and we ought to add of America around Emerson. And there is in almost every community and in almost every circle of society some natural teacher for every natural learner. In fact, most of us are constantly touching some rare, though often obscure person, whom to know aright and to love aright is a liberal education.

"Those who are denied entrance into the best and most perfect life through personal contact with the really great thinkers and livers, may find it through objective personality, and by objective personality, I mean books. The book 'embalms the noblest thought of the noblest spirits about the noblest things.' They are 'the finest records of human wit,' says Emerson; and in that fine phrase of Milton, they are 'the precious life blood of the Master Spirit.'

"The books which most influence us for good are biographies and autobiographies. For through the books of this class we commune with and understand the thought of the best and wisest men and women of all ages, of all nations. Such work as Plutarch's 'Lives,' Boswell's 'Life of Johnson,' 'Tom Brown at Rugby,' and the best biographies of Alfred the Great, Luther, Wesley, Channing, Victor Hugo, Washington, Lincoln, and Emerson have a very high value in the education of man. I would mention the letters of Sydney Lanier and the correspondence of Mr. and Mrs. Browning as being of almost incalculable value for an understanding of the tenderer, the more ideal side of human nature at its best. The life of Socrates, as reported in the 'Memorabilia' of Xenophon and the 'Dialogues' of Plato, have the highest ethical value of any life that is reported to us outside of strictly religious and Christian sources. The story of Joseph, as told in the last chapters of Genesis, reveals the most nearly perfect life that was lived in the early history of the Hebrew race; and it is about the best, if not the most perfect, short story that has yet been written. The life and teachings of Jesus, as reported by Matthew, Mark, Luke, and John, has a power to idealize, spiritualize, and redeem the consciousness of the race as well as the desires, thoughts, and activities of individual men and women, that is almost inconceivable.

"The best poems of the race, including the poetry of the Bible, offer a most acceptable method for entering into the most perfect life. The true poem is a revelation of truth, beauty, and love.

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

"Another path leading to the best life is the scientific, poetic, and spiritual interpretations of nature. The key to the scientific interpretation of nature is mathematics and the mathematical sciences. The poetic interpretation of nature is as old as the reasonings of Job and the songs of David; and no one else has given us such insight into the spiritual meaning of nature as Jesus. Of modern men of letters, Wordsworth is the prince among nature poets; and Emerson has given us most suggestive hints of a spiritual reality which underlies all so-called physical nature.

"The most direct means by which one enters into the best and most perfect life is through the knowledge, demonstration, and communication of truth; through the love of God and man; and through praying, striving, and working for the best things—for the realization or the coming of the Kingdom of God, Good, among men. Even work of any kind, if well done, ministers in a marvelous way to the perfection of every side of our nature; and work that is done in love, for the promotion of the best, noblest, and divinest things, makes man a co-worker with God for his own perfection and for the perfection of all men.

"The purpose of the church is to teach religion and to minister to all the needs of humanity; and an ideal church would be the most perfect possible institution of moral and spiritual culture. For its work is to teach the highest truth that has been discovered and revealed, and that is being discovered and revealed, about God, man, and the universe, and to do everything for man that can be done to make him intelligent, loving, kind, and Christlike. It should teach 'the truth, the whole truth, and nothing but the truth;' the truth about God and His Christ which is 'life eternal;' the truth which liberates from all error and makes us free indeed. Pure religion stands for the highest ideality and the purest spirituality, as it creates the deepest hunger and thirst for the things that are true, just, pure, holy, lovely, and of good report, and the strongest aversion to everything that is untrue, unlovely, carnal, sensuous, and sinful.

"But as love is the principle, the truth, the way, the intelligence, and the spirit of all good; as it is the fulfilment of the whole law of perfection for society as well as individuals, the most direct and effective work of the Church is to teach and demonstrate love. It should impart the spirit of love and do the works of love. It should bring into healing and saving expression the love which is of God and which is God; the love which serves and blesses enemies as though they were friends, and friends as though they were ourselves; the love which reconciles man to God, and man to man."

### The Heavens in September.

AT 9 P.M. on the 15th Cygnus is overhead. Lyra lies to the west of it, then Hercules, Corona, and Boötes, the last near setting. Ophiuchus and Serpeus are in the southwest, and Scorpio is setting there. Sagittarius is west of south. Jupiter is just due south, and Saturn is an hour west of him. Between them, and a little distance above, are the two double stars of Capricornus—both worth looking at with a field-glass.

Aquila is above them, marked by the brilliant Altair, east of which is the little group of Delphinus. The southeastern sky is very dull, the only bright star being the lonely Fomalhaut, in the constellation of the Southern Fish, low down near the horizon.

Pegasus and Andromeda lie east of the zenith, with Aries and Perseus below and to the left. Capella is just rising in the northeast. Cepheus is above the Pole, Cassiopeia to the right, and Ursa Minor and Draco to the left of it, while Ursa Major is well down toward the northern horizon.

Mercury is evening star throughout the month. On the 24th he is at his greatest elongation, but being south of the sun, sets less than an hour after sunset, and is, therefore, hard to see. On the 20th he passes close to the bright star Spica, their apparent distance being less than one quarter of a degree. This will be an interesting sight, though one must look sharp to see it in the twilight.

Venus is morning star, rising rather less than two hours before the sun. Although 150,000,000 miles distant, she is still the brightest of the planets. Mars is morning star in Cancer, rising about 2 A.M. in the middle of the month and gradually increasing in brightness.

Jupiter is in Capricornus, and is by far the brightest object in the evening skies. Saturn, which is in Sagittarius, comes next to him in this respect.

Uranus is in Ophiuchus. On the 10th he is in quadrature with the sun, and comes to the meridian at 6 P.M.

Neptune is in Gemini, and is also in quadrature with the sun on the 27th, being due south at 6 A.M.

New moon occurs at noon on the 1st, first quarter at noon on the 9th, full moon at 1 A.M. on the 17th, and last quarter at 6 P.M. on the 23d. The moon is nearest us on the 19th and farthest away on the 7th. She is in conjunction with Mercury on the 3d, Uranus on the 9th, Saturn on the 12th, Jupiter on the 14th, Neptune on the 24th, Mars on the 27th, and Venus on the 30th.

At 7 P.M. on the 23d the sun crosses the celestial equator, entering upon the sign of Libra, and, according to the almanacs, autumn commences.—*Scientific American.*

### A New Artificial Fuel.

It is gradually dawning upon engineers the world over that the world's coal supply is not likely to last forever, and that the time is not very far distant when artificial fuel must be resorted to. At the present time the need of an efficient artificial fuel has been brought home to us, not because of any fear of the world's supply of coal giving out, but because of the prohibitive prices of anthracite, due to the strike of the coal miners. Inventors innumerable have drawn upon their chemical knowledge in the endeavor to produce a fuel which could compete with coal in efficiency, if not in price. Not so many years ago a prize was offered for a method of solidifying petroleum, or reducing petroleum to such form that it could be carried about readily and used for fuel in fire-boxes. The research thus stimulated resulted in the patenting of several fuels, among which is one that is a combination of peat and petroleum.

The peat is raised from the bog by a clam-shell digger or dredger. It is then conveyed to a disintegrator which separates all coarse material, such as roots. From this disintegrator it is conveyed to a press where it is reduced from eighty per cent of water to forty per cent. After leaving the press it passes through another disintegrator. Lime is then added, which tends further to dry the peat. The resulting mixture is conveyed to a drier, which is a steel cylinder, varying in length according to the capacity required. Petroleum in which bituminous pitch is dissolved is then added in a pug-mill or mixing-mill. After the thorough mixture to which the oil, lime, and peat are subjected in this mill, the final briquetting process is all that is necessary to produce the finished product.

The addition of lime results in almost a total combustion of smoke. During the burning of the fuel acetylene gas is formed. The intensity of the flame is such that it insures almost complete combustion of gases, which, under ordinary circumstances, escape in the form of thick black smoke.

*Scientific American.*

There is no unbelief:
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

*The Watchman.*

Digitized by Google

### Secreted Valuables.

The habit of hiding coin and other valuables in secret, out-of-the-way places, seems to have been very general in past times when security vaults were unknown and pillages were frequent. The following interesting facts in evidence are gathered from the *Scientific American*.

The recent discovery in North Wales of several valuable silver urns, gold rings, armlets, and spoons, dating from about the year 1600, recalls some interesting facts concerning the recovery of treasure trove. The year 1882 appears to have been the most prolific in these unexpected finds. In January of that year, while repairs were being carried out in a house at Broughton, the workmen unearthed a large leathern bag containing thirty crowns and several shillings of the reign of Charles II., James II., and Queen Anne. In the following month a discovery of great antiquarian interest was made at Vufarfre, Sweden, when a number of antique silver bowls were brought to light. They proved to be excellent examples of twelfth and thirteenth century work, and were covered with quaint inscriptions. Some months later a clay vessel full of Roman coins was found near Yeovil, Somersetshire, and, at about the same time, two hundred and fifty coins of Queen Anne's reign were found at Watford. The greatest discovery of the nineteenth century took place in December of the same year in an old house in the Rue Vieille de Temple, Paris. Upon its demolition a copper jar was found in one of the walls. It contained seven thousand eight hundred and eighty-two gold coins, worth nearly $30,000 as bullion, but to the collector their value was untold, for they belonged, numismatically, to the rarest reigns of France.

### A Miracle of Irrigation.

If ever men worked miracles, they have worked them here in these western valleys. If ever something was created from nothing, these men have done it. Thirty-five years ago the Salt River Valley, into which we had driven, was all a parched desert, uninhabited save by a few lean Indians and two or three hardy traders, whom the sand and cactus crowded down close to the water of the river. It was a thousand miles from the nearest railroad—an unknown, desolate, forbidding land, a part of the Great American Desert, which travelers said would never support human life. To-day the Salt River Valley contains a population of over twenty-five thousand. It has three cities, one, Phœnix, the capital of Arizona, having electric lights, an electric car line, good hotels, churches, and other buildings; residences surrounded by trees, lawns, and a wilderness of flowers. More than 125,000 acres of land round about are laid out in farms, highly cultivated, with orchards of oranges, almonds, olives, and figs, and grain and hay fields. Thousands of cattle feed in the rich meadows, and there are bees, chickens, ducks, and ostriches unnumbered. Richer soil than this once desert valley does not exist anywhere in the world except in other once desert valleys. Here one may behold the startling spectacle of orange groves in bearing worth $1,000 an acre on one side of a fence, and bare cactus desert on the other, both having the same soil, the same opportunities, but only one having water. Here when a man builds his fence of cottonwood posts, such is the soil and such the water, that the posts take root and grow into trees, so that the wire of many old fences is seen running through the center of large trees. Here a farmer rarely needs to use fertilizer, for the river comes in bearing rich silt and spreads it over his fields; and he may sometimes cut two or three or more crops a year from his alfalfa fields, and then pasture them during the winter—winter which is in reality a continual spring.—*The Century*.

### A Pertinent Answer.

To the Editor.

*Dear Sir*:—The hopelessness must be apparent to every one, of trying to dissuade from Christian Science, persons who have tried medical treatment of every kind for years without benefit, and who, after coming to Christian Science, have been completely healed in a few days. It is equally hopeless to tell those for whom the Scriptures have become an open book, through reading the Christian Science text-book, that the latter does not contain the true interpretation of Christianity.

Your correspondent would long ago have attained a clearer idea of the blessings which Christian Science has in store for him, had he not confounded it with the pseudo-sciences which, under various names, masquerade as "identical with Christian Science," and yet use human will power and personal control. As he states, "the principles involved are all-important," and the Principle of Christian Science is totally and fundamentally different from that involved in any of those so-called sciences. Mrs. Eddy has explained this distinction in "Miscellaneous Writings." p. 97. In answer to the question: "How is the healing done in Christian Science?" she states:—

"It is not of the flesh, but of the Spirit. It is Christ come to destroy the power of the flesh; it is Truth over error; that understood, gives man ability to rise above the evidence of the senses, take hold of the eternal evidences of Truth, and destroy mortal discord with immortal harmony."

For the rest, Christian Scientists frankly acknowledge their shortcomings, and do not claim to be better than any one else. But common justice demands that their mistakes should not be weighed against the successes of other people. Failure for failure, and success for success, it will be found that the average is greatly in favor of Christian Science. For instance, the first case cited by the writer in question is that of a woman who died as long ago as December of last year in Ira. The next is that of a woman who died in March of this year in New York, and his third case is one from New Haven in July. Imagine for a moment the thousands of deaths which have taken place during these seven months under regular medical practice in these three places alone. It would be safe to say that the aggregate fatalities during thirty years under Christian Science practice in the twelve States where this denomination presents the largest growth, are not equal to the deaths occurring under material medicine in any one week in the last two years, in the cities of Chicago and Greater New York.

I am looking forward to the time when our critic will become interested in the real news concerning Christian Science, which is not at present to be found in the newspapers, but in the hearts of a constantly growing multitude of grateful men, women, and children, just as the real successes of the members of his congregation are not to be found in telegraphic news items.

W. D. McCrackan.

In *Elmira* (N. Y.) *Evening Star*.

### A Satisfied Witness.

To the Editor.

I have read the communication in your paper of August 12 signed "E. W." and desire to assure your readers that when I took up the study of Christian Science I had been wearing glasses for some twelve years.

The original prescription called for glasses for an aggravated case of astigmatism, and this prescription was given by a well-known oculist and the glasses furnished by a first-class optician. Names will be given if desired. The oculist at the same time gave it as his opinion that I

Digitized by Google

would always have to wear glasses, as the defect had existed from my birth.

I began the study of Christian Science while wearing glasses for astigmatism. At that time I saw a straight line with a peculiar curve in it when I took off my glasses. After I had gained some understanding of Christian Science I discarded my glasses and found that a straight line looked straight to my unaided eyes. I have not needed glasses of any kind for over two years, and am daily proving by my work as a portrait painter that I do not need them.

According to the oculists with whom I have spoken, eyes vary very much, according to the mental condition of the person. They tell me that few if any eyes are ever found to be entirely free from astigmatic tendencies. It must also be remembered that the examination to which I submitted out of friendly courtesy to Mr. Wood was conducted with the deliberate purpose of discovering such tendency if it were possible.

Personally, I am more than satisfied with the effect of Christian Science on my eyesight, and if that is my attitude, surely Mr. Wood, whose personal interests are not involved, has no cause to find fault.

CHARLES FREDERICK NAEGELE.
In *The* (N. Y.) *Sun.*

## The Absoluteness of Science.

CHRISTIAN SCIENCE is absolute: it teaches that Jesus, the first great demonstrator of Christian Science, knew the absolute principle of scientific being, and through this understanding he overcame all forms of error, sin, disease, and death. His promise to his followers, throughout all time, was, "He that believeth on me, the works that I do shall he do also;" so by reflecting Truth we overcome sickness, sin, and discord of every kind. Christian Scientists know they are approaching the time when they will realize more completely the fulfilment of his promise.

Christian Science teaches that sin should not be indulged, but must be uncovered and destroyed, to be overcome. It is very important that this should be understood, for many believe that, because Christian Science teaches that God does not recognize evil, it must follow as a consequence that Christian Scientists ignore evil. But Christian Science teaches that sin is a false concept of mortal mind, and that the consciousness of sin does not exist in the divine Mind. The destruction of evil is made more certain when we know that it cannot abide in reality. It is but the inversion of Truth. God is not the author of evil. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man." By knowing that sin is unreal, the pleasures of sin also lose their reality, and in the degree that Christian Scientists understand this great truth, evil desires are destroyed and supplanted by pure and loving thoughts.

Christian Science is scientific, it is not a system of human opinions. It does not rest on any personality, but on a fixed, eternal Principle.

Those ignorant of the truths of Christian Science, contend that it denies the Bible, whereas it rests wholly upon the Bible and explains it, making it an illumined book. Conscientious effort to prove its statements is necessary in this, as in every science. In the light of Christian Science, many passages of Scripture are reconciled, as, for illustration, these sayings of Jesus, "Ye both know me, and ye know whence I am;" and again, "Ye cannot tell whence I come, and whither I go." These statements, which may at first seem contradictory, are seen to be consistent when we understand that he referred in the first to his temporal existence, and in the second to his real spiritual life and origin. In this way Christian Science applies a principle which is bringing thousands to a greater love of the Bible, and leading them to depend upon God in every time of need.

Excerpts from article by ADA G. WHITE.
In *Portsmouth* (N. H.) *Herald.*

## Approved.

WHETHER right or wrong in their peculiar views—which seem absurd to many—the Christian Scientists in some things set religionists in general and the world at large a commendable example.

Reference is had especially to their refusal to be irritated by the shafts of ridicule which a multitude of magazine and newspaper writers have showered upon them, and their habitual strict avoidance of all acrimony in replying to attacks upon their doctrines.

The calm, concise, and courteous letters which two leading Christian Scientists of Illinois addressed quite lately to the *Canton Register,* in answer to some criticisms by a correspondent, seem to be not in the least exceptional in tone. In the columns of the *New York Sun* prominent eastern leaders among Mrs. Eddy's co-believers, are conducting with equal evenness of temper their side of a discussion that would have radiated heat enough to justify the turning in of half-a-dozen fire alarms if it involved the tenets of some other church.

Equanimity under provocation—absence of irritability, or fine control of temper—is not, of course, conclusive evidence of soundness of belief. But it indicates at least the sound and healthful mental state of the believer. It goes to show that Christian Scientists are something more than "cranks."—*Canton* (Ill.) *Register.*

## The Need of Discrimination.

Editor of *The Tribune.*

*Sir:*—The announcement is made in your columns that Dr. J. C. Bateson, of Scranton, has "discovered and demonstrated that the power to heal the sick, accredited to Christian Science, faith cure, clairvoyance, hypnotism, etc., is the same in each case."

Permit me to say that what Dr. Bateson claims as his discovery is in reality an old charge, which has been brought against Christian Science from the time of its first presentation. This charge, however, can only be brought against Christian Science by those who utterly fail to grasp its principles. The opinion of such critics is of as much value in determining the truth of this matter, as an opinion concerning mathematics offered by one who has never solved a single problem in arithmetic.

In classing Christian Science among the "superstitious notions and fads," Dr. Bateson failed to consider that Christian Science is believed in and practised by many people whose ability to discriminate between fact and fiction is fully equal to his own. They do not claim "supernatural intervention," as he charges, but they do claim and demonstrate that an understanding of God is a "very present help in trouble." The practice of Christian Science is not limited to healing the sick. Realizing as all must who take our Master's words for a guide, that sickness is but the consequence of sin, the Christian Scientist deals his hardest blows directly against sin, thereby correcting the tendency to be sick and suffer.

History ever repeats itself. We are told that Jesus was accused of casting out devils through Beelzebub. Throughout the Old and New Testaments, prophets and apostles were assailed, and esoteric magic was employed to show that the carnal mind is able to bring forward signs and wonders which would deceive if possible the very elect. If, as Dr. Bateson intimates, there is but one kind of power underlying all that borders on the so-

Digitized by Google

called supernatural, and that is hypnotism, the natural inference is that Jesus and his disciples were mesmerists, wilfully deceiving their followers. This theory I do not believe the doctor would care to foster. It is, however, the logical sequence of his proposition.

The only way to explain this Science is to learn first how to demonstrate it. Those alone who can demonstrate it are qualified to speak for it, and I invite Dr. Bateson to approach the subject with this object in view, if he wishes to understand it. Many Christian Scientists, who were formerly physicians, have discovered this necessity, and are to-day sharing its benefits. ALBERT E. MILLER.

In *Scranton* (Pa.) *Tribune.*

### A Child's Vocabulary.

It has been shown by actual count, by a professor at the University of Minnesota, that a two-year-old child may use in a day more than two thousand different words, repeating each of them, of course, from two or three times up to three hundred and fifty times, so that the total number spoken may reach ten thousand. The experimenter believes that a child's acquisition of words is governed partly by the law that the beneficial is generally pleasurable, and partly by habit. To a child, words are the means of obtaining pleasure and avoiding pain. The number of words in a child's vocabulary seems to have been greatly underestimated by previous observers.—*Exchange.*

### A Morning Petition.

Lord God!
Lend me Thy love, that I may love all men,
That I may show all men the way of love,
From palace high to deepest prison den;
That I may prove
How Brotherhood is Freedom's other name,
How Freedom's other name is but the Word,
And that Word is the Lord
Come down again..
Amen! *Anon.*

## Announcements.

**Applications for Membership.**

Applications for membership with the Mother Church to be acted upon November, 1902, must be in the hands of the Clerk on or before October 18, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

**Science and Health Revised.**

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

**Our Leader's Message.**

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price 50 cents; per dozen, $4.50, prepaid.

**Communion Message, June, 1902.**

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

**The Revelation of Christianus**

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address. $6.50; twelve copies to one address, $12.00.

**Remittances.**

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

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

**Photographs.**

A series of photographs were taken on the day of the Communion Service, showing a large body of Christian Scientists entering Mechanics Hall. These photographs can only be obtained direct from the photographer, Elmer Chickering, 21 West Street, Boston, size 13x16.

Mr. Chickering's prices are as follows:—

Where the pictures are packed for express, the price will be $1.00 apiece for the pictures, and 25 cents for packing, making $1.25.

In lots of six where they can be packed all in one bundle, the price will be $1.00 apiece, and no charge for packing.

In lots of twelve the price will be 85 cents apiece, and no charge for packing where they are shipped in one bundle.

In lots of twenty-five, the price will be 75 cents apiece, and no charge for packing where shipped in one bundle.

The above prices are based on finishing from one, two, or three different negatives.

**Building Fund of the Mother Church.**

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

**Clerk of the Mother Church.**

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

**Church Treasurer.**

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

THE preservation of President Roosevelt from serious injury upon the occasion of the startling accident at Pittsfield, Mass., September 3, has awakened a grateful sense in all hearts. His exhibition of deep feeling over the death of his faithful guard, whom he referred to as his friend, does credit to a nobility and kindness of nature which commands immediate recognition.

## Let us be Discreet.

THE command to preach the gospel does not mean o Christian Scientists that they shall intrude their views upon their friends and neighbors, nor even upon their own families, if they are not ready to receive the good tidings.

Our endeavors to interest others in Christian Science should be timely and courteous. Officious and persistent efforts to press the subject upon the attention of those unwilling to listen, is neither wise nor polite.

As a denomination, and as individuals, our every act is subjected to close scrutiny, and much of the world's estimate of Christian Science will be based upon our conduct and discretion. If we demean ourselves with Christly and therefore considerate gentleness, with loving regard for the rights and privileges of our fellow-men, it will be noted, and placed to our credit.

That the manner and form of our presentation of the truths of Christian Science, is the subject of notice and review is shown by a recent editorial in the *Canton Register* which appears in another column of this issue. The editorial is a just tribute to the spontaneous courtesy, good sense, and good temper apparent in the work of the Publication Committee. M.

## Keeping the End in View.

INFINITE mind defines itself clearly and logically, and its action can but be direct, positive, and orderly. These characteristics of Principle appear naturally and inevitably in its manifestations, and all the demonstrations of Christian Science are therefore exact, straightforward, and conclusive.

Human experience has taught us that successful achievement in our undertakings, is largely determined by the clearness of our perception of what we desire to accomplish, and the steadiness with which we hold to our course.

He who lacks definiteness of purpose, accomplishes little that is satisfactory either to himself or to others, and his pathway is sure to give evidence of vagrancy and vacillation. But he whose eye is fixed on an exalted goal, and who, avoiding secondary and distracting issues, adheres persistently to the doing of the thing he has in hand, he advances with the step of assurance, and the result is not problematical.

It is important that we remember all this in our activities as exponents of Truth. If we have some true thing to say, and have the grace to say it modestly, explicitly, and with considerate brevity, our testimonies will be listened to with interest and profit. If, on the other hand, our thoughts lack Truth's orderliness and continuity, if they are aimless and desultory, we shall effect nothing save perchance the demonstration of patience upon the part of our hearers.

As Christian Scientists, we most honor our profession and enhance our usefulness, when we are so responsive to Wisdom's guidance, that all our words are made to harmonize with a high and clearly defined purpose, and when we say no more than is necessary to fittingly and effectively express the truth. W.

## One Love.

UNITY is the essential of harmony. There is one Mind, one Truth, one Life, one Love. The claim of so-called mortal mind is one of separation. Truth is subdivided and set forth by mortal methods as truths. Life is separated into lives, while Mind is resolved into minds many. Love also is divided, sub-divided, and classified, but such division will not bear the light of Christian Science. The loves, so-called, of mortal mind, what are they? The love of place and power; the love of riches; the love of display, and the love of family,—the exclusive love of one's own kindred. And are these love,—that reflection of infinite Love which our Leader teaches us is impartial, impersonal, universal, and pure?

We hear much of partial love, of ambitious affection, of personal devotion, of exclusive friendship, of idolatrous attachment; but these are not Love. There is but one Love, and its reflection is selfless and humble. It knows no limitation either of wealth or poverty. The king reflects Love and his people rejoice, the whole nation shouting, "Long live the King." The peasant in the lowliest cot gathers beneath his roof the shelterless orphans; and Love sustains him, multiplies his store, transforms his crust into bread, and warms his hearth.

"Infinite Love is reflected in love" (Science and Health, p. 17). Let us learn to recognize this reflection in its every-day dress. The cheery "good morning" that gladdens the household for the day, is love's expression. Love blossoms in gentle courtesies and thoughtful consideration for the feelings of others; in the bright smile, the cheery tone. Love speaks in gladness, in every impulse humane and compassionate, and in the cheerful performance of every duty. Love hallows all work.

Let us learn to hear Love's note in the bird's morning song, in the cricket's evening chirp. Let us learn to find its pencilings on the clouds that glorify the parting day. The great Love Feast is spread, let us awake to its munificence.

It is easy for us to detect the counterfeits of the one Love, if we but bravely apply our Leader's tests; impersonal, impartial, universal, pure. S.

A RELIGIOUS contemporary has recently said that the scholars of the world are rapidly giving up their faith in miracles; but they are doing nothing to lessen the appetite for miracles, which is now eager and clamorous."

Those who argue for the decadence of religious faith would find apparent proof of their proposition in the astonishing fact that professed followers of Jesus venture to deny the possibility, and hence the lawfulness, of the spiritual works which attended his ministry, and which he declared should ever attend the ministry of those who believed on him; and for the doing of which he gave specific command.

The denial of their possibility in the past is, however, the logical sequence of the denial of their possibility to-day, and we must recognize the consistency of those who make the complete denial, as compared with those who assert the genuineness of the New Testament miracles, but who deny that these spiritual works may be repeated.

Digitized by Google

Over against all of these vacuous and theoretical pros and cons, how blessed are they who know that "The time for the reappearing of the divine healing is throughout all time" (Science and Health, p. 55); that the Christ is demonstrably present, and that the right apprehension of God-Truth is still able to save from sin, sickness, and death.

---

RECENTLY the Chicago *Record-Herald* published the result of a count of the attendants at the Sunday morning service of 125 of the 666 churches in that city. The churches selected were representative of the various denominations.

The figures are especially interesting to all who remember that the first Christian Science church in the world was organized in 1879, and the first in Chicago in 1886 with twenty-six members.

The following is a summary of the count. Roman Catholic, 17 churches, 47,085 attendants; Methodist Episcopal, 25 churches, 4,498 attendants; Protestant Episcopal, 18 churches, 3,046 attendants; Baptist, 15 churches, 2,358 attendants; Congregational, 12 churches, 1,882 attendants; Presbyterian, 11 churches, 2,680 attendants; Evangelical Lutheran, 5 churches, 840 attendants; Reformed Episcopal, 4 churches, 411 attendants; Christian, 6 churches, 873 attendants; Christian Science, 4 churches, 3,266 attendants; Independent, one church, 978 attendants; Union, one church, 272 attendants.

---

AMONG the varied types of personal enslavement one of the most trying to the cultivated ear is that of subjection to "the tyranny of a set phrase."

It is so easy to acquire the habit of "speaking in ruts," that unless one is blessed with true friends, he may not awaken to this fault before it has become fixed.

The forms of Truth's expression are no less varied than beautiful, and as we become perfectly responsive to Truth, we shall escape all bondage to the staid and stilted.

---

THE article, in our issue of August 28, on "A Beautiful and Remarkable Life," was attributed to Rev. S. C. Dunn. We find, however, that we were in error in following an esteemed contemporary, and that the authorship should have been ascribed to Rev. Samuel C. Gunn of Boston, Mass.

---

## South Africa.

WE are sure that our readers will be much interested in the following extracts from letters received by Mrs. Eddy's publisher from Mr. C. T. R. Cronjé, Edenburg, Orange River Colony, South Africa:—

December 31, 1901.

Is there no depot of Christian Science literature in South Africa? Our booksellers cannot supply us with any books on the subject, in fact they confess ignorance of the name Christian Science.

If only Science and Health can be brought within reach, there are many persons here ready "to immerse themselves in it," especially now after the futile reliance of such a large number of our people on the old (orthodox) systems. Science will be welcomed by a large number and will prove (shall we say?) an antidote to recklessness and total indifference.

August 3, 1902.

The books you sent me on the 30th of June came to hand in good order. Words fail to express my delight with them. The pocket edition of Science and Health especially, is a jewel. I have constantly been gaining a higher understanding of this great subject, but during these last few days my progress was simply marvelous, due to "Christ and Christmas" and the few chapters I have read in the revised edition.

Mrs. Eddy, as God's instrument in revealing to mankind again the precious Truth practised and taught by the Master and his disciples centuries ago, is entitled to our highest expression of thanks for so faithfully, though scorned and solitary at first, giving her message to mankind. As a beneficiary of her faithful labors, I contribute (very poorly, I know) my mite.

---

## From our Contributors.

### True Success not Material.

A. K. F.

CHRISTIAN SCIENTISTS, all over the world, assert daily that "there is no life, truth, intelligence, or substance in matter" (Science and Health, p. 468). The declaration of this truth is proclaimed publicly in every Church of Christ, Scientist, at the close of its Sunday services. It is the recognized duty and privilege of Christian Scientists to demonstrate the Scientific Statement of Being as given in their text-book, and to exemplify it by concrete results in their every-day life,—results so practical and so plain that all with whom they come in contact, or who are within the radius of their influence, shall be benefited, and the world thereby raised to a higher and still higher plane of spirituality, which is goodness.

"Nothing we can say or believe regarding matter is immortal, for matter is temporal, and is therefore a mortal phenomenon, sometimes beautiful, always transitory" (Science and Health, p. 277).

The query comes, however, time and again, what is my consciousness of Truth when in business, in society, or at home? Am I using material means, that success in business, good in society, or happiness in the home, may abound? Am I harboring a belief of power in some material apparatus, environment, or condition, as the cause of success? If so, then am I the servant of that belief, and mastery can come only as matter loses its identity to human sense.

No satisfying demonstration can be made until we eradicate the belief of power in matter or material conditions to *cause anything*, and rise above the sense of servitude to mammon. We must insist upon the eternal verity of one Cause, not many causes; one God, not many gods; one Mind, not many minds; one Spirit, not many spirits, and that this Cause, God, Mind, Spirit, is manifested spiritually, not materially, and that nothing else has, ever did have, or can have any real power whatsoever.

True success in business comes, therefore, not from matter but from Spirit, and must be spiritual. To the extent of our ability to gain a clear consciousness of these facts, so beautifully and clearly presented over and over again in our text-book, success will be unfolded to us and made manifest to human perception. "There is but one primal Cause. Therefore there can be no effect from any other cause; and there can be no reality in aught which proceeds not from this great and only Cause" (Science and Health, p. 207).

The same line of argument obtains in every connection one may have with society, from alms-giving to social entertainment. A persistent, conscientious insistence upon that wonderful old-new Truth, that *all* is spiritual, despite the contrary evidence of the physical senses, a perfect effect from a perfect Cause and no other effect because there is no other cause,—this rules out, as realities, all poverty, sin, suffering, and imperfection of any kind whatsoever. Its truth is proven by the fact that these nightmares of human belief disappear in proportion to the ascendency in consciousness of the spiritual over the material, and are replaced by the more beautiful, more happifying, and more harmonious realizations of Truth. Man is spiritual, not material, and "The great truth in the Science of Being that the real man was, is, and ever shall be perfect, is incon-

Digitized by Google

trovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike" (Science and Health, p. 200).

Whenever we begin to use matter as a means for securing good and happiness, in whatever form it may appear to us, and forget that happiness is not at the disposal of physical sense; forget that "Mind constantly feeds the body with supernal freshness and fairness" (Science and Health, p. 248); forget that matter never was a creator and never could produce harmony or a single heart-throb of real love, we shall gather, at the harvest, sorrow, discord, and despair. Remembering these truths and holding to them strenuously by the rule given us through the spiritual discernment of our revered Leader, we find health, harmony, and happiness coming into the possession of our household day by day, as our work is more clearly manifested, until the demonstration becomes *prima facie* evidence of the absolute truth of our position, and belief and faith blossom into understanding.

## A Change of Opinion.

A. P. COCHRAN.

I WAS reared a Methodist, but had early ceased to have any interest in religious matters, if by that is meant church affiliation or sympathy. I insisted upon harmony among preachers, precepts, and practice, and because I did not find it, I had lapsed into a state of indifference. I had not listened to a Sunday sermon for more than twenty years. I was a physical wreck, a victim of the tobacco habit for nearly forty years, and much emaciated by an hereditary disease, the progress and termination of which I thought I could calculate as closely as the return of the sun.

I had a friend who, through the healing of a sister, had became greatly interested in Christian Science, and I was very fond of ridiculing him for his foolishness. One day he said to me, "Read the book, and you will know more and talk less." I finally promised to do so. I borrowed a copy of Science and Health and read it as I would read a book of the day. Having finished it I was more than ever astonished that sensible people found anything in it, and told my friend so.

Some time after this, I met the Scientist who was in charge of the work in our city, and during conversation she said she understood I had read Science and Health and asked my opinion. I very candidly told her that its perusal only confirmed me in my previous estimate. Her reply was very pleasant and at the same time pointed, "I am told that you are a good reader. It is scarcely complimentary to you that you have found nothing where so many intelligent people find all. You have read the words, now read the book." I confess that I was piqued at this remark, but said nevertheless that I would do as she suggested.

Again I procured the book, and went at it with a determination to dissect it and be able to show my friend his folly, and at the same time to tell the Scientist, who had so cleverly rebuked my superficial reading, just how little there was in it.

For a month or more I worked, honestly trying to find the true meaning of the book, and yet to be able to controvert every proposition laid down. Of course I never succeeded in this last effort, but this fact did not lessen my determination finally to do so. I reached the chapter on "Prayer," and here I forgot to question, to discuss, or to analyze. It was the first time I had ever seen a practical, common-sense statement of the proper reason for prayer; a correct method of prayer, and, what was never promised before, an immediate and practical answer to intelligent prayer. I read this chapter over several times, with increasing interest, and while doing so, I became conscious of the fact that my desire for tobacco was gone, and I really had a distaste for it. As I continued to read, one by one the physical discords that had environed me for so long disappeared, and I could truly say for the first time in years, "I am well."

Is it necessary to write a sequel to such a story as this? Do I need to tell that class instruction followed close on this, and that I count as my greatest privilege the use of the understanding thus obtained in helping others to the same light?

## By Faith, not by Sight.

M. R. S.

IF St. Paul and his brethren walked by faith and not by sight, of course every consistent Christian should do the same. I thought I belonged to this class of consistent Christians, but I confess it never seemed necessary to apply the words of the text practically.

Paul says, "Faith is the substance of things hoped for, the evidence of things not seen," which was just so much Greek to me until I learned in Science and Health that faith is a quality of Mind, spiritual understanding; and sight in the text refers to material sense. Now for the application. Paul tells me to look not at the things which are seen, but at the things which are unseen, more Greek —the first part seemed clear, but what are the unseen things? Oh! I see now, and begin to take a few faltering steps by faith by looking at the unseen things. Here are some of them: God is Supreme Being; man is His image and likeness. God is Spirit; man is spiritual. God is Life; man lives.

I start out, and the very first thing sight (material sense) says, "I am not well." I meet a man, he is sick, so misery has company; another is dishonest, and I am afraid; and here is a cripple and there a murderer. Poverty, sin, and misery abound. I forget, I am not to walk by sight but by faith which says, "I am God's perfect idea and cannot be sick, neither can any other be different from me. The universe is spiritual and peopled by spiritual ideas. (Science and Health). Divine Love governs. I am not afraid. Poverty, sin, and misery have no place in divine Mind, which is the source of all supply. I am conscious only of the things of God. The feeble steps grow stronger, the way brighter, and the heart is lighter, for thought is right.

## The Availability of Truth.

C. E. M.

THE practical efficiency of Christian Science in the adjustment of business difficulties is being daily testified to by thousands, and the experiences which follow are of the many which could be told.

One day a man called to ask me to give him treatment for a cold rapidly developing into congestion of the lungs. He seemed very ill and tired, and explained his weariness by saying that he had been very busy and very worried. I asked him what worried him, and in reply he told me at length of the imminent failure of his business, a manufacturing concern. He had exhausted every means known to him, but without avail. His affairs, as he related them, seemed to my woman's sense very complicated. In fact, there were at least four different concerns involved, all with differing interests, as they supposed, and each afraid of the others.

As he told his tale, I felt at first confused and overwhelmed with the complexity and hopelessness of "minds many;" but as I closed my eyes to give the treatment asked for, and tried to shut out the clamor of conflicting interests, the evil suddenly resolved itself into one—fear.

Although the people affected by this trouble numbered at least one thousand, I saw that there was but one lie trying to gain control,—fear,—the belief that there is not

Digitized by Google

enough Good for all, and that man must live by robbing his neighbor.

But in the treatment, turning from this dark picture to the light of Truth,—the Omnipresence and Omnipotence of Good,—the recognition of Good as the One infinite Intelligence instantly and positively governing each impulse and activity, and so defining harmony, this recognition, in its radiancy annihilated the lie.

The man was healed and, on going back to the city to renewed conference with the very men whose obduracy had seemed like adamant, he found a readiness to do, and the final result was a continuation of the business on better terms than before.

Another time a man managing a business where union labor was employed, told me that a strike was impending. The owners and employees had met several times, but could not arrive at an agreement. He explained the trouble to me, but to my thought it seemed complicated and hopeless in its entanglement. He ended his recital with a request that I do what I could with Christian Science during the next three days. At that time the thing must be settled one way or the other.

Humanly speaking, I knew of no way. I had no opinion in the matter, but I did see that the root of the difficulty was mutual distrust or hate. Christian Science teaches plainly that there are not minds many governed by various evil motives, but that in fact and always there is one infinite Mind, through whose activities and laws is unfolded in consciousness such perfection and harmony and wisdom that we know this Mind to be Love.

To sense some thirty men, equipped with human knowledge of this business, were acting under the supposed domination of the belief in material minds and methods, and one woman, ignorant of the claims of the business, but equipped with the spiritual knowledge of Truth, worked upon this problem for three days.

In reality, one Mind governed consciousness and the acknowledgment of this fact, because of its verity, broke the lie of sense. A settlement was made that was just and right, and both sides were benefited by it.

## Our Whole Heritage.

E. M. B. S.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians, 4 : 13).

One foe to progress in the growth of some Christian Scientists is the remains of a false humility, that fears, or is unwilling, to claim its whole heritage, and so virtually denies the possibility of obeying our Lord's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Self-abasement was looked on as a merit while we believed that sin was a part of our original nature; but self-abasement never helped us to rise out of sin, but was rather an excuse for laziness, and for compromise with sin. If this was the case before, how much less can self-abasement find a place in Christian Science, in which we find man to be God's own image and likeness! How dare we say that we cannot hope to do as well as so-and-so, because he has more intelligence, more love, more strength of character? Does not all good come from the same inexhaustible Source equally open to us all? Is God partial? We know that He "is no respecter of persons," and that "to all mankind, and in every hour, Deity supplies all good" (Science and Health, p. 494). It is we who limit ourselves by our false beliefs, fears, and false humility.

Ephesians, 4 : 1–13 speaks very clearly on this point, teaching us to be strong and courageous in claiming our full heritage. St. Paul begins his exhortation to walk worthily of the calling wherewith we are called, with the words "in all lowliness and meekness," not abasing ourselves, but making no claim for ourselves that we do not make equally for all men. Verses 4–7 give the reason for our claim. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

The following verses seem at first sight to limit our claim to all good, and give to each man special gifts, but the thirteenth verse explains fully that these seeming limits are only temporary; we have to take our steps one by one, "till we *all* come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Mrs. Eddy says (Miscellaneous Writings, p. 183), "Man is God's image and likeness; whatever is possible to God is possible to Man, as God's reflection."

Let us say with the Psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Then press on patiently and humbly, but courageously, "In the way Thou hast, be it slow or fast, up to Thee" (Miscellaneous Writings, p. 400).

## Love's Purpose.

BLISS KNAPP.

We all appreciate the ease with which we can perform some tasks that we love to do. The love of doing, not only takes the hard work all out of it, but it also makes it possible for us to realize a larger capacity for better work.

Jesus declared: "My yoke is easy, and my burden is light," nevertheless we all know that he undertook and accomplished more than any other man that ever lived. He concluded naturally that the only proper course to follow was to do right according to God's directing. But more, —his love to do right and to be right increased so constantly, that it finally rose pre-eminent above all mortal limitations. His boundless love to do the Father's will made him equal to every task, for it brought to him the might of divine wisdom. So Love's purpose to-day is to lighten our burdens, that we may be good and do good naturally.

St. John defines God as Love, and Science and Health says that "Love is the liberator" (p. 225). Now we begin to awake, in Christian Science, to the wondrous truth that underlies these two statements; for, the more we love God and love, above all else, to do His will respecting us, even as a model child obeys his parents in the spirit of love, the better we shall understand Him. We understand best those human friends whom we love most; and the understanding of our true relation to God heals us.

To have but one Mind, is to have but one purpose: namely, to love pre-eminently, to do right, and to fulfil all God's commandments in love. Then the work becomes easy, and we rejoice in the opportunity to do good and to be good.

God's love cannot bring sickness or disease upon His dear children; and when we understand this we have begun right. Then we are ready for the next step, which is to know, just as clearly, that God is the only Creator, and that He created only that which is good and eternal. Evil or disease has therefore no claim to existence and, in fact, never existed. We are commanded to know this, even as the first two commandments, reiterated by Jesus, direct us. It obtains, as well, that we must impart our understanding to others, for our Master and Way-shower left to us this oft-repeated command: Preach the gospel, heal the sick! We must emulate his example. We, too, must "heal by teaching and teach by healing" (Miscellaneous Writings, p. 358).

Digitized by Google

Moreover, we must obey in that spirit of love which never doubts or questions, if we would be truly obedient. Let us remember Jesus' words: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Surely if we obey in love, it is no task, and we reap our reward in righteousness and joy.

## Living the Truth.

L. M. EARLE.

HEARING frequently of instances where over-zealous, well-intentioned Christian Scientists have unwisely presented thoughts of truth, in their impetuous desire to lead sufferers and seekers to its light, one is very forcibly reminded of the injunctions to bridle the tongue and to let our light so shine before men that they may see our good works and glorify our Father in heaven. Truly "the best sermon ever preached is the practice of Truth and the demonstration thereof" (Science and Health, p. 201).

One suffering from an accident which necessitated the using of crutches was thus addressed by a Scientist, "You don't need to use those crutches; there is nothing the matter with you; get up and walk;" when to the sufferer's physical sense that was an impossibility, and the apparent cold heartedness and absurdity of these statements aroused very naturally a strong antagonism to Christian Science.

Another, suffering from deafness for which it seemed necessary to use an ear-trumpet, desired to attend services at a Christian Science Church, but refrained from doing so because he felt that the trumpet would look out of place. When the matter was spoken of to a Scientist, the sufferer was told to go and use the trumpet as long as it seemed necessary to do so; that it would look no more out of place than the several pairs of glasses he might see there, or the occasional crutch or wheel chair. When sufficient understanding of Truth had been gained, or demonstrated, then he could lay it aside as no longer necessary. In this instance, much gratitude was expressed for a comforting, kindly word. Sympathetic feeling had been shown, and it won where the other had repelled, yet the intention and desire was the same on the part of both Scientists.

Those who are earnestly striving daily and hourly to reflect Love, health, and harmony, cannot fail to see how, unconsciously to themselves and others, their thoughts are again reflected in those about them. If living in the thought of unlimited strength in which is no consciousness of weariness or fatigue, others will unknowingly find themselves expressing the same thought and doing things that surprise them. Thus in time, the way is paved for a fitting word spoken in due season, and then it will not antagonize but interest and carry conviction.

One living in the thought of Truth is an inspiration to others, stimulating them to follow and do likewise, to find the same freedom and harmony, and the source from which they are obtained. Knowing how wide and extended is the influence of our life when we demonstrate the truth of Christian Science in all the practical details of every-day living, we should seek continually "to dwell in the secret place of the Most High," that we may radiate such beauty of thought and expression as will be most winning and convincing.

The life of each individual Scientist is like unto "a city that is set upon a hill." It attracts the attention of the world, and in more ways than we are aware. How prayerfully, therefore, and constantly should we strive to obey the command of the Master to watch, and seek to have that Mind in us which was also in Christ Jesus, in order that a correct thought may prompt each act and deed, never forgetting the great responsibility we assume in calling ourselves Christian Scientists.

## Among the Churches.

### Union of Forces in Montrose, Col.

The following extracts from a resolution, and the response it evoked, will be read with interest.

Knowing that we should all unite in the several churches, to elevate the human race from their material sense, and that all bodies of whatever kind should be in perfect harmony;

Therefore, be it resolved: That we as a body are hereby dissolved and offer our strength and support to the church of Montrose and ask their counsel in whatsoever work divine Principle may commit to us in the future.

The above resolution was unanimously adopted by the Association.

GEO. E. MILLER, *President.*
MRS. D. T. SMITH, *Secretary.*

Mr. Geo. E. Miller, *President.*
Mrs. D. T. Smith, *Secretary.*

Your resolution is received. Recognizing in this action the leading of Truth we accept the communication in the spirit of love which prompted it, and bid vou a heartfelt welcome to the privileges we have to offer.

Membership in the church is the result of individual action, which can only be taken individually, in accordance with established laws. Under these laws, applications for membership with this church will be received in the spirit of brotherly love and Christian fellowship. The church doors are always open to all who seek entrance through the leadings of Truth and Love.

Congratulating you upon this evidence of divine guidance, let us all press on until we are one in the unity of the faith.—MRS. HATTIE FREES, *Clerk.*

### The Church in Atchison, Kan.

The history of the Christian Science Church in our city, briefly told, is as follows:—

It was organized April 15, 1895, with seven members. The present membership is seventy-eight. The church owns its own edifice, and is self-supporting. It maintains nicely appointed reading rooms in the central part of the city, and it has raised and expended more than twelve thousand dollars since its organization, this amount being raised within its own congregation.

*The Atchison* (Kan.) *Globe.*

### Good News from New Bedford, Mass.

A copy of the following telegram sent to our Leader, has been received.

New Bedford, Mass., September 3, 1902.

Mary Baker Eddy, Pleasant View, Concord, N. H.

Unity of Churches in New Bedford, Mass. United members send you loving, loyal greetings. Glory to God in the highest, and on earth peace, good-will toward men.

FIRST CHURCH OF CHRIST, SCIENTIST,
of New Bedford, Mass.

Through floods of gold and fiery bands
Our waning day is borne:
But splendors break on distant lands;
Our sunset is their morn.

PRES. STRYKER.

Men and women are truly noble who are influenced by the helpful principles in the large circle of fuller and richer life, rather than by the selfish and narrow ideas in the small circle of personal pleasure and gain.—FRANK V. IRISH.

Digitized by Google

## Testimonies of Healing.

### The White Mountain Chapel.

At a recent Wednesday evening meeting of First Church of Christ, Scientist, Fabyans, N. H., the purport of the remarks and testimonials was in substance as follows:—

The leader expressed the thought that the God by whose power Jesus and the early disciples healed the sick and sinful is the same God to-day, and that the understanding of God and man, realized through Christian Science, enables us to substantiate the words of Jesus, "He that believeth on me, the works that I do shall he do also." The healing of physical sickness is the lesser mission of Christian Science; its greater mission is the healing of sin. As thought becomes purer and more spiritual, the body responds to that thought in improvement of health and harmony of action.

He then spoke of two cases of healing. One was suggested by one of the hymns of the evening (No. 186), which was written by one who had been pronounced, by medical authority, incurable. Through a few weeks of Christian Science treatment she was restored to perfect health, and in love and gratitude for her wonderful recovery she indited the words of the hymn.

The other case was that of a woman who through trouble and worry had become insane and been placed in an institution for such unfortunate people. She also had Christian Science treatment, and in a short time was fully restored. As her returning reason began to appear, the first stanza of the hymn just mentioned was given her, and she was helped to health of mind and body by her apprehension of the truth expressed in its words:—

> In Thee, Oh Spirit, true and tender,
> I find my Life as God's own child;
> Within Thy Light of glorious splendor,
> I lose the earth-clouds drear and wild.

Another said that he had been a member of an orthodox Church and had been taught that God is infinite in love. His faith, however, in the infinitude of God's love had been sorely shaken by the prevalence in the world of affliction and sorrow for the good,—the unhappiness, discord, and disaster of life. These conditions he could not reconcile with the teaching that God's love is infinite; for he was honest in believing that no human parent would, for disciplinary purposes, doom a wayward child to suffer from an incurable disease, or an innocent child to reap the results of the sin of its ancestors. In this attitude of mind Christian Science came to his attention. His consciousness was receptive to the teaching that God is indeed a God of love; that He is infinite Love, that the evidence of the five senses, which are constantly deceiving us, had led to a false concept of God and man and their relation; and that Christian Science, basing all things on Spirit as All-in-all and consequently excluding matter, its opposite, as having no reality, gives a spiritual standpoint from which to view and rightly judge all things. This spiritual understanding of God and His laws men find to be practical, enabling them to escape more and more from the supposed laws of discord and disease.

In the practical application of this Science he mentioned a case of ulcerated eyes which had nearly reached a condition of total blindness, but a few months' treatment restored the eyes to their normal condition

A business man said he once had for a second time a disease from which, on the first occasion, he had suffered intense agony. This time it meant an operation. Through Christian Science he was healed. Satisfied with the mere healing he now felt free to indulge habits from which his previous condition had compelled him to refrain. He again became a man of the world, and for six or seven years following the healing, he indulged in the pleasures of the world. He found, however, that the old disease was returning, and learned that if he lived a life of indulgence, he must pay its penalties. He saw also the necessity of showing forth in his daily life the truth that Christian Science had so clearly shown him. He again turned to Science, and now sought it for its own sake. His old habits soon dropped away, and in business he had since proven, by actual results, by fruits, that through the illumination of Christian Science the Golden Rule presents a practicable Christianity.

Another said, "Science is understood only so far as one can demonstrate it. A man's understanding of mathematics is measured by his ability to apply it to the solution of problems of varying difficulty. Christian Science is the Science of Christianity, the religion of the Bible, the practical, demonstrable Gospel of Jesus Christ, discovered and restated for this age by Mrs. Eddy in our text-book, 'Science and Health with Key to the Scriptures,' and as such it furnishes its proofs in the healing of sin and sickness." He then told how a man came into his office one day to transact some business. The man had scarcely seen a sober night for years. As the result of a long talk that day, on the teaching of Christian Science, the man left the office so touched by its truth that he found himself entirely free from the desire to drink, and has so remained.

Quite a number of strangers were present at this meeting. Here at the Sunday morning or Wednesday evening meetings, away from home, amid the impressive grandeur, the eloquent stillness of "the eternal hills," not a few summer visitors, from year to year, are hearing a clearer word of truth, both through the written word, and through the mouth of many witnesses.—L. I. W.

---

A question was raised in a recent Wednesday evening meeting at First Church of Christ, Scientist, Toronto, by a gentleman who stated that he was not a Christian Scientist. He said, "You people appear to have something which I have not. I don't know, but I would like to understand, what it is. For forty years I have known one man who is here to-night. He has always been strong and healthy, and I do not know what he obtains from Christian Science, yet he is very enthusiastic in its favor. What is the difference between us? I believe in being honest and upright, and in paying one hundred cents on the dollar, but I do not enjoy very good health. How can Christian Science benefit me morally as well as physically? I know by the hearty handshake I receive in this church, and your happy expressions, that you have something which I have not."

The Christian Scientist to whom reference had been made arose and said in reply that he had received a great deal from Christian Science, and also could refer to many cases of wonderful healing. For years his family had been kept well by Christian Science, and through the same means he had been enabled to overcome to a great extent his own impulsive nature.

Another speaker said, "Our friend has met with us to hear our testimonies as to the great blessings resulting from Christian Science, and we have many good things to share with him. The difference between Christian Scientists and those who are not, is that the latter believe matter to be substance, while the Christian Scientist believes Spirit to be the only real substance."

Another gentleman said that the healthy looking man needs Christian Science quite as much as any one, and related some instances in his own experience, in which injuries resulting from accident had been successfully and quickly healed through the understanding of Truth as taught in Christian Science. He further referred to the remarkable healing of his wife, and to many other cases in his family, wherein he had at all times found Christian Science a ready remedy.

Digitized by Google

Our inquiring friend was evidently satisfied that the true merits of Christian Science, both as a healer and health-preserver, were fairly set forth, but it is well to remember that what this revealed Truth has done for its adherents and for the world, is yet small in comparison with what it will accomplish when Christian Scientists more fully attain to their place and privilege as the children of God, adhere more closely to its Principle, and more faithfully live in accord with its teachings as we have them in our text-book and in the other writings of our Leader. all of which are based upon the spiritual interpretation of the Scriptures.—W. S., Toronto, Ont.

---

I desire to give through our periodicals an experience which has meant much to me, and which I hope will help some seeker for Truth, as much as it has helped me.

When I was young, and attended an orthodox Sunday School, I received every Sunday a small card upon which was a verse from the Bible. I would read and ponder over these little verses, and no passage caused me so much anxiety as that little declaration of three words, *"God is Love."* I could not understand it. I well remember how often it appeared on various cards which I received, and each time I would ponder over it, trying to reason it out, but each effort seemed a failure.

As I grew older in years, and studied grammar, I still thought of it, "God is Love." It seemed to be always with me, but I could not understand it. I reasoned thus: God is a very large person. Love is an abstract noun. How in the world can a very large person be an abstract noun? I could understand God as Good but I could not perceive or comprehend that God is Love.

I never advanced any farther than this in my reasoning until I began the study of Christian Science. Through extreme worry and unhappiness I was led to investigate this grand truth. I went often to a practitioner, and in one of the first talks with her, she explained that God is Love. She made her explanation so simple that any child could understand. She told me the difference between love and hate. She showed me that God is all and that hate has no place or power in God's kingdom. How happy I now seemed! Here was my question of years answered. I could now see that "God is Love." But it was not enough for me to see and believe this statement, I must prove it. The proofs came daily. No matter how loud error screamed, the knowledge that God is Love did overcome the evil, and I have one proof in mind of which I should like to write.

One evening as I was getting ready for church, a member of my household asked me not to go. I said that I wanted to go very much. This person coaxed me persistently not to go, but still I wanted to obey my own inclination. Seeing that coaxing did no good, the person threatened me, very angrily, that if I went to church, I would be locked out upon my return. Error screamed so loud and so angrily that I seemed for a while excited, but I went to church and as usual received much help. I clung steadfastly to God. I knew that God is Love, that God is All, and would overcome error. During the silent prayer, I declared that God is Truth, and Truth must overcome the error that talked at home.

When church was dismissed I started for home, wondering whether I would get in when I arrived. I knew that I should be sheltered somewhere, but I belonged in my own home.

As I was riding homeward on the cars, dark clouds appeared in the sky, the thunder and lightning were startling. A heavy storm was coming and I wondered if I should arrive home before it began to rain; and if I would get in when I arrived home.

I was somewhat worried but still I declared, "Truth must overcome error." I reached my destination, stepped off the car, and walked a short distance to the gateway leading to my home. As I looked up at the door, I thought I saw a figure standing there. The sky was so dark I could not see well, and the house was all darkened. As I approached the doorway I was convinced that some one was standing in it. What was my extreme surprise, upon reaching the door, to find the person who had been so angry now standing with the door wide open to receive me and smilingly saying, "O, I am so glad you are home! I was afraid you would not reach here before the storm came, and I am sorry that I was so cross before you went away."

I was much surprised at this revelation, and could not say anything, but I thought, "Surely, God is Love. What better proof do I need?"

This person, who is not a Christian Scientist, has never again manifested such anger. I know that God is Love, and that knowledge will overcome all anger and hate.

E. S. W., Chicago, Ill.

---

It is now over thirteen years since I first heard of Christian Science. I thought that I opposed Christian Science, but soon found that it was not the Science I opposed, but my conception of it.

Since I was a little child I had suffered severely every spring with neuralgia in my head and face. Sometimes it would last but a few days, at others it would be weeks before I would be entirely free from pain. It seemed to be worse every year, and how I dreaded each spring! Our family physician (one of the best of men) said to me, "You will doubtless suffer more severely each year, as long as you live."

A relative who had been healed by Christian Science came to visit us, and when I was suffering greatly she said to me, "Christian Science would heal you, and when you are ready to give up your medicine I will treat you." Doubting the possibility of help from any other source, I continued taking medicine for several days, but at last my sufferings were so severe that I gave up all medicine, asked for Christian Science treatment, was instantly healed, and have never had any return of the trouble.

Since my wonderful healing I have seen all manner of error vanish before Truth, not always so quickly as in the first instance, but just as surely.—S. R. S., Montrose, Pa.

---

I wish to express my thanks for Christian Science. I was healed of astigmatism, for which I had worn glasses five years. After receiving a few treatments I had no further use for my glasses. My little boy, eight years old. was bitten in the leg by a dog and I was told I had better take him to a doctor, but I had no fear. I treated him a few times and he treated himself also, and he had no pain. I have four small children and they say they are very thankful for Christian Science, because they do not have to be taking medicine.

I never read the Bible until I came into Christian Science. Now my daily companions are the Bible and Science and Health. I need hardly say how grateful I am for this demonstration of Good.

JENNIE KOZLOWSKI, Los Angeles, Cal.

---

There are ten things for which no one has ever yet been sorry. These are: For doing good to all; for speaking evil of none; for hearing before judging; for thinking before speaking; for holding an angry tongue; for being kind to the distressed; for asking pardon for all wrongs; for being patient toward everybody; for stopping the ears to a tale-bearer; for disbelieving most of the ill reports.

*Woman's Work.*

Digitized by Google

## Religious Items.

Rev. James H. Ecob, D.D., writes in *The Christian Register*:—

"Is it not too true of us this day that, when we think of God, He is either in a book, or in a house, or in a remote heaven? Are we not this day sentimental about our God? We draw a line through our life, setting off a small portion which is all clean and still and decorous and idle, and call it religious. That is for God. He is supposed to like that sort of thing. But the other, greater part of our life, the eager, pushing, working, playing part of our life, that is secular. He must not be invited there. . . .

"This division of our life into the religious and secular involves conscience in confusion and sophistry. It has placed the emphasis of conscience upon small, inconsequential matters,—externals, and forms, and times,—often to the exclusion of the weightier matters of truth and justice and goodness. It has become a truism, a commonplace in fiction, a by-word on the street, that your man of punctilious 'piosity' in his holy times and places is just the man who, when he catches you in his secular world, will do you out of your last cent with the address and hardness of a highwayman. I put it to you frankly, do we not all of us on Monday morning step lightly down the street to our business, our shopping, or to our pleasures, with a lurking sense that Richard is himself again: his foot is on his native heath? That meeting with the vast, dim, austere God, in His silent, shaded house, is over. He has retired to his heaven for the next six days, and here I am out in the open, frank, bustling, go-as-you-please, secular life."

Rev. Frederic W. Perkins says in *The Universalist Leader:* "Our modern life needs a tremendous vitalizing of faith in the intrinsic invincibility of the right, the resistless omnipotence of the kingdom of God as a working force in human society to-day. I do not mean simply a logically convincing argument that evil tends to disappear and that universal holiness and happiness must finally reign. I mean a genuine conviction that when a man takes sides with righteousness and purity and love, he is taking sides with the strongest forces in the world. In actual moral experience life is a battle—good on one side, evil on the other. What one's theory about the origin of that battle may be makes small difference. He may call the foes God and the devil, love and selfishness, spirit and flesh, the divine soul and the brute inheritance; but however the names of the contestants change, the fact of moral experience does not change. A man has to fight a battle, and the fighting is about as hard under one name as under another."

How can one be a Christian and bear a grudge? Many men and women think they can do it. They suppose that in the dark corner of their hearts where resentment rules, the law of Christ has no authority. Everywhere else they will serve him; here they will nurse a cherished hatred. Is not our actual religion half-pagan still when we can so reason—as many of us do? For if there is anything fundamental in the Sermon on the Mount it is, that contempt and hatred for any human being is a fearful sin. No man with anger in his heart, says Jesus, can offer a single acceptable sacrifice to God. How shall it be with those men and women all around us who have said their prayers and sung their hymns and uttered their testimonies for many years with an unrepented and unforsaken grudge against a neighbor or relative blackening their souls and undermining the foundations of character?—*The Standard.*

"Nowadays," said he [Prebendary Bevan], "we have a gospel of art, a gospel of science, a gospel of culture, a gospel of altruism, a gospel of sociology, in each of which there is much that is noble, true, and good, but nothing that can supply the place of the Gospel of Christ, nor anything of real worth that is not implied and involved in the Gospel already and inspired by it. This lesson it is which the modern civilized community at home and abroad needs to learn and be taught. Those who have worked as parish priests in the West of London know that even now what society most bitterly resents is the smallest practical interference with its own self-chosen ways. Mere pulpit satire and abuse—if clever enough—it tolerates, and even enjoys; but bring the matter home, if you can, to the social conscience, and you will find that the Gospel is still a 'sword.'"

London Letter in *The Church Standard.*

Until one receives a clear idea of the divine character he is without a clew to the proper understanding of the Scriptures. He does not view them from the center or from within. The trouble with a great many expositions and theologies is to be found just here. Their authors have not derived their conception of God from His revelation of Himself; but they brought their ideas of God, derived from early training, or reflection, or philosophical studies to the Bible, and have fitted its assertions and doctrines to their preconceived notions. In a spiritual sense they have disobeyed the second commandment. They have not, indeed, fashioned God out of metal or stones, but out of their imaginations, fancies, and philosophical reflections. What we want first of all is to get our ideas of God from God Himself.

*The Watchman.*

A TEST OF PERFECTION.—The apostle tells us that the tongue is an unruly member, and that the man who can bridle his tongue is a perfect man, able also to bridle the whole body. Words bubble up unbidden from mysterious depths within, and slip through the door of the lips so quickly that one has little time to put on the bridle of wisdom and prudence. The tongue is ever ready to fling them out where they will burn and blister most. The depths from which these burning words proceed are indeed mysterious. They are depths of levity, depths of malice, depths of envy, depths of selfishness and revenge. Never shall we be able to control the tongue until the heart is right. Grace will do it. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

*The Christian Advocate.*

Spenser B. Messer, D.D., writes in *The Watchman:* "The True Liberality is not a creed, neither is it an abandoning of the creeds. It is a new spirit permeating and hallowing the great truths of all confessions of the heart and head. It is a new vision, in which one sees that truth is greater than all dogmas; not only greater than some one of them, but greater than them all. The True Liberality does not become blind to the worth of things that men have believed; it sees, with new illumination, the greater truth and life of which they are as shining points. It is a second sight, which can follow truth past the creed forms and bodies, and see the soul of all truth in the soul of each truth."

It is a very dry time just now in the religious world, and it is a good time for us all to dig our wells deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now, and there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The drier it gets around you the deeper you need to dig.

*Christian Witness.*

Howard A. Bridgman, in an article in *The Congregationalist*, writes: "Questioned with reference to the general religious situation to-day, Dr. Gunsaulus confessed himself an optimist. 'There never was,' he said, 'such a desire to hear sermons that are based on facts. We religious people ought not to be wise overmuch, and this business of taking care of Jesus, as if he needed to be protected by a dogma about him, seems to me very inconsequential. I should not believe the Bible if it did not come to me with stories and traditions that bear the marks of the literature of the time when they were composed.'"

Another minister has determined to follow his conscience. Rev. Dr. Goldsmith of the Temple Baptist Church in Philadelphia has resigned, giving as his reason "the fact that he holds theological views which he deemed unwise to proclaim to his congregation, lest discord and dissension result and because he realized that unless he could clearly enunciate his belief to his people, he could not honestly and conscientiously continue as their pastor." His Church has reluctantly accepted the resignation, and the pastor will soon make a statement of his theological change.

The secret of a quiet heart—which is by no means equivalent to a torpid one—is to keep ever near God. Stayed on Him we shall not be shaken and our hearts shall be "fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by Him and know that He is at our right hand.

ALEXANDER MACLAREN.

Good men and women are the best indicators of God's omnipresence.—*Selected.*

---

## LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full sheep, stiff covers, gilt edges, same paper and size of page as cloth edition, each prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Five or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL: 80 pages, cloth covers, red edges. Price by mail, 55 cents: $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5 00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a briet and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50: Six copies, $7.00: Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15: 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

Christian Science Library
413-416 WELLS BUILDING,
MILWAUKEE,

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

## Contents of this Number.

ITEMS OF INTEREST. Brief Mention of Important Events. 34

SELECTED ARTICLES.

At the Threshold of Fall. 35
Migration to the Canadian Northwest. 35
The Right Thought of God. 37
Faith and Understanding. 37
An Explanation. 37
Marking of an Historic Spot. 38

THE LECTURES. 38

EDITORIAL.

Progress through Consolidation. 40
"Open, Sesame." 40
The Offence of Personality. 40

AMONG THE CHURCHES.

Opening Services at Dayton, O. 41
Progress in Alhambra, Cal. 42
Kennebunk, Me. 42
Growth in St. Louis, Mo. 42

FROM OUR CONTRIBUTORS.

Why do we Doubt? F. A. G. 43
"And the Eyes of them that See shall not be Dim." Myrtle Tenney. 43
"Freely ye have Received, Freely Give. M. E. E. 43
Love. Edgar McLeod. 44

TESTIMONIES OF HEALING. 45

Vol. V. BOSTON, SEPTEMBER 18, 1902. No. 3.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.

Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Secretary Shaw has decided to stand by the ruling of his department regarding the anomalous relation of Porto Rico toward our immigration laws. The situation arises out of the organic act making Porto Ricans "citizens of Porto Rico" instead of "citizens of the United States" as the Hawaiians, in corresponding legislation, were declared to be. Porto Rican citizens, accordingly, have no privileges over other foreigners in entering our ports.

At Manila recently the Federal party gave a banquet to Governor Taft, during which the native speakers complimented the governor, expressed faith in and affection for him, and promised to support his administration.

The value of the export trade of the United States with Africa has increased during the fiscal year 1902 to $33,000,000. England's export trade with the same country during 1901 was valued at $157,000,000.

**Foreign.**

Some interesting experiments are being made in England toward the solution of the housing problem, through so-called model villages. One of the most successful of these model villages is Port Sunlight, near Birkenhead, England, founded by the Lever Brothers in the interest of their employees. The present population of the village is about three thousand persons, who live in blocks of extremely picturesque cottages, each block having from two to seven houses built in early English style, and all varying in design; while each house has its patch of garden or lawn in front, and a bathroom among its interior arrangements. The rentals of the houses (of which there are six hundred) are in many instances as low as five shillings per week. The establishment represents an outlay of £350,000. Yet Mr. Lever asserts that merely as a matter of business it has paid him to invest this great sum in securing the general well-being of his workmen.

A bill has just passed the Cuban House of Representatives which authorizes President Palma to negotiate for the Republic a loan of $35,000,000 American gold at minimum rate of issue of ninety per cent and maximum rate of interest of five per cent per annum. The loan is redeemable in forty years. Four million dollars of the loan are to be used in developing agricultural and live stock interests and the balance in meeting the obligations of the transitory provisions of the Constitution.

The railroad from Damascus to Mecca, which is being built by the Sultan of Turkey, will be a great convenience to many thousands of pilgrims in the Turkish Empire and Persia. The railroad will be welcomed by all Mohammedans, because it will enable the pilgrims to visit both Mecca and Medina, one the birthplace and the other the burial place of Mahomet.

The J. P. McDonald Construction Company, an American concern constructing the railroad from Guayaquil to Quito, invited the Ecuadorean authorities to attend the inauguration last week of the railroad station at Alausi, which lies seven thousand feet above the sea and ninety miles from Guayaquil.

The corner-stone of the new Campanile at Venice is to be laid April 22, 1903. The cost for rebuilding is estimated at about half a million. The subscriptions from all sources amount to $295,000.

It is said that Paris has the largest debt of any city in the world, and is soon to issue a new loan for $40,000,000.

**Industrial and Commercial.**

The Southern Pacific surveyors have been engaged since last spring in locating a tunnel route for the Central Pacific road through the Sierra Nevada mountains. It is said that the route laid out by the surveyors provides for a tunnel nearly seven miles in length. The estimated cost of constructing the new route is fourteen million dollars. It will cut down the summit grade fifteen hundred feet and enable the company to eliminate all but three miles of its forty-two miles of snow sheds. The tunnel is to pierce the mountain at an elevation of about 5,300 feet. It is expected that the new route will reduce the time between Chicago and San Francisco about twelve hours.

A large plant is being established in the Tyrol, for the smelting of glass by electricity. These are the first works of their kind ever erected, though the electrical process of glass-making has been practised for some time past at Plattenberg in Westphalia. The first successful attempts at glass manufacture by the aid of the electric current were made some four years ago at Cologne.

Estimates of the wheat crop of the Canadian Northwest place the yield at seventy million bushels. This is almost entirely an exportable surplus. The time necessary to market this crop will depend on several factors; among them, men for the harvest, transportation facilities to the lakes, in both of which there is a deficiency, and the capacity and availability of the lake elevators.

The report of Lieutenant Ward Winchell, U.S.N., the expert detailed by the Navy Department to observe the installation and efficiency of the oil fuel system as fitted to the Oceanic Steamship Company's steamer Mariposa, has been received at the Navy Department and is said to contain matter of great value to the shipping and naval world.

The seven-masted schooner Thomas W. Lawson, the largest sailing vessel in the world, was successfully towed last week from the Fore River Works, Quincy, Mass., into Boston Harbor. After adjusting her compasses she headed for Philadelphia where she will take on a cargo of soft coal consigned to a Boston firm.

Beginning with September, puddlers in the steel mills at Pittsburg have received an advance of twelve and one-half cents per ton, and iron mill finishers a two per cent increase in wages. These wages, affecting twenty-five thousand men, are the largest ever paid in the history of the trade.

A swamp at West Homestead has been filled in with hot slag which has hardened into a solid mass. On this foundation will be erected by the Carnegie Steel Company the largest structural and angle plant for the manufacture of steel in the world.

**General.**

After having vanished from view for more than a year, the planet Eros has been rediscovered. The planet was first observed in 1898 by Witt of the Urania Observatory, Berlin, and given the name which it bears. Until 1898, as far as telescopes could show, Mars came nearer to the earth than any other planet, but after Witt's discovery it was found that Eros reached a point a little more than a third of the distance from earth to Mars.

The appearance of a new star in the constellation Perseus, and its rapid expansion into a nebula, which has been going on for some time past, have revived among astronomers the theory that some nebulæ may be formed by explosion. About 1870 Professor Bickerton of Canterbury College, New Zealand, showed that, if two stars should graze one another, the abraded parts, if relatively small, would have so high a temperature that they would at once become nebulous, and that the nebula so formed would, under certain conditions, continue to expand until dissipated in space. The present expanding nebula, has been growing at the extraordinary rate of several thousand miles a second, and is, in many ways, one of the greatest celestial wonders of the time.

The special 20th century funds, raised by the various religious bodies in England and America, have reached an aggregate of about $40,000,000. Abroad, most all the results aimed at have been obtained; but, despite the fact that more religious bodies went into the work there than here, fully half of the $40,000,000 total is to be credited to America, the Methodists North alone having raised $17,000,000. When the movement began the debts on Congregational churches in England were $2,500,000. To-day almost all of this has been paid.

That the automobile is coming into very general use is evidenced by the very large importation of foreign made machines. In France every owner and every chauffeur has to pass a rigid examination. Then his name, residence, clubs, gearage, and other details are taken and a number given him which must be placed on the back of the car. No machine is allowed to stand in the street unless it is occupied by a licensed operator.

Boston's famous subway system is to be enlarged by an extension to East Boston, which will pass under the intervening arm of the bay, and on which work is now rapidly progressing. Also by the Washington Street subway, which will connect with the East Boston branch at the old State House, where a commodious sub-station is planned for.

There is one curious thing about a Russian winter—in the latter part of October or the beginning of November the weather will be mild and no sign can be seen of an approaching change, when suddenly a light haze will be seen in the northern sky, and in twenty-four hours the thermometer may fall fifty degrees.

The steamship Colonia, from Liverpool, with the Pacific cable on board, has arrived at Victoria, B. C. After coaling she goes to Bamfield Creek, on the west coast of Vancouver Island, the terminal of the cable, where she will begin the work of laying it.

It is said that a mining shaft at Sombrerete, Mexico, is almost exactly on the Tropic of Cancer, and at noon on June 21 the sun shines to the bottom, lighting up the well for a vertical depth of eleven hundred feet or more.

Rear Admiral Frederick D. Rogers, commander-in-chief of the Asiatic station, will be the next commandant of the New York Navy Yard.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### At the Threshold of Fall.

BEFORE the gray winds come and the birds go; while yet buckwheat bloom is sweet to the bees and the rising sun awakens nymphæa on the bosom of the misty pond; while yet the fields are fragrant with rowen clover, and the grouse and the wood-hen cluck to their late broods in the hazel thickets; while the lush greens of summer still possess the fields and crown the hills with sumptuous repose in the long day—in short, just now, let us give grateful praise to the uncommon loveliness of the season. How the earth has felt the luxury of its vegetable life, how flowered and leaved in marvelous gayety and profusion, how sent forth new swaying birches and cedars, hemlocks and pines, and flung forth, as in child's play, the delicate tender red leaves of spring from the ends of young maples and oaks! Nay, spring hues and fall tints have even balanced each other on the same saplings, so have remembrance and forecasting joined together in the happy unity of the year's advance.

And now that the later and more splendid of the golden-rods are beginning to glorify the plains and gleam in the bushrows between the fields, the aster tribes are beginning their royal succession in the violets and purples which are so much more emphatic than their earlier fellows of the wooded shades whose ray flowers are white, though their disk flowers are red gold and lemon yellow, ripening to deeper tones as they grow old. The character of these autumn blossoms is such as to challenge every eye, and indeed it is chiefly now that the element of daring and vigorous splendor comes into evidence, and the earth grows rich with the glory that none can pass by. It is the garnered sunshine of the centering life of the year that now echoes the great orb in which is embodied and from which proceeds the very inner vitality and energy of our familiar earth. What a tremendous revelation is this—not the gentle, tender, slow graces that begin the floral year, with their shy spiritual apparition, as arbutus, hepatica, pyrola, linnæa, partridge-berry, and such silent woodland flowers, that must be sought in their seclusion. Even the tall white daisies and buttercups seem retiring as the black-eyed Susans take their places in the fields. There are still recluse beauties in the woods, but who thinks of them in the brave onset of the goldenrods, purple asters, and the sunflowers—flowers that seem to say, as the poet appealed to the rose:—

> Suffer yourself to be desired
> And not blush so to be admired.

It is interesting to note how the ripening of leafage into fall color begins humbly, on the ground, so that now in many a field one sees whole tracts that are harmoniously colored in orange and flame, from the little buckwheat vine, which creeps on the earth where it finds nothing to climb upon, or more intensely red with multitudes of other polygonaceæ, such as smartweed, heartease, and the rest, whose pinkish flowers but serve to tone down the self-assertion of the red stems and leaves. Now the high grasses and sedges come out with notable plumes, and their stems and long swaying blades, deep with maroons and olives, lift the picturesque flower panicles into light in an aerial freedom; and the thatch that abounds on our plains begins to assume that Madira-wine tinge that gives its tone to many an acre. Besides these there are the sumacs, beginning to intimate the riot of leaf-color to come, while their scarlet or crimson pompons break upon the sight like fantastic triumphal decorations of the march of the hosts of the out-going year.

Meantime, the katydid has come, a little belated this year and not so strong in numbers as often. The evening concerts from the trees are wonderfully soothing and contenting—a single movement of the great insect chant, which in all its variations makes a symphony of nature, though the sonata form has never been mastered by these curious orchestral performers. Monody is the true epithet for the crickets and the grasshoppers; as for the cicada, whose savage whirr resounds at noonday, he wields an instrument that belongs rather with the sultry African music, not yet harmonized to a sensitive ear, and which is rather a barbaric interruption.

*The Springfield Republican.*

### Migration to the Canadian Northwest.

WHY do they "trek"? This is a question which many of my fellow-countrymen in the United States are now asking with regard to the stream of emigrants from the Republic to the Dominion of Canada. But yesterday the stream flowed the other way, and the people of Canada trooped over to the United States, thousands of them, every year. Now the trek is to the north; the "balance of trade" is with the Canadians.

It is not through any antipathy to American institutions that these hardy sons of the soil,—for the emigrants are notably the best type of agriculturists,—go forth to take up new homes in the sparsely settled great land of the north. The outgoers are men and women who have nothing but the kindest regard for the Republic and republican institutions.

Social and industrial reasons alone dictate the emigration. The desire of the emigrants is to better themselves. Within the past few years Canada has been discovered. She might have been discovered before, only the enterprising population to the south of the Dominion were too busy discovering the almost boundless resources of their own country, and bringing them into subjection, to permit of much time being devoted to their neighbors.

The settlement of Canada's vast vacant lands is barely begun. There are, it has been ascertained, in northwestern Ontario, in the province of Manitoba, and in the territories of Alberta, Assiniboia, and Saskatchewan, at least 200,000,000 acres of farm lands: over 250,000 square miles of habitable territory, of which probably seven-eighths are as yet unoccupied. The possibilities are great, the outlook captivating to an adventurous American. Take Manitoba as an object lesson. It has within its bounds 47,332,840 acres, of which 6,329,000 are lakes and 1,300,000 in timber reserves, leaving 25,000,000 acres of cultivable land.

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

Though last year only 2,952,000 acres of this territory was under crop, so great was the yield of wheat, barley, oats, and other crops in the province and neighboring territories that the railways were blocked for months, and every available means of transit by land and water are yet busily engaged in carrying the products of the phenomenal harvests to the world's markets. The Canadian Pacific Railway, to head off similar prospective conditions this season, has just obtained power from Parliament to add $20,000,000 to its capital stock, of which one half will be devoted to purchasing rolling stock and the other to providing new lines. These great crops and bright prospects have given an impetus to railway building in Canada, and whereas the Dominion was until recently contented with but one transcontinental line, the construction of another is now being rushed, to run several hundred miles north of the Canadian Pacific Railway.

Now that land can no longer be had in the United States for the squatting on, and when even railroad lands bring big prices in the open market, the temptation which such a country as we have here described offers to the progressive American farmer is very great. If he has money, he can buy a good improved prairie farm in western Canada for very much less than his own holding will bring. If he has a wealth of grown boys, he can obtain free of cost to himself, and for every boy over eighteen years, a farm of one hundred and sixty acres ready for the plough, and by united effort they can double their holdings by the yield of their labor in two or three years. This statement is not made at random. I have been over the territory, and have met with numerous instances of success in this regard. I knew a man who for a quarter of a century toiled on a stony, hard-to-work hundred acres in eastern Canada, and barely made enough to feed and educate his four sons and one daughter. He took the western fever, and settled west of Brandon, Manitoba, a few years ago. He sold his farm in Ontario, invested the money in adding three hundred and sixty acres to his free grant of one hundred and sixty acres; obtained one hundred and sixty each for his three full-grown boys, and together they began to work this immense farm. The money borrowed at ten per cent to stock the place was all paid off in five years, and so well did the venture turn out that the daughter was sent to a ladies' college in Ontario to complete her education, and the boys, at the end of eight years, were able to take a trip to Europe. This is no exceptional picture of the successful prairie farming in Canada, and it accounts in some measure for the present rush to the northwest from all parts of the continent and from Europe.

So the Yankee is trekking. Last year he crossed the border twenty thousand strong. In the first four months of 1902 the number of emigrants from the United States was 11,480, and they brought with them to Canada over $1,000,000 worth of property. As I write they are still pouring in, and it is expected that this year the number of newcomers from the United States will be more than double that of 1901.

The government that has held power in Canada for six years came into office with a pledge to hold the public lands for the settler, and not for the speculator. They have kept their promises, and land cannot now be obtained from the government except by *bona-fide* settlers, who do not get a deed until they build a house, cultivate some of their land, and remain in possession several years.

The Yankees cross a boundary line which is largely imaginary, and find a vast country with abundance of the very best grain-growing, cattle-raising, butter-and-cheese-making land for the taking up, if government territory, and for a mere song if the property of others. They find a land with a bracing, health-promoting climate,—cold at seasons, it is true, but just as enjoyable as to climatic conditions as the tier of states along its southern border. Then, the fuel question has been solved, even for the Canadian prairie settlers. West of the Red River and east of the Rockies there is much wood, and where it is not easily obtainable there is plenty of coal. Over 65,000 square miles of coal lands, much of them under government control, are known to exist in the area named. Newcomers from the United States find, too, that Canada is a country with institutions like our own, and with perfect security to life and property everywhere. Let me note that $40,000 was spent by the Canadian authorities in tracking and bringing to justice a murderer who waylaid and killed two citizens of the United States who were coming out of the Yukon territory. It was a large sum, but when some one in Parliament asked the Minister of Justice for an explanation of it, he said it was well spent, and would be spent again under like circumstances, for the Canadian government was determined that life and property should be protected.

CY WARMAN.

In *Review of Reviews.*

## A Chinese Statesman on America.

AN American student usually realizes that education is the stepping-stone to achievement. He studies with the expectation of fitting himself for the profession or occupation he is ultimately to enter. He makes the most of himself as a student, that he may be able to make the most of himself in his chosen career. All through his course of study this idea is instilled into his mind, and the consequence is that he leaves his college or university well prepared to enter upon life's activities. He is sure of himself. I may also add that the schools of the United States, both public and collegiate, are the crowning glory of this young and great republic. No words can bestow upon them too high praise. No estimate can be put upon the good which they are accomplishing in training young women as well as young men for future usefulness. Systematic education is reaching its highest form in this country. Its results are so practical that the country cannot help but advance.

The intelligence of the average American is worthy of note. This, I take it, is due in large measure not only to the excellent schools, but also to the innumerable newspapers and other publications. I have found, in all parts of the country, that in every town of any size there is published a daily paper, and that the metropolitan publications circulate in the homes of the most remote corners of the land.

The ability to seize his opportunities, which is characteristic of the American, is seen in the business enterprises of the country. Its industrial machinery is adjusted to the production of its wealth on a scale of unprecedented magnitude. This is a valuable condition. China is but awakening to its vast possibilities, and more and more will she welcome the American merchant and American commerce within her borders.

WU TING FANG.

In *Success.*

"There is one universal religion—the religion of love. Love your heavenly Father with your whole heart and soul, love every child of God as much as ever you can, and remember that the possibilities of good are greater than the possibilities of evil: and you have the Key to Heaven."

Helen Keller quotes these words in her interesting article in *The Ladies Home Journal* as having come from the lips of Rev. Phillips Brooks, in answer to her question, why there were so many religions. She adds, "Bishop Brooks taught me no special creed or dogma, but he impressed upon my mind two great ideas: the fatherhood of God and the brotherhood of man, and made me feel that these truths underlie all creeds and forms of worship." "I have found no creed or system more soul-satisfying than Bishop Brooks's creed of love."

Digitized by Google

## The People's Book.

THE National Educational Association at its recent annual meeting "resolved" that it would be well if the Bible might be studied in the public schools as literature; the implication being plainly made that general familiarity with the Bible was decreasing. Had the Association's members consulted publishers and booksellers, whether personally religious or agnostic, instead of accepting the baseless statements made in some public prints, they would have learned that, despite the many millions of Bibles already in existence, the annual demand for the old book is far greater than that for the new novel—no matter which—that has passed its quarter million mark, and that "everybody" seems to be reading.

The past few years have seen far more new editions of the Bible than of any other book, and many more are in preparation, the purpose of each publisher being to provide notes, explanations, maps, pictures, historical references, etc., that shall make Bible reading less puzzling and more informing than it has been in the past. If all the new Bibles are not being read, for what purpose were they bought? They are not thrown away, nor can they be found in the second-hand bookstores.

The only reason for supposing the Bible is less read than it once was, is that Christianity is developing from a matter of doctrine into a rule of life.—*Harper's Weekly.*

## Historic Missions.

THE historic old missions of California, relics of a picturesque past and monuments of the earliest civilization on the Pacific coast, are to be preserved. Steps have already been taken to repair them without destroying their rough grandeur or marring the unique types of architecture which they represent.

The old structures are not to be rebuilt. They will merely be kept in their present condition because of their historic value and as reminders of the romantic epoch of American history for which they stood.

The work of saving the old missions, which are crumbling in decay and disappearing, is being carried on by the Landmarks Club of Southern California, whose aim is to preserve the pretty traditions that tell the story of the pioneers who inhabited that region long ago.

There is a great deal of romance woven about these now falling buildings, which once stood out as the most unique institutions of a wild and half-civilized region. Round these crumbling stone walls, defaced and marred by more than a century of exposure to wind and weather, surged the wild, fighting Indians for whose salvation the religious enthusiasts of those primitive days journeyed through perilweighted forests, sacrificing their homes, their personal comfort, and even their lives to the cause which they so persistently prosecuted.—*Exchange.*

## The Right Thought of God.

GOD made everything that was made, as St. John says, "and without him was not anything made that was made." Who made sin and sickness? Did God? Are they a part of God's creation? God is Good and has created everything, did He create a capacity in His creation so that sin, sickness, and death could be evolved?

On the basis that God is infinite Good and all powerful, Christian Scientists are gradually gaining a supremacy over sin, sickness, and Satan. This dominion is rightfully man's, since it was originally given him as recorded in Genesis. Instead of these errors controlling man, and taking possession of him, and destroying him, man should control them. This control is not by enduring but by overcoming all powers that are opposed to God, and the most natural way of accomplishing this end is taught by Christian Science. Christian Scientists agree most emphatically with our critics that the healing is a compassionate act of an all-powerful God, they differ from him as to the method in which an all-loving, all-powerful, all-knowing, heavenly Father accomplishes this compassionate act of healing the sick and reforming the sinner.

As there is nothing divine except what relates to God, therefore Christian Science in honoring divine healing has honored God. No church has honored God more than Christian Science has, for it teaches man to pray to God without ceasing, and to depend on no other help.

JOHN E. PLAYTER in *Medical Dial.*

## Faith and Understanding.

HEALING in Christian Science, which brings freedom from sickness and sin, is founded not upon faith alone, but upon an exact knowledge of God. We are set free, Jesus tells us, by knowing the Truth, not merely by having faith in it. In this respect all branches of science are alike. We may have unbounded faith in the science of mathematics, but until we have a working knowledge of it, we cannot solve our problems. The ranks of Christian Science contain thousands of Christian people whose stanch faith in God has never wavered since it was implanted in their hearts at their mothers' knees, yet until that faith was supplemented by the understanding of God which they gained through Christian Science, they never were "cured."

The text-book of any science is necessarily the exponent of its principles, the arbiter of its ethics. In Science and Health Christian Scientists find a lucid exposition of religion, a guide to its employment, and a much needed "Key to the Scriptures."

The principles of Christian Science are set forth in their entirety in this book and nowhere else, but to grasp them it must be studied, not merely read. He who reads it through glasses of prejudice and antagonism may find much to condemn and criticise, but the man, woman, or child, who turns its pages looking for the good, searching for a clearer knowledge of the God who is Love, will never be "sent empty away."

Excerpts from article by WM. B. RATHVON.
In *Florence* (Col.) *Tribune.*

## An Explanation.

To the Editor.

*Sir:*—It appears that our editorial friend is still perplexed over what seems to him an inconsistency in the lives of Christian Scientists; viz., That while they exalt Mind and belittle matter, they continue to eat and wear clothing, shoes, etc. And no doubt he may entertain the same view which we once held, that because Jesus ate and wore clothes there was something impractical in these words, "It is the Spirit [Mind] that quickeneth, the flesh profiteth nothing;" also that he demanded: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

It is certain that Christian Scientists do eat and drink, indeed, with more comfort, many of them, than when they were tormented with the pangs of dyspepsia, indigestion, and gastritis, and governed by countless contradictory, hygienic laws. And they wear shoes, better shoes, many of them, than when sickness, discouragement, and dissipation prevented their activity in such labors as would make them worthy of their hire. And they have better ability to assist in the feeding and clothing of others than before they were acquainted with the beneficial effects of Christian Science.

But Christian Scientists are learning that the life and teachings of Jesus were not inconsistent, and that through Christian Science an understanding of Christ Jesus, as the

Digitized by Google

Way-shower, that is, an understanding of his words and works, makes practical Christianity possible to-day. They are learning that to "seek first the kingdom of God and His righteousness," in other words, the kingdom of Spirit, of Mind, and of right thinking, purity of thought, will be rewarded by the supply of the natural needs of mankind. In rightly viewing the subject it is necessary to observe that Christian Scientists do not claim to be Christian Science; but that by the application of Christian Science they are becoming better men and women, improving their conditions morally, spiritually, and physically; relying more upon God as Spirit, Mind, Intelligence, and Cause; and less upon non-intelligent matter. NORMAN E. JOHN.

In *Wilmington* (Del.) *Journal.*

## Marking of an Historic Spot.

BENEATH the cloudless sky of an ideal September day Matthew Thornton chapter, D. A. R., dedicated a tablet, this morning (September 12), marking the site of the homestead of John Lovewell, one of the earliest settlers in Dunstable and who gave shelter to Hannah Duston when she arrived here after her escape from the Indians.

Fully a hundred members of the chapter and their friends assembled at the spot, which is just east of the second bridge over the Salmon brook, to take part in the exercises, and the programme was a very interesting one. Miss Katharine M. Thayer, acting as regent of the local chapter, had the exercises in charge.

The tablet, standing just to the right of the highway and beneath the shade of a sturdy young elm, is of granite and bears, in deep cut letters, the following inscription:—

ON THIS POINT OF LAND DWELT
JOHN LOVEWELL
ONE OF THE EARLIEST SETTLERS
OF DUNSTABLE, AT WHOSE HOUSE
HANNAH DUSTON
SPENT THE NIGHT AFTER HER
ESCAPE FROM THE INDIANS
AT PENACOOK ISLAND
MARCH 30, 1697.
ERECTED BY
MATTHEW THORNTON CHAPTER, D. A. R.
MARCH 30, 1697.

Miss Thayer opened the exercises with a few appropriate words, stating that the tablet had been erected by the chapter to show its appreciation of the sturdy character of the men and women who had braved the dangers of the wilderness and established homes far from their kindred.

Duke Street was then sung and the divine blessing was invoked by Rev. H. H. Mott.

Before the exercises were brought to a close Mrs. Augustus Berry of Pelham, a direct descendant of Hannah Duston, was called upon, and her address was very appropriate for the occasion. Hon. Virgil C. Gilman gave the authority for the spelling of the names upon the tablet, also for the site of the homestead. The stone was erected under the direction of this committee from the chapter: Mrs. Edward Murgatroyd, chairman, Mrs. John A. Spalding and Mrs. D. F. Runnells.

The address was delivered by Judge E. E. Parker and was a very eloquent effort.

*Nashua* (N. H.) *Daily Telegraph.*

Of special interest to our readers is the fact that this tablet marks the home of an early ancestor of our Leader. This John Lovewell was the father of the famous Indian fighter, Captain John Lovewell whose daughter married Captain Joseph Baker of Pembroke, N. H., the great-grandfather of Rev. Mary Baker Eddy.

# The Lectures.

## Judge Hanna's Initial Lecture.

THE following paragraphs are taken from a five column report by the *Dayton* (O.) *Herald.*

Victoria Theatre, Sunday afternoon, September 7, was crowded with as representative an audience as ever assembled, to listen to a lecture on Christian Science by Judge Septimus J. Hanna of Boston, Mass. The Judge was introduced by Rabbi Max Wertheimer of this city, who a few years ago espoused the Christian Science cause. The Judge was greeted with great applause. His lecture was a masterly production, and ably delivered; clear, concise in every way, and listened to with profound attention. His exposition of this doctrine will enable all who read to better comprehend the dignity of Christian Science, its true worth and work. No one could listen to this lecture and go away and truthfully declare Christian Scientists to be a godless and Christless class of people. Such a noble work to uplift mankind should receive the encouragement of all Christians.

In introducing the lecturer Rabbi Wertheimer spoke, in part, as follows:—

*Fellow Citizens and Friends:*—Thought rules the world and influences the lives of all. There is very much promiscuous foolish thought as well as correct and loving thought, garbled nonsense as well as awe-inspiring statements of Truth. What then are we to do? The Apostle Paul said, "Prove all things, hold fast that which is good." In the Greek original version, this text is even more emphatically stated and reads thus: "Put to the test all things, hold fast that which is good." I thank Paul for this advice. It gives unmolested scope of research, tolerance, and liberality.

It is only by unprejudiced investigation and testing, by contrasting and comparing all the various systems of philosophy with which mankind has been blessed and cursed, that we can arrive at a logical conclusion as to what is good for all, and what is evil.

Alexander Pope said, "The proper study of mankind is man." Spurgeon said, "It is a deplorably barren subject; say rather, the proper study of mankind is God," and this is the teaching of Christian Science. It begins with an infinite God and sticks to its text of Infinity. Emphasizing this colossal thought of the infinity of Good, we cannot logically assign any permanent power to the counterfeit forces of evil, and this thought is to rule mankind some day.

As a teacher of and contributor to Christian Science literature, the lecturer whom it is my pleasure to introduce, has done unremitting service. For eight years he was intrusted by Mrs. Eddy with the editorship of the weekly *Christian Science Sentinel* and monthly *Journal,* during which time he also officiated on Wednesdays and Sundays as First Reader of the Mother Church. He has recently been appointed as an authorized member of the Christian Science Board of Lectureship, and you are exceptionally privileged to hear his first public lecture, for which I can safely predict your unstinted attention and grateful satisfaction.

### At Maquon, Ill.

A very able lecture on Christian Science was delivered in the M. E. Church by Judge William G. Ewing of Chicago. Close attention was given to the lecture and much interest manifested. Judge Ewing was introduced by Attorney Emmanuel Swigert who spoke in part as follows:—

*Ladies and Gentlemen:*—We have reason to feel highly honored in having with us the distinguished gentleman who sits upon this platform, and who is to address us this after-

Digitized by Google

noon,—a gentleman who has graced the bench of the Superior Court of Cook County, Illinois.

As to the teachings of Christian Science, I am obliged to confess that I know but little, but this age is characterized with a desire to learn. I apprehend that there are many present in this audience this afternoon because of their knowledge of, and sympathy with, the cause of Christian Science; that others, like myself, are here because of their desire to learn the truths evolved from the Science of Christianity, and I am certain that the scholarly and eloquent manner in which the subject will be dealt with by the gentleman who is to address you will prove both pleasing and instructive in the highest sense.

I now have the honor of introducing to you Judge William G. Ewing of Chicago, who will address you on the subject of Christian Science.—*Correspondence.*

---

Ralph Waldo Emerson, writing to his daughter, says, "Finish every day and be done with it. You have done what you could; some blunders and absurdities no doubt crept in; forget as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays."

---

Is not salvation the uniting of all our nature into one harmonious whole,—God first in us, ourselves last, and all in due order between?—GEO. MACDONALD.

---

### Just Live Thy Life.

Just live thy life. Be not in fear.
The strength of wrong shall disappear,
And right is ever drawing near.
Just live thy life.

Just live thy life. Seem what thou art;
Nor from simplicity depart;
And peace shall come upon thy heart,
Just live thy life.

JAMES LENNO STOCKTON.
In *Boston Transcript.*

---

## Announcements.

### Applications for Membership.

Applications for membership with the Mother Church to be acted upon November, 1902, must be in the hands of the Clerk on or before October 18, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Remittances.

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

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

### Photographs.

A series of photographs were taken on the day of the Communion Service, showing a large body of Christian Scientists entering Mechanics Hall. These photographs can only be obtained direct from the photographer, Elmer Chickering, 21 West Street, Boston, size 13x16.

Mr. Chickering's prices are as follows:—

Where the pictures are packed for express, the price will be $1.00 apiece for the pictures, and 25 cents for packing, making $1.25.

In lots of six where they can be packed all in one bundle, the price will be $1.00 apiece, and no charge for packing.

In lots of twelve the price will be 85 cents apiece, and no charge for packing where they are shipped in one bundle.

In lots of twenty-five, the price will be 75 cents apiece, and no charge for packing where shipped in one bundle.

The above prices are based on finishing from one, two, or three different negatives.

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

THE rule by which, in Christian Science, the words Principle, Mind, Spirit, Soul, Life, Truth, Love, are used, as names of God, and as synonymous with the name God, is clearly defined in our text-book, Science and Health. On page 465 we read: "They refer to one absolute God, and nothing else. They are also intended to express the nature, essence, and wholeness of Deity."

The misuse of these words is apparent in the last paragraph of the article on "The Education of Man" in the *Sentinel* of September 11. To write that love is the principle of all good, the truth of all good, the spirit of all good, is not scientific. The capitalization is incorrect. It should read, divine Love is God, the Principle or Spirit of all that is good or true.

The word Love when used to signify God expresses infinite Love, infinite Principle, infinite Truth, infinite Good. Human "love" is only the reflection of the infinite Principle, Love.

The phrase "The love which is of God, and which is God," is also incorrect. "The love which is of God" is not God, but the reflection of God, and the reflection of God is not Deity, but is simply godlike. God is Love.

Further, an article on "The Education of Man" which omits reference to the most important factor in this education, namely Christian Science, should not have been reproduced in our publications. The only teacher is Truth, and the Science of Truth is therefore the one essential of education.

## Progress through Consolidation.

THE prime factors in the growth of any cause must of necessity be its own inherent virtue, and the wisdom, integrity, and energy of its leader. Of great importance, however, is the unselfish loyalty of its adherents, and their willingness to do whatever seems best for the general good, most conducive to the progress of the cause, which, in the case of Christian Science, means the greatest good for humanity.

Spiritual and material strengthening through the consolidation of churches, marks the present era in our denominational advance; and in no department of progress is the truism, "In union there is strength," better exemplified. It must not be inferred, however, that the frequent reports of such consolidation indicate a decrease in the number of our churches. On the contrary, the marvelous growth, to which the world is becoming accustomed, continues, and this union of churches is but the means whereby particular fields are strengthened and prepared for the natural expansion which has been delayed, perchance, through division.

The very general expression of satisfaction called out by these consolidations, as reported from time to time in our periodicals, is most gratifying. M.

## "Open, Sesame."

IN our testimonial meetings and "Testimonies from the Field" we frequently hear and read of the power of a text from the Bible, an expression from Science and Health; of a verse or stanza of a hymn, an inscription, or even a picture, by which the liberated consciousness was flooded with light.

Hungering humanity, yearning for the same liberator, turns hopefully to the same expression, only to be disappointed if it adopts it as a formula, the mere repetition of the letter, without understanding, and therefore without power.

"He uttered his voice, the earth melted," is scientifically grand, but it is not always of like significance, even to the same person. Do the adoption and use of the same words always produce the same results? While all these expressions are redolent with Truth, are words of Life, is not the real "Open, sesame!" the receptivity of one's own consciousness, be he practitioner or patient? Is it not the realization that Love is impartial, that the seeker is already and always found "In atmosphere of Love divine"? Is it not the realization that God's law of harmony obtains *now*?

To this receptive, prayerful, trustful state of mind, the words of Life from the Bible and from our text-book light the way into the rich storehouse of spiritual treasures. Daily living in this receptive obedience is the "Open, sesame!"

Truly, "The Kingdom of God is within you." S.

## The Offence of Personality.

How often, when prompted to advise or to rebuke in humility and love, are we hindered and controlled by fear lest we may hurt another's feelings. How often has the right, the opportune word remained unspoken, our duty been left undone, through this covert temptation to hide our responsibility under the assumption of a weak and baneful deference to possible sensitiveness and discomfort.

For the self-constituted critic and adviser who ventures his presumptuous intrusion upon others, there can be neither place nor tolerance. To all this, Christian ministry presents its contrast in the wisdom, kindliness, unobtrusiveness, and tactfulness of its appeal, and for one imbued with divine Love to declare that there are feelings which can be hurt, is to assume an entirely unscientific and unsaving attitude; and to be governed by this thought is to become amenable to sense rather than to Spirit.

If we know our brother as God's child, if the impediment of the thought of human personality be disallowed and destroyed, then we shall know that man may speak to his brother without hindrance or reserve, and that only good can come of our loyalty to the ideal in ourselves and in others. "Henceforth," says Paul, "know we no man after the flesh." Then surely the sensitiveness of the flesh can no longer beget fear, nor limit that true kindness which values our brother's welfare more highly even, than his good opinion. W.

IN an era of secular aggressiveness, when, in the counsels of the world, selfish indifference is so frequently escorted to the upper seats, it is most interesting and encouraging to find many of our great commercial dailies voicing again that stirring call to righteousness, justice, self-consistency, and fair dealing which made the words of the Master unwelcome to the sovereign and self-exercising hypocrisy of Judean marts.

The wail of the pessimist must give place when the pulpit is found in the counting room, and the ears of mercenary and political self-interest are thus compelled to hear the gospel of common brotherhood and communal right.

The ethics of the situation which has led to the coal strike, and the moral and religious significance of sentiments expressed by representative operators and workmen, have of late been subject, in secular editorial columns, to a fulness and thoughtfulness of analysis and criticism that would be a credit to wholesome Christian leadership.

Digitized by Google

**With the passing of a false conventional discrimination** between the secular and the sacred, the clergy have ventured to enlarge their range of thought not a little, and to discuss many subjects which the fathers would have eschewed; but the secular press is evincing the greater daring to-day, and the result is that a moral sense which is common to all the people is being appealed to, stimulated, and made assertive in a way and degree which gives promise of mightily affecting the trend of our political and economic life. And for this we have occasion to give thanks.

---

In evidence of a growing spirit of appreciation and good will upon the part of the press, we are pleased to note that *The Daily Argus* of Mt. Vernon, N. Y., prints in full the article headed "A Clergyman's Impressions of Christian Science," which appeared in our issue of July 24; and the August 14 issue of the *Weeping Water* (Neb.) *Republican* contains a six and a half column article on Christian Science, to which editorial reference is made, as follows: "Don't fail to read the article on Christian Science on the outside pages of this paper. Gather all the information you can, and don't be prejudiced."

---

## Among the Churches.

### Opening Services at Dayton, O.

SUNDAY, September 7, was an event of great importance to the Christian Scientists of this city. It was the formal opening of their church on the Boulevard, which they recently purchased from the Congregational Church. Having been newly painted and decorated, it presented a beautiful appearance, the interior of subdued green, base of dark green, gradually blending into a chamois-tone on the ceiling, rich and artistic in color effect, and soft and pleasant to the eye. In the vestibule there is a motto reading:—

"Divine Love always has met, and always will meet, every human need."—MARY BAKER EDDY.

And back of the Readers' desks, or pulpits, is another motto on ribbon design, reading: "God is Love."

The floral decorations were very pretty, consisting of palms, roses, carnations, and golden-rod. The audience assembled at both places was in every sense a representative one, a just credit to any worthy cause. Long before time for services to commence, the church was crowded, many standing during the entire service, and a number turned away, unable to gain admission.

Large delegations were present from Cincinnati, Columbus, and Indianapolis. Cars were chartered from Cincinnati, and a special train run from Indianapolis for this occasion. Visitors were also present from Springfield, Mechanicsburg, Hamilton, Piqua, Lima, Troy, Greenville, Eaton, O.; Richmond, Ind.; Louisville, Ky.; New York; Chicago; Scranton, Pa., and other places. Some of our hotels and restaurants were crowded. A beautiful incident was the attending in a body, of Second Church of Christ, Scientist, this city.

On the rostrum were seated Rabbi Max Wertheimer, who officiated as First Reader, and Mrs. Eliza P. T. Houk, Second Reader, Mr. John R. Hatten, the retiring First Reader, and Judge Septimus J. Hanna.

Services began by singing hymn No. 161, written by Rev. Mary Baker G. Eddy. The Scripture reading was selected from 84th Psalm and Revelation, 21st chapter. Then the entire audience bowed in silent prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation as given in the Christian Science text-book. After singing another hymn, Dr. Wertheimer spoke in part as follows:—

*Beloved Brothers and Sisters:*—We officially dedicate this building of ours to the one God of Israel. Without pomp and ceremony, the doors are thrown open to the public. Those who have not the Spirit of Christ are none of His, says the Bible. That church is mine that does most Christlike deeds. And Christlike deeds have been done here, are being done and will be done. In this hour of joy let us be grateful to the silent and noble toilers whom God has given us. The pioneers who paved a path in the Wilderness and prepared the way of the Lord.

Mr. John R. Hatten then spoke in part as follows:—

*Friends:*—It is by special request and a heart full of gratitude to God for this expression of divine Love that I welcome you to this all-day feast. To me this is a day of great rejoicing and thanksgiving. In this audience I see many who also have great reason to rejoice. I have known you in years past when your circumstances in life were altogether different from that of to-day. Why are we, as Christian Scientists, assembled here with faces beaming with smiles and good health, where once rested the dark lines of care and suffering? To the stranger within our gates we would answer, it is because we have found a religion that heals the sick as well as the sinful.

In looking back over the past nine years of our pioneer work in this city, a work beset with great discouragement and many seemingly insurmountable difficulties, there were times when it seemed that there was not a ray of hope, that all must go down in the dark waters of despair; yet the Truth has ever been with us, and at these trying times we were renewed in our efforts, feeling the great responsibility for which we came to this city, that the cause of Christ must be established, and that the gates of hell should not prevail against it.

Our church was organized March, 1894, with eleven members, and incorporated under the laws of the State of Ohio, January, 1898. We came into possession of this church property July 11th of this year. Our present membership is one hundred and twenty-eight.

As a church, we are much nearer the great goal of our hopes than ever before, and to-day's event marks another mile-stone in the history of our cause. Our formal opening of this beautiful little church is an expression of God's care over us. In the language of our text-book (Science and Health with Key to the Scriptures by Mary Baker G. Eddy), we can say: "Divine Love always has met, and always will meet, every human need." Is it not indeed a day for us to rejoice and to be exceedingly glad? This church home is but the substance of the things we have hoped for. May its doors ever swing in with a welcome to all; may its officers and members always be inspired with pure motives, striving to make this a place where the sick will be healed at our services, the sorrowing comforted, the sinful find and feel the Christ presence in sins forgiven, a place of refuge, a place where envy, hatred, and jealousy are unknown, where harmony reigns supreme, where one law binds all in one bond of Christian fellowship.

I would indeed be ungrateful, and these words would be meaningless, were I to fail to give a word of thanks to God that our dear Mother in Israel has been found worthy and able to receive, and teach us this Truth, a revelation that has relieved want and woe, healed diseases, reformed drunkards, reclaimed infidels, and made the world better. As a church and as a people there are none who have more to be thankful for than we have.

Mrs. Houk also spoke of the great value of Christian Science, expressing her joy for the present occasion. She said that the work accomplished thus far was due to, and further progress and success will be due to the continued manifestation of divine Love.

Judge Hanna said in part: "I feel with you deeply the significance of this event and know well what it has cost

Digitized by Google

to make it possible. This beautiful church is evidence that you have wrought faithfully and achieved well. I esteem it, therefore, one of the pleasures of my Christian Science career to be present with you on this occasion."

*Dayton* (O.) *Herald.*

### From Poughkeepsie, N. Y.

As anticipated, ground was broken for the new chapel in Poughkeepsie, September 3. The work of excavation has been begun, and the undertaking will be pressed to its completion. The *Poughkeepsie Enterprise* speaks of it as one of the most important steps, as well as the most progressive, in the life of the Christian Science Church in that city.

### Reopening in West Chester, Pa.

Last evening [September 3] the believers in Christian Science held their first meeting in their remodelled room on North High Street. The meeting room has been tastefully papered, and has a cheerful, cosy appearance, and when the meeting was opened, it was well filled.

After the opening service Miss Darlington announced that the room would be open on Tuesdays, Thursdays, and Saturdays from three to five o'clock, and that the literature was at the disposal of all.

She made a few remarks to the effect that the members have taken another step in the community and each should try to be more consecrated in casting out error. There is a work to be done and all should go into it joyfully, knowing that God is with us. After Miss Darlington's remarks the meeting was thrown open for testimonials and a number of believers spoke.

The *West Chester* (Pa.) *Republican.*

### Progress in Alhambra, Cal.

We, a small band, fourteen in number, desire to state to the Field our success, through earnest spiritual effort, in purchasing a building site in the most desirable part of our village, for which we paid six hundred dollars.

The opportuneness of this demonstration, and the simplicity and ease with which it was accomplished, prove conclusively that God is an ever-present help.

A building fund has been established, and through the realization of the spiritual church, "The structure of Truth and Love" (Science and Health), we hope ere long to build the material church.

We also wish to express our gratitude and appreciation to our dear Leader for her earnest endeavor to make clear to her followers the light of the blessed Truth through the revised edition of our text-book; and through her recent message we are led to see the great necessity of carefully observing and daily living these commands: "Thou shalt have no other gods before me," and "Love thy neighbor as thyself."

We have discerned the wisdom of our Leader's suggestion, and have adopted the By-law as to Readers.

WALTER HARRIS, *Clerk.*

### Kennebunk, Me.

It is very encouraging to us who have started Christian Science services to hear through the *Sentinel* of the progress of other churches and societies in the Field, and a report of the work in this place may prove correspondingly helpful to others.

When a number appeared to have become interested in Christian Science, and a desire was expressed to hold services, we felt authorized to act in harmony therewith. The Grand Army Hall was secured and the first service was held May 5, 1901. In looking back over the past year, we feel richly repaid for our efforts.

The First Reader comes from Portland, twenty-five miles distant. One who is now most helpful to us became interested by attending one of our services shortly after they were started. It appealed to her so strongly that she soon purchased a copy of Science and Health, subscribed for the *Sentinel*, has the Lesson *Quarterly*, is a most constant attendant, and as a natural result, is greatly improved in health.

A goodly number of Sentinels and Lectures have been distributed among those who drop in to the services out of curiosity or friendly interest.

Last fall a gentleman from Boston presented the public library here with a copy of Science and Health, and "Miscellaneous Writings" was donated about the same time, so that these works of our Leader might be placed upon the shelves together.

When we remember the number of stormy Sundays during the winter, and that some of our people live a considerable distance away and off the line of the electric cars, we feel that our attendance has been encouraging. We have had times, however, when a sense of discouragement would come to us, but Love has sent us unexpected helpers, and our hearts have been strengthened. We are continually holding the thought that it is not our work, but God's; and as He is the source of all supply, all its needs will be met; and surely the second year has started in most promisingly. A gentleman visiting at The Elms one Sunday in July gave us a most beautiful copy of Science and Health for the desk; the week following two solid oak desks for the Readers were sent us as a gift from First Church of Christ, Scientist, Portland, Me., and immediately after, the parties of whom we hire the hall had it thoroughly cleaned and the platform newly carpeted. All of this we greatly appreciate and are very thankful. We are fortunate in being so near Kennebunkport, Kennebunk Beach, and Wells, all noted summer resorts, so that a number of Christian Scientists visiting these places have encouraged us greatly by their presence at the Sunday afternoon service.—CARRIE E. REMICH.

### Growth in St. Louis, Mo.

Last Wednesday evening First Church of Christ, Scientist, in St. Louis, held its service in the large Hall of the Odeon, Grand and Finney Avenues, and hereafter, for a period of at least one year, the Sunday morning and Wednesday evening meetings will be held in this hall, the Sunday evening service being held in the church edifice as heretofore.

There were present at this service about seven hundred and fifty. The Sunday School will be held in the Recital Hall of the Odeon Building, which accommodates about five hundred. The large hall of the Odeon has a seating capacity of two thousand, and is the hall in which our last three lectures have been given. On each of these occasions the audience crowded the seating capacity of the auditorium.

The Odeon Building is of recent construction, the hall is the finest in the city, and will compare favorably with any hall of like character in the country. Its acoustic properties are excellent.

First Church of Christ, Scientist, in St. Louis, was organized in May, 1894, with a membership of fifty. Immediately thereafter steps were taken to erect a church building, which was dedicated November 10, 1895. This, we believe, was the first church dedicated after the Mother Church. The cost of this structure, apart from the lot, was $28,000, and it has a seating capacity of close to five hundred. Later about $6,000 additional was expended to meet the growing needs of the Sunday School.

During these years we have observed with great joy a growing interest in our Cause, resulting in large additions to our membership, which now numbers three hundred and fifty, and such an increased attendance at our two main

Digitized by Google

services as to necessitate the leasing of these larger quarters in order to seat those who come.

We have faith that even this beautiful and commodious hall will, ere long, be too small to accommodate those who are hungering and thirsting after righteousness, and who find their hope renewed, their courage strengthened, and their faith in God awakened through attendance upon our services.

About fifteen months ago a movement was started having in view the erection of a larger church edifice. A lot was purchased having a frontage of one hundred and fifty-two feet by a depth of two hundred and thirteen on our leading boulevard. Subscriptions were invited, and there is now a large sum in the treasury, which is being added to almost daily. Having secured this large hall, it is probable that action on the building of our new church may be deferred until the main buildings of the World's Fair are well under way, so as to benefit by the reduced cost of construction.

It is very apparent that the thought of this community has grown much more tolerant towards Christian Science as the years pass on. The lectures have contributed much towards this happy result, and the frequent cases of healing, both from sickness and sin, afford unquestioned evidence as to the truth of the teachings of Christian Science.

W. E. M.

## From Our Contributors.

### Why do we Doubt?

F. A. G.

"If ye were Abraham's children, ye would do the works of Abraham."

Christ uttered this declaration as an axiom, a fundamental proposition, allowing of no dispute. Now as no Christian questions the validity of this assertion, is it not inconsistent for any Christian to question or oppose the declaration, "If ye [material men] were the children of God, ye would do the works of God," which is virtually the contention of Christian Science?

Jesus says that life eternal is to know the only true God. Human mind knows disease, pain, suffering, death; the diametrical opposites of "Life eternal." Now how in the name of all that is rational and practical in human experience, can these two direct opposites both be true, or be made to coalesce? How can human-mind knowledge be an emanation of the Mind which Jesus declared it is "Life eternal" to know? Such reasonings and conclusions as overlook absolute oppositions and negations in premises would never pass undiscovered, much less be accepted and become current, in any of the world's affairs; yet they are unchallenged and accepted by the Christian world at large in the one matter of most vital and eternal import,—the facts of Being; and the inexorably consistent Science of Truth, which does challenge and lay bare these irreconcilable discrepancies is pronounced by some unreasonable and dangerous! "Consistency thou art [indeed] a jewel," but how few care to "seek" thee, or desire thee, or even recognize thy unadulterated Light as they pass on to grasp the counterfeits of carnal-mind reflection.

### "And the Eyes of them that See shall not be Dim."

MYRTIE TENNEY.

A flood of sweet, grateful memories comes to me as I read the above quotation, and a feeling of deep and heartfelt gratitude to God that I have been awakened, and can see even a little of the beauty of holiness, and that my ears having heard the word have hearkened.

With joy I can say with the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name, . . . and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Looking back over the past five years and recounting the innumerable blessings which Christian Science has brought to me, I wonder how I ever endured such a barren existence as was mine before I was awakened from the deep sleep of materiality, and how thankful I am that I have been permitted to do a little of the Master's work. It is such a small return for one having received so much, I have been requested to tell the readers of the *Sentinel* of the healing of a little girl of the claim of defective eyesight from birth.

The first of May, 1900, I went to the seashore taking with me a woman whose little daughter was to follow in a month's time. When she came, I saw a pale little girl wearing spectacles, and a great longing to tell her of her God-given freedom came over me, such compassionate love and pity, that one of His little ones should be debarred from the realization of her divine right. I said to her, "Dear, why do you wear those glasses?" She answered that she could not do without them, could not read or study, that the doctors said she was born with defective eyesight, etc. I told her that God never made imperfect eyesight and that they were the eyes that He had given her, therefore perfect, and asked her to take off the glasses and see if they were not all right, that the best of doctors made mistakes sometimes. She laid them away and daily we studied the Sunday lessons, she reading from a fine print Bible without the slightest difficulty, as well as reading other books a good share of the time. A few months later her mother found the spectacles out of the case, and asked what had she been doing with them. She said that just for fun she had tried to read with them and could not see at all.

She went through that school year without any trouble from her eyes, and graduated from the grammar school this year (1902), having done two years' work in one.

"And these signs shall follow them that believe [understand]." Is there anything else in this world that could give one such joy, such gratitude to God and our revered Leader, Mrs. Eddy, who has given us the spiritual interpretation of His word and made it possible for us to follow in the footsteps of our blessed Master, doing the works which he commanded? "Oh, for that light and love ineffable which casteth out all fear, all sin, sickness, and death; that seeketh not her own, but another's good; that saith Abba, Father, and *is* born of God!" (Miscellaneous Writings, p. 184.)

### "Freely ye have Received, Freely Give."

M. E. E.

*The Christian Science Journal* and the *Christian Science Sentinel*, are, in a degree, the property of every faithful worker in Truth. They have a place in our hearts; much interest is felt in their welfare; and our hopes are many for their usefulness in irradiating to the world the truths of Christian Science.

An important responsibility rests therefore upon each one to do his part to enlarge and promote this usefulness. We cannot fold our hands and wait for the weekly or monthly appearing of these messengers of Truth, hungrily devouring all that they bring to us, and then wait again for the coming of the next issue; we must do our part to heal the sick, feed the famishing, and encourage the faint. We must give of that which we have so freely received, for a treasure that is selfishly withheld, moulders and perishes; while given out, it flourishes and blesses anew the giver.

Possibly we have recognized this duty, and in obedience to its demand we may have sent an offering, only to experience disappointment, and even hurt, as week after week

Digitized by Google

we have looked in vain for its appearing. But our editors, watchful for that which will bring to all the greatest good, may have reserved it for future use, or may even have found it unavailable.

Often a wave of thought on some special line simultaneously sweeps over the field, and, in consequence, several articles may be sent to the Editorial Department which are much alike in substance, and a choice must be made. It does not follow that because an article does not appear in our columns, it is unworthy a place. If we are faithful to the Cause, and love its interests better than we love ourselves, we shall not let the non-appearance of our contribution discourage us, but will send again the best we have, and prepared as carefully as we know how, so that another will not have to do *our* work.

No word of Truth can be lost. If our contribution is the expression of Truth in Christian Science, we need not feel that our labor is useless, for its mission will be accomplished.

It has been said that when a pebble is cast into the ocean, the little circles on the water widen and ever widen until they reach the farthest shore. So when a clear thought of Truth is formulated, and we drop it into the ocean of human consciousness, its circling influences are far-reaching even beyond our ken. The tiny circlets of love have gone out, and we know not what weary, troubled sense may be quieted and blessed by them.

As we are prompted to do our part in this noble work; as Love impels us to give something out of our storehouse of experience, with the hope that, "A forlorn and shipwrecked brother seeing, shall take heart again," we will write our message out of grateful, loving hearts, praying that every thought expressed may satisfy some human need. If we give it entirely to God, realizing that it is from Him, and that He will take care of His own, and send it where divine Love would have it go, whether it appears in print or not, then there will be no anxiety regarding its fate, and no wounded sense of lack of appreciation should it fail to appear. Thus written and sent out our contribution will be the more likely to find its place in the pages of the periodicals that we so much love, and speak through them to thousands who need the encouragement and the help that our loving thought will give. Even if not accepted, it will be bread cast upon the waters, that will surely feed hungry hearts, and return to us in rich blessing, perhaps after many days; for every *giving*—even in thought—to Christ's "little ones" will have its reward. "Freely ye have received, freely give."

## Love.

EDGAR McLEOD.

During a western lecture tour, a prominent minister being asked by a press representative what the vital element of religion of the twentieth century would be, without a moment's hesitation answered, "Love." He said, "Love will be the slogan of the twentieth century."

In reading the First Epistle of John, who perhaps most clearly caught the radiant tone of Love from the Master, it is significant to note, after a life of prayer and divorcement from earthly ambitions, the beautiful simplicity and directness with which he tells these little churches primarily, and all the world eventually, that Love is all, and that the only measure of our progress that is at all reliable, is the depth of our love for our brothers and sisters, not a particular few, but all of them.

Before experiencing the healing, regenerating touch of Christian Science, I had not the remotest idea that there was a healing, benevolent agency outside and all around us, that was nourishing, guarding, and cherishing every condition of life, from the humblest little animal up to man, but with this idea I began to see what Jesus meant when he brings out the thought that not even a sparrow falleth to the ground forgotten of the Father. There may be those so obscure or degenerate that we regard them with contempt or aversion, or even some animal the lowliness of whose condition makes it despised, but Love loves them all without any reference to human estimate.

Experience has taught me that when the wrathful elements of affliction break over us, if we would only turn and let divine Love take us up heart to heart, we would be compensated, richly compensated, for any earthly loss.

Mrs. Eddy says: "Who hath found finite life or love sufficient to meet the demands of human want and woe?" (Science and Health, p. 257). I once stood where the finite love of friends and kindred was a mere mockery, and while duly appreciating the motive, words of human sympathy pierced my heart like daggers. Then it was, I was called on to turn and prove whether the teaching of Science and Health was simply a beautiful philosophy or a vital truth that could stand the test of the storm.

During that time I had moments of sweet peace, periods of beautiful harmony, glorious glimpses of divine Love, which perhaps nothing less afflictive could have revealed.

The experiences of these days have sweetened my life; have caused me to love all people better; to have more charity for shortcomings, more sympathy for failures, and as I begin to see that Love is the Father-Mother of all, animals which I have always loved have become doubly dear to me, and this holds good throughout the entire round of nature. There is an additional beauty in the sunrise, the forest, the landscape. A new charm is found in flowers since I have begun to regard them metaphysically and know it is Love that paints their petals, as Mrs. Eddy exquisitely puts it.

Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). One of the sweetest features Christian Science revealed to me, is the glorious democracy that everywhere exists in the kingdom of Love; the beautiful impartiality with which Love is manifest in all its ideas; from the most delicate little spray or flower to the giant oak. In comparison with the richness of God's love, what a poor time-server our mortal concept of love becomes, which classifies and limits to suit its own taste and culture.

## If we all Did our Best.

SAMUEL GREENWOOD.

If we all did our best, my struggling brother,
To be what God made us, for self and each other,
What kindlier hearts and happier faces
Would brighten the gloom of earth's desolate places!
What healing of heartaches, of sorrow and sadness,
What tides of good-will, what flowing of gladness,
Would flood this old earth with the glory of heaven,
If we all were but true to our nature God-given!

If we all did our best to be loving and kindly
Instead of thus crowding each other so blindly,
If brothers helped each to be truer and stronger
Gaunt phantoms of hatred would haunt us no longer!
The terrors of life would pass out as a vision,
And the shadows of sin with its pangs of remission
Be lost, in the sunshine of being primeval,
If we all lived for Good, and no one for evil!

If we all did our best where life's duties find us,
To work out our freedom from errors that bind us;
If our thoughts were all honest and pure and forgiving,
How much more sweetly would life be worth living!
What loads would be lifted, what gains gleaned from losses,
What love-jewelled crowns would follow the crosses,
What a heavenly place would this earth be, my brother,
If we all did our *best* for God and each other!

Digitized by Google

## Testimonies of Healing.

It is with pleasure that I testify to the benefits I have received from Christian Science. For two years I was confined to my home unable to do any work, and during this time under the care of four of our most eminent physicians; the last seven months of this time with the leading physician who, at the expiration of this time, pronounced my case hopeless, saying he had done all that he could do for me. This physician called my disease paralysis of the throat and lungs. Others named it consumption. I was coughing incessantly, suffered great pain all the time, hemorrhages were frequent; had night sweats and insomnia, and lost my voice for eleven months, not being able to speak above a whisper at any time, and the pains in my throat were excruciating.

My family, friends, and acquaintances had given up all hope of my recovery and, to be candid, I had come to the conclusion that I should soon die. It is written that "man's extremity is God's opportunity," and so it would seem in my case.

At this time an old acquaintance from another city, came to visit me, and was horrified to see my condition, and went away to bring to me a prominent lady of our town, that she might tell me of the healing of her husband by Christian Science. I was persuaded to try it, and like a drowning man catching at straws, I went to a faithful practitioner, who was highly recommended to me. I was very weak, and unable to get to her office without a good deal of exertion and fatigue. I was then taking the most powerful medicines every two hours, and stimulants between times, but when I commenced treatment I threw these all aside. Insomnia was immediately overcome, my cough gradually disappeared, and I had but two hemorrhages after I commenced treatment. It seemed to me I could feel my lungs fill up and grow strong and healthy, as I improved right along. My throat seemed stubborn, but each day I felt that my voice was returning, until one day at dinner I spoke aloud in asking for bread. My wife and daughter were so startled that a fear seemed to seize me, and I could not do it again until my wife telephoned to my healer and told her what had happened. My wife was told that if I had spoken once I could do it again, and at all times, and there was no occasion to be fearful. She gave me a treatment and my voice has been ever since and is now as strong as any one's.

For several months I have been working every day and often late at night. I can walk as far and as much as others much younger than myself. I am past sixty years old, and feel better on an average than I have for twenty years past, and with the aid of God and Christian Science and its teachings I hope to improve still more in ways yet unknown to me, and become more perfect in the understanding of the teachings of this blessed book, Science and Health by Mrs. Eddy.

The more I study and read the more I love its teachings, and I pray that I may live nearer to it day by day, until I understand it fully.

Before trying Christian Science, I was very sceptical, as many others are to-day on this subject, but I have had my eyes opened to what divine Mind, Love, and Truth can do, if sought through the teachings of Christian Science.

I thank God for the day I began to seek divine Truth as taught in Science and Health, and cannot tell in words how grateful I am to our Leader for giving us this book.

WILLIAM H. HAMILTON, Sacramento, Cal.

---

Immeasurable peace and blessedness have come into my life since Science and Health was put into my hands some twelve years ago. I did not need it for the physical healing, though I have since had numberless proofs of the preventive and curative power of Christian Science; but it seemed too good to be true that in this little volume was offered us absolute, practical Truth,—not guesswork or vague theories. My father was an infidel, and from him I had learned to be very critical, to take nothing for granted but to dare to investigate any statement, no matter how hoary with age and respectability. He read the "little book" but said that Christian Science was but adding one more to the myriad sects already in the world, and that all of truth never would or could be contained in one book, or be written by one person. My heart sank, —I had so longed to have his reason confirm my hope; but as my heart and head insisted that Science and Health surely did reveal the whole Truth, even though I could not yet perceive it, I tacitly accepted the challenge, and for years looked into every phase of mortal belief,—theosophy, spiritualism, the many shades of mental science, and other vagaries of human thought. I was seemingly darker and more mystified all the time, yet the error was destroying itself, and in time, after much assistance from my teacher in Christian Science, and through the privilege of living in the home of another Christian Scientist whose daily "line upon line" of Scientific counsel was invaluable to me, out into the clearing of God's own Truth I came, inexpressibly thankful to Mrs. Eddy for having given us the "Key to the Scriptures" whereby we may learn to follow the Truth that not only frees us, but enables us to help others.

Here I would express my earnest thanks to the many loyal workers who have consciously or unconsciously reflected the Light to me. How often at the testimony meetings I have heard the word that I most needed! To those who cannot yet make their demonstration to speak in these meetings, I would say with Longfellow, "Give what you have; to some it may be better than you dare to think."—FRANCES E. BAKER, Milwaukee, Wis.

---

I was relieved, and afterward healed of great suffering, of more than one year's standing. Through the assistance, patience, and kindness, of my Christian Science practitioner, I gradually but surely found myself as God's own child as the false mental images faded from my consciousness. It seemed a severe struggle, but I pressed on, never doubting or wishing to return to the old thought, or listening to error telling me there was no good in Christian Science.

I have worked to bring this living power in touch with my daily needs, and I find it meets them in proportion as I learn to ask aright, and obey divine Law. Mrs. Eddy tells us in "Unity of Good," p. 4, "Truth is God, and in God's Law, hence obedience is imperative."

I would say to those trying to find the light, go forward without fear, for with Science and Health unlocking the treasures of God's word you will be shown the true path to health, joy, peace, and hope, and say with me, God bless our Leader for what she has given and is giving to the world,—a practicable, demonstrable faith wherein our burdens are made light, our vision clearer, so that we may awake, and know that Truth is God, and in God's Law.—E.

---

A recent Lesson-Sermon touching the subject gratitude, made me see more clearly that I ought to contribute to our Wednesday evening meetings and our *Journal* and *Sentinel*. The benefits which I have already received through Christian Science are manifold and, if not practically innumerable, are too numerous to be fully recounted here. Let me commence with the first. For several years prior to 1897, while studying and practising law, I was greatly handicapped by trouble with my eyes. In 1890 or 1891 I consulted a well-known specialist, who said the principal cause of the trouble was hyper-metropia (long-sightedness) and weakness or partial paralysis of the ciliary muscles, especially of one eye. This was subsequently confirmed by

Digitized by Google

two other oculists. The first physician treated me for some time, fitted me with new glasses, and advised me to curtail my reading or change my occupation. The second treated me over a year, changed my glasses several times, ordered me to wear them all the time and further limit my reading. The third gave me medicine to reduce the inflammation, which was a constant symptom, and refitted my glasses once or twice. None of them promised any permanent relief, without a change of occupation. From 1893 to 1897, I wore glasses constantly, saved my limited amount of eyesight for most necessary reading, and seldom passed a day without pain and inflammation about my eyes.

Two of my friends were Christian Scientists, and they spoke of Christian Science opportunely and lent me Science and Health. I was favorably impressed with its religious teaching, and in February, 1897, wrote for treatment to one of my Christian Scientist friends, who had meanwhile removed to Evanston, Ill. A decided improvement was perceptible almost from the first, and in just two weeks I removed my glasses and have never felt the need of them since. Moreover, I soon found that I could read as much as occasion required, and such has been the fact ever since. It was a great delight to work and read freely, and to be wholly free from the fear of being obliged to give up my profession.

Since then I have felt and applied the nature and practical possibilities of divine Love in many ways (Message to the Mother Church, June, 1901, p. 4), and now praise God with increased understanding. Naturally, I am also grateful to our beloved Leader, who has voiced the truth to this age, and to my good friends who put me in the way of knowing it.—CLIFFORD P. SMITH, Mason City, Ia.

---

I wish to express gratitude for the healing of our little boy. A few weeks ago he had an ill turn which had troubled him a little for two days. I denied it and he seemed to be improving; but suddenly it developed into quite a fever. He had been subject to fever from a baby, and we had often employed doctors to handle it before knowing of Science; and often it was quite a time before he was himself. This day it seemed to be quite serious to mortal belief, and so we telephoned for one of our faithful practitioners here, who came at once; and after she was here about half an hour, the little fellow,—he had been resting while she was treating him,—turned to me and said, "Mamma, why do you wash my hands? they are all wet." Sure enough, the hands were covered with perspiration. The fever was broken. He was all right soon after that. The next day he seemed to be quite himself again. It was a beautiful demonstration to us, being met so quickly. My husband, who is much interested in Science although he doesn't understand it very well, seemed quite surprised and grateful.—B., Cleveland, O.

---

On the Fourth of July my little girl, then six years old, had all the symptoms of what I thought was a severe cold; but in a few days it proved to be whooping cough. Both vomiting and nose-bleeding would accompany each coughing spell, then she would lie in a stupor. She was very much reduced in flesh, and one night my husband brought home a bottle of homœopathic pills, saying, "Will you give her some of these to relieve that cough, if she needs them?" I said, "Yes, if she needs them," knowing at the same time that Truth was all that was needed and more powerful than those little pills. She didn't want them either, saying, "No; you treat me mamma, you treat me." Through realizing the presence and power of divine Love, the whooping stopped in just two weeks from that Fourth of July. She is now nine years old, never having tasted medicine.

Another time she ran a rusty nail that was protruding from a block of wood into her foot, and came screaming to me, the block of wood clinging to her foot. It took a stout pull on my part to draw the nail out of her foot. I took her on my lap, told her to stop crying, and I would treat her. Between her sobs she repeated with me the Mother's prayer for the little ones. Others present tried to persuade me to soak her foot in salt and water to draw the poison out, or to keep her from having lock-jaw; but I knew Truth was more powerful than any material remedies. I went into an adjoining room, rocked her a few minutes, declaring Truth, and she was soon on the floor playing. The next morning she put her shoes on as usual, never complaining of her foot. It neither inflamed, nor swelled. I could just see the mark where the nail went into her foot, and I know it went in some distance, as she only had on a pair of knit slippers.

Stepping on a nail myself a few weeks ago brought it all back to my memory. This nail barely went through the skin. I paid no attention to it, thinking it so slight; but it throbbed all night, was inflamed, and festered, till I had to pay attention to it; that is, demonstrate its nothingness.

We should not forget the little things. I find it is work, work, every minute to get out of self.

M. E. J., Seattle, Wash.

---

My oldest child, a girl of nine years, complained of a sore throat on awaking one morning; in the afternoon it seemed much worse. When I got home from work that night I found that she had a very high fever. I treated her in Christian Science, and she seemed to rest quite well all night. At noon the next day the scarlet rash was very much in evidence all over her body, the fever was very high, and the child became delirious. My wife and I tried to realize, as we are taught in Christian Science, that "God is All," that we must not fear or worry, that by so doing we distrust God; but we were not able to overcome our fear and we sent to one of our neighbors, a Christian Scientist, for help. When the neighbor arrived we realized that the sickness was contagious and that we should be obliged, under the health department regulations, to make a report.

We called in a physician to diagnose the case and make the required report, that we might "Render unto Cæsar the things that are Cæsar's."

The physician pronounced the case scarlet fever. Although we did not ask him for medical advice, he informed us, presumably from force of habit, that the child would be unable to leave the house for four or six weeks, that she would be obliged to remain in bed, keep warm, not get in a draught, and so on down the line of mortal-mind laws.

The fever commenced on Thursday and by Saturday night, with no treatment whatever other than Christian Science, not a trace of the fever remained. The child got up and dressed the following day, and ate her dinner with the rest of the family, after which she practised her piano lesson. From that day to this,—four weeks since she was taken sick, she has enjoyed perfect health. She has done just as she wanted to, except we did not allow her to go out doors among other children. A sister of the sick child, who was with her constantly, did not take the fever.

In the words of our Leader, Mary Baker G. Eddy, in her last message to the church, "Evil, though combined in formidable conspiracy, is *made* to glorify God," I found consolation. By reason of this affliction in my home I have realized as never before my relation to God, what God is, where God is, and how I may find Him.

JOHN J. HESLER, Chicago, Ill.

Digitized by Google

## Religious Items.

The natural man has no understanding of the things of the spirit. They are out of his reach. They require spiritual perception. Hence it follows that men may be intellectual and scholarly, and yet totally incompetent to pronounce upon the truths of the Bible or the facts of religious experience. An ignoramus in other affairs may be a better authority on these things than a philosopher, because they require not the eyes of a philosopher, but the eyes of a Christian. Therefore Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Religion must be approached heart first and not head first. Any man who has sense enough to give his heart to God will be able to see what all rationalist critics will never see. The secret of the rocks is with the geologist; the secret of the stars is with the astronomer; the secret of languages is with the philologist; the secret of the Lord is with them that fear Him.

C. D. CLEWORTH.

Now if we think of the kingdom of heaven as that body of spiritual truth, and complex of ethical laws, by the light and guidance of which good men shape their lives, and which Jesus taught in his religion, what is the relation of the Christian Church to it? It would be easy enough, I think, to say what it ought to be. It clearly ought to be of the closest and most intimate sort. The professors of the religion of Christ, and members of his organized Church ought to be Christians in the strictest and most exemplary way. As far as is humanly possible, they ought to be filled with the spirit of the Master, and ought to direct their lives by his example. They should be the ones in the world to whom the kingdom of heaven has indeed come, the Lord's Prayer having been answered to them. We ought to be able to say, "If you want to know what the Christian religion is in its purity and simplicity, if you want to know what the kingdom of heaven on earth is, look into the hearts and lives of these men and women." REV. A. B. HERVEY, PH.D.

In *The Universalist Leader.*

Now, far be it from us to deny the presence and value of feeling in Christian experience. It cannot be absent where the experience is genuine. But it is subordinate and secondary; not the origin of that experience, nor a chief factor in it, but the consequence and fruit of quite different spiritual activities. Repentance toward God, faith toward our Lord Jesus Christ, the apprehension of truth concerning ourselves, concerning sin, concerning God, concerning Christ as Saviour and Sovereign, concerning humanity and its needs, concerning life and its duties, these call for a clearness and vigor of thinking, the exaltation and concentration of our highest faculties, that ought not to be clouded and bewildered by an excess of feeling. When the vision comes, when we see in some measure what God really is, and what we are in His presence, in view of His holiness and in view of His love, there will be feeling enough, poignant and irrepressible and not transient, but it will rest on a basis of clear knowledge, intelligent conviction, and intelligent faith.—*The Examiner.*

Thus far in history we have only been able to make the great idea of the communion of saints real in a partial and piecemeal way. It is hard to forget the differences which keep us apart. Yet the inner fellowship is a fact which has the right of way. The divisions are unreal and will pass by; the real thing is the brotherhood of all believers. First, we must recognize the common faith. Is this man Christ's disciple? Then he is my brother. How often we are tempted to reverse the process and say: "Is the man of my opinions? Then he may possibly be my brother." The one great gift the promised life has to offer us, after the vision of our Lord, is the unclouded appreciation of the communion of all believers.

*The Congregationalist and Christian World.*

If the spiritual world is to have the fullest reality for us, we must have some experience in the spiritual that is genuinely our own, not a hollow echo of something we have heard from others. In a Christian community, where the language of religious experience is familiar, perhaps there is no greater danger besetting the spiritual life than this danger of merely imitating the experience of others. To face the reality of a genuine religious experience means much that is uncomfortable; real willingness to see the facts of our own life and need as they are; the breaking down of our pride, the giving up of our selfishness, the putting of ourselves really and persistently in the presence of God's supreme revelation in Christ.—H. C. KING.

The promised land of holiness is before every one of us. The Christian generations which have preceded us have all been spies for us, bringing tidings of the hardness of the way, but all uniting on the goodness of the land and the blessedness of its conditions. Now, as in the days of old, there are Calebs and Joshuas on the one hand and faint hearts on the other, but now, as then, God is with those who are bound to overcome and who will conquer in His sign.

*The Christian Advocate.*

*The Christian Advocate* says: "As the cloud went before to show the way, so God by many providences goes before His people to make their way plain. The trouble is, so many do not recognize the providences, and refuse to be guided by them; they overlook God's hints and directions, and find no thought of God in their plan of life. With faith they might be as sure of direction as were the Israelites in the wilderness, and as free, too, of the needless worry and fret which makes the burden of the way."

Bishop E. G. Andrews of the Methodist Church says: "We do not think now as we did half a century ago. We see God and Christ and the Holy Ghost in a different light. In my younger years I thought of Him as a personal being in some distant part of the universe. Now I think of Him as a power within us, and I am impressed beyond measure with the all-pervading beauty and glory of love as a means of transforming humanity. We see that it is love that accomplishes God's work in man."

God offers to every human soul a "promised land." But it can be won only by overcoming the giants of temptation. Hence the Bible represents the Christian life as a warfare, and Paul carefully points out the armament we need for the conflict. (Ephesians, 6 : 11–18). "No Canaan of success in any pursuit, can be gained save by the conquest of the Anakim." This is especially true in the spiritual realm.

*The Watchman.*

*The Watchman* says: "It is the tendency of fear to magnify dangers and obstacles. The ten spies saw everything in an exaggerated form. Every man was a mighty giant, every city strongly fortified. But they forgot that the Omnipotent would have gone with them to the battle. And we may be sure that, if we go forward in the path God marks out for us, in confident reliance upon Him, He will give us strength and wisdom for every need."

Rev. A. E. Dunning writes in *The Congregationalist:* "The Bible mirrors human experience. Therefore it never grows obsolete. Every generation sees its journeys pictured in the approach of the Israelites to the promised land, and their defeat on its borders. But Moses and Caleb and Joshua still rise up as leaders, and the spirit which makes them strong and patient and triumphant is the spirit which the Bible tells us is of God."

Rev. J. Mervin Hall says in *The Watchman:* "In my judgment, here is the next great forward movement of the Church of Christ. How can we expect universal brotherhood until we have genuine Christian fellowship in the individual churches? And when the world beholds the demonstration of genuine brotherhood in the Church it will be drawn toward the kingdom of God with irresistible power."

It is easy to "tell the old, old story" of Christ's salvation. What the world needs is men and women who show what Christ has done for them. Testimony for Christ is valuable, but the best witness for him is in the holy lives of his professed disciples. Christians now, as the Epistles of Christ, written by the Spirit, are to be transcripts of his mind and teaching.—*The Examiner.*

We have just as much religious life as we show to God in secret—just that, no less, no more. Whatever is not wrought between thee and God, with no record but His eye, is chaff, which the wind driveth away.

MEYER.

To fill life full you must open it upward toward truth, beauty, goodness. Seeking things below takes our strength out of us; waiting on the Lord for His higher gifts renews our strength day by day.

JAMES FREEMAN CLARKE.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents, twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full sheep, stiff covers, gilt edges, same paper and size of page as cloth edition, each prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Five or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL; 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5 00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 50 |
| SELECTED ARTICLES. | | |
| Extracts from a Lecture by Judge Hanna. | | 51 |
| Macaulay's English. | | 52 |
| Christian Science not Superstition. | | 53 |
| THE LECTURES. | | 53 |
| EDITORIAL. | | |
| About Suspending Rules. | | 56 |
| The Beauty of Right Expression. | | 56 |
| What Shall I Do? | | 56 |
| FROM OUR CONTRIBUTORS. | | |
| The Law of Christian Science. | E. M. T. | 57 |
| Paying the Tithes. | J. W. G. | 57 |
| "Look Up, not Down." | W. B. T. | 57 |
| "The Christian Warfare." | John L. Rendall. | 58 |
| AMONG THE CHURCHES. | | |
| Church Organization in Needham, Mass. | | 58 |
| The New Edifice in Kansas City, Mo. | | 58 |
| Church Organized at Lockhaven, Pa. | | 59 |
| Opening Services at Cotuit, Mass. | | 59 |
| Chautauqua in Rockford, Ill. | | 59 |
| TESTIMONIES OF HEALING. | | 60 |



Vol. V. BOSTON, SEPTEMBER 25, 1902. No. 4.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

### National.

A cipher despatch has been received from Lieutenant Peary, U.S.N., dated at Chateau Bay, Labrador, announcing his safe arrival at that place on his return from the North. This is the lieutenant's fifth trip to the North. The first was in 1886; the others in 1891, 1893, 1896. He started on the present trip in July, 1898, having been granted a five years' leave of absence from the Navy by Secretary Long in 1897. Four years have passed since Mr. Peary started on his perilous quest. The work which he has already reported, and recorded upon maps, includes extensive explorations in western Grinnell Land, the discovery of new land masses to the northwest of Greely Fjord, high peaks on the western, and noble glaciers on the eastern slope of the divide, and a complete revision of the map of the Hayes Sound-Buchanan Bay country. His still greater achievement was the rounding of the northern end of the Greenland Archipelago in the spring of 1900, completely delimiting the outlines of that coast so long shrouded in mystery.

The hearing of the claim of the United States against Mexico growing out of the "pious fund" of California, commenced at The Hague, September 15, before the International Court of Arbitration. This international tribunal consists of eighty judges, appointed by the twenty-four nations—two, three, four, or five, as the case may be. From these eighty the United States selected two judges to determine this case, The United States named Sir Edward Fry, formerly chief justice of the English Court of Appeals and Dr. F. Martens of Russia. Mexico named Signor Chelli, a distinguished Italian judge, and Dr. Lohman, a Dutch magistrate of high rank. These four judges will select a fifth. Neither nation may select one of its own citizens or a subject of its own sovereign.

Postmaster-General Payne will ask Congress for an appropriation of twelve million dollars for rural free deliveries. Nine million of this is for the maintenance of the fourteen thousand routes already established and three million for further extension of the system.

The crown prince of Siam, Chowfa Maha Vajiravudh, who is to sail from Southampton for the United States October 3, to visit the President and make a two months' tour of the country, has arrived at Copenhagen and has been received by King Christian.

The excess of trade of Canada with the United States over that with Great Britain last year was $33,500,000. Imports from the United States increased over $10,000,000 and exports to the United States over $3,000,000. Canada's third best customer is Germany.

The Congressional Library at Washington was opened September 14 for the first time on Sunday. The attempt has been made for years to have this done. The attendance was the largest in the history of the library.

It is expected that Sir Thomas Lipton's challenge for another series of races for the America's cup will be forwarded in a few days and reach New York before October 1.

Hearings on the action of the United States against the Northern Securities Company were begun in New York last week.

Speaker Henderson has declined the renomination as representative from Iowa.

### Foreign.

Russia has decided to found an archæological museum in Sabastopol. The building is to be erected in the style of an old Christian basilica, and to be arranged for three apartments, one devoted to the Greek, one to the Roman, and a third to the Byzantine period. The whole project has been entrusted to the management of Grand Duke Alexander Michailovitch.

In the Orange River Colony, South Africa, there are 890,000 acres of land at the disposal of the government. Every inducement is offered by the government to *bona fide* farmers who may wish to purchase these lands.

The exodus of people from Australia during the past few months to South Africa is causing very serious alarm. The hard times and crop failures are said to be contributing causes of the exodus.

A return of England's national debt, recently issued, shows that the gross liabilities amount to $3,842,216,930, an increase of $313,397,540 due to the South African war.

The official returns at Copenhagen on the results of the election make certain the sale of the Danish West Indies to the United States.

King Leopold of Belgium expects to make a tour of America next February and March.

### Industrial and Commercial.

An order for six new freight steamers of the largest type has been placed with the American Shipbuilding Company of Cleveland by J. C. Gilchrist. This addition will make the fleet managed by Mr. Gilchrist a close second in carrying capacity to the immense tonnage owned by the Steel Trust, at present the largest aggregation of freight carriers on the Great Lakes, and one of the largest in the world. With this order this company has under construction for delivery next year, thirty-four steamers.

The largest single electrical plant in Asia has just been installed at Seoul, in Corea. It is built for the Seoul Electric Company by an American firm, who hold it under a mortgage. The company operates an overhead trolley road of some twelve miles, and with the same power furnishes incandescent and arc lights for the city.

Official announcement has been made of the formal dissolution at Pittsburg of the Independent Glass Company. The thirty-eight factories which comprised this combination will continue operations as before the combination.

The first consignment of Welch anthracite coal, imported on account of the scarcity of coal in the market, reached New York last week. This with another consignment expected soon consists of about eight thousand tons.

The results of the experiments with oil-burning furnaces recently installed in the American line steamer Kensington, which has sailed from Southampton for New York, are awaited with keen interest in shipping circles.

The August earnings of the United States Steel Corporation are estimated at $12,500,000 and the July earnings were about the same amount.

Recent contracts with Pittsburg concerns for 1,400,000 tons of steel rails for next year eclipse all previous records.

Oil of good quality is reported to have been found on the southern Alaska coast near Copper River.

### General.

A second coronation pageant, perhaps even more splendid as a spectacle than in London, will signalize the proclamation of King Edward and Queen Alexandra as Emperor and Empress of India, at the beginning of next year. The ceremony will take place at Delhi, and the Viceroy's camp will be pitched upon the historic ridge where the decisive struggle of the great mutiny was fought. There will be a state entry into Delhi, with the viceroy and leading chiefs on elephants, under military escort, and the coronation durbar will be held in a great amphitheatre which will accommodate twelve thousand persons. Hundreds of chiefs and native noblemen will take part in the ceremony; forty thousand troops will pass in review, and the festivities will be continued for two weeks. An incident of the celebration will be the opening of the Indian Arts Exhibition.

"The Wellesley Inn" has just been opened at Wellesley. This corresponds to the "Harvard Union." It is under the management of Wellesley graduates, and the ownership of the property is vested in students, graduates, the faculty, and prominent men and women interested in the college. It offers a center for various formal and informal social functions and the entertainment of friends and visitors.

The North German Lloyd steamer, Kronprinz Wilhelm, on her recent trip from Bremen, Cherbourg, and Southampton, beat all previous western records, making the passage in five days, eleven hours, fifty-seven minutes. This is three hours and forty-eight minutes better than her own best previous record and twenty-six minutes better than the record of the Deutschland.

The New England Conservatory of Music of Boston last week occupied its beautiful new fire-proof, sound-proof home on Huntington Avenue. Portions of the interior are not yet fully completed, but class-room work has begun. The new dormitory building for women students has also been opened. The registration is very large and promises to reach two thousand.

In the Harvard Botanical Gardens at Cambridge have been grouped together in a long bed "a few old-fashioned plants" dated 1636 and in two other beds a few of the "principal herbaceous plants" alluded to in the works of Virgil and Shakespeare.

The opening of the new Mianus Branch of the Greenwich tramway gives complete trolley connection between New York and Boston, with the exception of a short strip of three miles between Cheshire and Milldale, which is soon to be built.

A new boulevard, divided into a promenade, driveway, and bicycle path, is being built from Athens to connect with a shore driveway already connecting Old and New Phalerum and the Piræus.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Extracts from a Lecture by Judge Hanna.

CHRISTIAN SCIENCE is a deep and sacred subject; the deepest and most sacred that can occupy human thought and purpose, for it treats of God, man, and the universe. It teaches God's omnipotence, His omnipresence and His omniscience. It teaches that God is the one and only Principle of man, and the one and only Principle of the universe.

It is the duty of the lecturer upon this subject to speak, primarily, to those who are not Christian Scientists. I shall endeavor to follow this rule, but I cannot see how I can speak of Christian Science at all, without saying some things to and for Christian Scientists, as well.

I assume, therefore, that you will expect me to tell you something of the Christian Science text-book and also of its author, the Discoverer and Founder of Christian Science.

#### THE TEXT-BOOK.

A few words, then, as to the text-book. This book, of which the Rev. Mary Baker G. Eddy is the author, was first published in 1875. As revised and enlarged at various times since then, it has reached at the present time over two hundred and fifty-one editions of one thousand volumes each. It bears the title of "Science and Health with Key to the Scriptures," and contains within its covers, in comprehensive and comprehensible form, the entire text of Christian Science. It is true that Mrs. Eddy has written many other books and numerous articles and essays for magazines and newspapers, as well as messages to the Mother Church in Boston, but these are in explication of the text-book. This book is a treatise on healing through the power of God, or the divine Mind, and is, therefore, properly called an exposition of Mind-healing. More specifically, it is a thorough exegesis of the Scriptural method of healing all manner of diseases and of curing all manner of sin through the understanding of God as all-present, all-powerful, all-wise and universal Mind. In short, this book is a spiritual interpretation of the Bible; hence its title—"Key to the Scriptures." I am aware that I am making for the text-book of Christian Science a tremendous claim, but I shall endeavor to make good this claim before I close.

#### THE DISCOVERER AND FOUNDER.

Mrs. Eddy is at once the Discoverer and Founder of Christian Science. She discovered for herself how to be healed of a sickness, the result of an accident, which, according to all ordinary evidence, had placed her at the very door of death. This may be said to have been her original discovery. This aroused within her a burning desire to know how she was healed, and also to impart to others the knowledge of how the sick are healed. This led her to search the Scriptures that she might find the healing Principle. She pursued her search until she found the healing Principle to be God. She proved this by healing all manner of diseases, and she proved as well that the same understanding of God which healed sickness also destroyed sin. Having so found and proved the healing and saving Principle, she proceeded to teach others, to found a college for teaching this healing system, to found periodicals for its propagation, to found a church wherein the healing Gospel could be preached and expounded through public services; and she adopted, from time to time, such other propaganda as became necessary to the establishment of a healing and saving religion. That such a system has been successfully established I need not say, for it is matter of common knowledge. Thus, I say, Mrs. Eddy is both a Discoverer and Founder.

#### LIFE AND CHARACTER.

And what of the life and character of one who has accomplished so much? I am sure a few words in reference to these will be welcomed by every sincere inquirer.

Born amid the beautiful but rugged hills of Bow, near Concord, New Hampshire, of sterling and strictly religious parents, descended from a long line of worthy and distinguished ancestors of Scotch and English blood, Mrs. Eddy was favored by nature and by God with advantages which fitted her for a great career.

Her early environments were such as to nurture and enlarge her inherited gifts. She was a student by natural bent and intuition. This native trend was strengthened by careful training in schools and academies, as well as by competent private tutors, among whom was her brother, Albert Baker, a graduate of Dartmouth College, and a distinguished lawyer and member of Congress-elect, having died, after a short illness, before taking his seat. Among her other instructors were such well-known educators as Mrs. Sarah J. Bodwell Lane, Mr. Corser of Sandbornton Bridge Academy, and Prof. Dyer H. Sanborn, author of Sanborn's grammar. This early training has been supplemented by long years of careful and thorough research and study. Poetry was with her a natural gift. As a young girl she wrote poems of such merit that they were much sought for and published in newspapers and magazines. She was also a prose essayist of distinction long before she began her labors as a Christian Scientist. In evidence of this I make mention of a single circumstance. During Mrs. Eddy's residence in the South, as the wife of the late Col. George W. Glover of Charleston, South Carolina, she wrote much for Southern magazines. Upon her return to the North, after the death of Colonel Glover, her reputation as a writer had become so wide that the Rev. Albert Case, then editor of the *Odd Fellows' Magazine,* offered her a salary of three thousand dollars per year to become a regular contributor to his periodicals. At that time this was a large salary for literary work, and speaks strongly of the estimate put upon Mrs. Eddy's literary ability. She has studied deeply in many of the higher branches of learning and in general literature. She is, from every point of view, a woman of sound education and liberal culture.

#### HER RELIGIOUS CHARACTER.

It may not be amiss for me to say that for nearly ten years, as First Reader in the Mother Church in Boston, and editor of the official periodicals, I have had opportunities which enable me to speak intelligently of Mrs. Eddy's life and character as well as of her labors and literary qualities.

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

Speaking from this vantage ground, I can truthfully say that, intellectually, she is, without exception, the most acute and alert person I have ever seen; that she labors incessantly and unselfishly for the cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible. As to her religious character, I speak my profoundest conviction when I say that I believe it to be as nearly Christlike as is possible to a denizen of this earth. I cannot conceive how a person on this plane of existence could walk more closely with God or exemplify a more exalted Christian life.

And do not the wonderful results of her work, even thus far, prove this? To those familiar with them they most assuredly do. To the many thousands all over the globe who are the conscious beneficiaries of her work, she has indeed proved herself to be a religious reformer and a Christian evangel. Yet, notwithstanding her highly spiritual nature, she is withal an intensely practical person. She keeps close watch of current affairs and acquaints herself with the world's doings. Her message to the Mother Church in Boston of last June shows this in an especial manner. It shows, moreover, that she possesses the mental grasp of the world's great scholars and statesmen.

### Christian Science, a Practical Religion.

Christian Science is based upon the Bible. The Mosaic Decalogue and the Sermon on the Mount are its Articles of Faith. The Church Tenets restate, in few words, the spirit of the Decalogue and Sermon on the Mount. Christian Scientists are taught, from the beginning to the end of their text-book, to emulate Jesus in all his ways. The sincere Christian Scientist earnestly endeavors to carry out this teaching. In the measure that he falls short of this, he fails of his discipleship. Christian Scientists do not claim to have reached perfection—far from it. But in so far as they are sincerely striving for that goal, they are obeying their teaching and accomplishing good. Their Leader has repeatedly said: "Follow me only as I follow Christ." So, in turn, should her followers say of themselves. They must seek a perfect life, they must constantly desire and unceasingly pray for guidance to such a life, and they, in common with all earnest seekers therefor, may rest assured that, in the measure of their earnest seeking, they will, in due time, achieve and attain. Meantime they must be about their Father's business according to their best understanding and opportunities. To this end are they impelled by the very necessity of their studentship. So far as they are thus engaged they are daily rooting out of their own consciousness the seeds of error, the seeds of sin and disease, and to the extent that they do this they are pointing the way for others. A good life reflects itself as naturally and inevitably as the sun reflects its light. The sun cannot help reflecting light. No more can a good character help reflecting goodness. Reflecting goodness is the most practical, even as it is the most ideal, business on earth. Through the ministrations of the true Christian Scientist pain is relieved and destroyed, all forms of sickness are healed, all kinds of sin are overcome, sorrow is assuaged, broken hearts are restored to wholeness, separated and estranged friends, wives and husbands, children and parents, brothers and sisters, are brought into sweeter and more harmonious relations than ever before. More specifically, chronic and organic, as well as acute diseases, in all stages and forms, are brought under subjection and healed, licentiousness is curbed and destroyed, drunkenness is overcome, and mental distress and worry driven out, through this Science of Christianity. These results are accomplished beyond dispute. Indeed, there are few who now have the hardihood to question them. Shall any one say, then, that in so far as this kind of work is being accomplished, it is not what the Nazarene did and taught should be done? And is not this a most practical work in its results, even if it seems to be ideal in its methods?

*The Dayton* (O.) *Herald.*

## Macaulay's English.

It seems strange that hitherto there has been no serious attempt made to analyze the peculiar charm of Macaulay's English, which, when carefully compared with that of any other great writer of his own country, will be found to differ from it strikingly in texture, leaving aside the style, arrangement, and matter of the narrative. Taine, indeed, one of Macaulay's most ardent admirers, throws out a very clever hint on the subject, but it is only a hint. He says that Macaulay, while displaying in his writings many mental and moral qualities which mark him out to the French mind as being essentially English, at the same time exhibits such animation, clearness, etc., of style that Englishmen see in him a French mind. Now there is no doubt that Macaulay's English, in its clearness, correctness, and delicacy, resembles the best French compositions, but it is more than probable that this resemblance arises not from imitation of French models, but from the fact that Macaulay alone, of all the eminent English authors of his time, not only studied carefully and assiduously the great classical writers, whom Frenchmen, the leaders of the Latin race, have so often imitated with slavish reverence, but also studied the genius and grammatical structure of the English language with the same enthusiastic devotion that the French alone among the nations of Europe bestow on their native tongue. In his composition he handles every sentence with a tender, affectionate touch, which Taine recognized as peculiarly French.

Those who have read Trevelyan's "Life of Macaulay" will recollect with what care he toiled over his composition, writing and rewriting again and again whole episodes in the History.

"I spent," said he, "nineteen days working over thirty octavo pages." Again he says, "In two years from the time I begin writing I shall have more than finished the second part (vols. iii. and iv.), then I reckon a year for polishing, retouching, and printing." Each page as it was printed was again carefully revised and corrected.

Few people, however, are aware that after all this toil; after the first four volumes were printed; after they had been received with a welcome more enthusiastic than had ever been given to any serious literary work; after fifty-six tons of vols. iii. and iv. had failed to meet the first demand in England; after the fiercest criticism had failed to lessen the popularity of the work; after the purity and clearness of the English had been universally recognized—he sat down to undertake a complete and thorough revision of the four volumes, making a thousand corrections in spelling, grammar, punctuation, the use of capitals, arrangement of words in sentences, omitting words in some places, inserting them in others, adding sentences and whole paragraphs, and making some alteration in small details.

In spite, however, of the herculean labor expended on it, the History never smells of the lamp, the language is always simple, the style easy and flowing, and the narrative perhaps more than that of any other historian reads as if it had been dictated without an effort.

It is somewhat singular that of all Macaulay's numerous critics, some friendly, most of them hostile, Gladstone alone seems to have acknowledged in plain terms this remarkable quality of the great historian's English. He pronounces his grammar "faultless."

Not less remarkable than this purity is the author's fastidious selection of words and his success in expressing exactly the correct shade of meaning. There is probably no English author who approaches him in this respect, or who even aims at such perfection.

Digitized by Google

In spite of all attempts to belittle the importance of grammar and the classics, those who aim at success in literature will do well to consider that the most popular and successful writer of the nineteenth century was the one who paid most attention to grammar, and who studied most assiduously the classical authors. T. E. BLAKELY.

In *Harper's Magazine.*

## Christian Science not Superstition.

To the Editor.

When Christian Science is better comprehended (and it can only be understood aright in proportion as its precepts are lived) it will be found entirely free from any ingredient of superstition. We agree with you that there is a radical difference between the application of material remedies and Christian Science treatment. However, on this ground it should not be classed as superstitious. Jesus proved in his own life that the best preventive as well as the best remedy is an understanding of the divine Mind, and the laws of God governing man.

Christian Scientists do not "lay on hands," or "touch with the hands" in their ministrations to the sick, but through an understanding of God as governing His children they are able to alleviate suffering and prevent disease. The fact that the sick are healed by the use of spiritual means, or through prayer as understood in Christian Science, is not only verified by hundreds of thousands of beneficiaries, but in many cases is attested by medical practitioners, who rejoice that some humane means have been found that brought relief from suffering after the material remedies they administered had failed.

Christian Scientists believe that the natural law is the divine law, or God's law. There is nothing mysterious or superstitious about it. Judging from a human concept of things, it does not seem possible for the sick to be healed through divine Mind; yet, according to our understanding of Christian Science, it is perfectly natural. Thus in Christian Science, the natural law and the divine law are one; one is not spiritual and the other material, but both are spiritual, one and the same. So long as we continue to believe one to be spiritual and the other material, mystery will continue to enshroud us. We must have a science to show us the way, and when Christian Science is understood it will be found to have no connection with superstition.

The superstition that the natural law is a material law, a law of the carnal human mind, and that occasionally God sets these laws aside, tends to darken consciousness and bring on a state of perplexity, whereas to know that the natural law is God's law, better enables us to comprehend the Science of Being.

Christian Science does not appeal to man's superstitions; it takes them out of the domain of superstition and appeals to man's better reason, his better judgment. While Christian Scientists do not take material medicine, they are kind toward those who do; they are charitable in their views, wanting all people to have whatever they think will bring relief from suffering. LLOYD B. COATE.

In *Dayton* (O.) *Press.*

To judge religion, we must have it,—not stare at it from the bottom of a seemingly interminable ladder.

GEORGE MACDONALD.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.

PHILLIPS BROOKS.

## The Lectures.

### At Toledo, O.

First Church of Christ, Scientist, was filled and overflowing with people yesterday afternoon [September 14] to hear the lecture of Judge Septimus J. Hanna on the subject, Christian Science. It was a splendid audience and Judge Hanna was given the closest attention throughout his discourse. Judge Barber presided at the meeting and he was introduced by Mr. Arthur E. Jennings, First Reader of the local church. Judge Barber said in part:—

*My Friends, Ladies, and Gentlemen:*—I assume it a great honor to take a part in this meeting. Since closing court, I have been around the country a little, making a trip of three or four weeks, and I have noticed two things in particular. I found everywhere I went—in the East, Washington, Boston, New York, and in fact all the large cities—I found all public churches or a very great many of them closed for vacation.

The second thing I noticed was the growth of the Christian Science churches. I was very deeply impressed with their church buildings in all the large cities. I saw the Mother Church, the great Christian Science Church in Boston, and everywhere I went I saw the growth and advancement of this cause.

It did not seem proper for me to preside at this meeting and introduce the lecturer. It did not seem right that I, who am not a follower of this faith, should introduce the speaker upon a subject with which I am not at all familiar. When I found that it was not the custom to call upon one who is a member of the denomination I consented. I feel highly complimented and honored to take a little part in this meeting.

We have come here this afternoon, drawn by the announcement of the discussion of this all important topic. Anything that will explain to us these great problems we gladly welcome.

Judge Hanna has been very close to the Discoverer and Founder of Christian Science for a number of years, and for the past ten years has been editor of its two great publications, *The Christian Science Journal* and *Sentinel.* Before accepting Christian Science he was a member of my own profession—a brother lawyer. He occupied a position on the bench, and he comes well prepared to speak authoritatively on this profound subject and I have the great pleasure and honor of introducing to you Judge Hanna of Boston.—*The Toledo* (O.) *Times.*

### At Kansas City, Mo.

Edward A. Kimball of Chicago, delivered a lecture on Christian Science at the Willis Wood Theatre yesterday afternoon [September 7] to an audience which filled the theatre. Major William Warner introduced Mr. Kimball and said:—

You need not feel alarmed at seeing me here, for I do not intend to deliver a lecture or a sermon, but, like yourselves, am here to listen to a lecture on Christian Science, a subject of which I know nothing. I know that a new truth, or, if you please, a rediscovered truth, that runs counter to the preconceived opinions of the masses, will find many doubting Thomases. Yet this is an age of intelligent investigation—an age of honest seeking after the truth, and I believe that in no time in the world's history has there been less prejudice and bigotry than now. A teaching that stands on the vantage ground of truth has nothing to fear from the searchlight of honest investigation. There is nothing, my friends, in this world so strong as truth, and often nothing so strange. In the two thousand years that have intervened since the Nazarene proclaimed,

Digitized by Google

"I am the way, the truth, and the life," truth has been often crushed to earth, but, thank God, ever to rise again. An illustrious poet and philosopher said, "You may kick the truth all day like a foot-ball, and it will be round and plump at evening." It remains, my friends, for Christian Science to demonstrate whether it is or has within it the truth to stand the kicking. But it, like every other denomination, should be judged, not by the prejudices of the past, however moss-grown or reverent by years, but should be judged by its works.—*The Kansas City Times.*

### At Gloucester, Mass.

Carol Norton, C.S.D., lectured on Christian Science at City Hall on Sunday afternoon [September 7], and was introduced to the audience by Mayor French. There was a good attendance and the lecture was listened to with close attention.

Mayor French, in introducing the speaker, spoke in part as follows:—

*Ladies and Gentlemen:*—I believe in saying what you think and not saying what you do not believe. And so, to-day, I say that I had the pleasure a few years ago of introducing to a smaller audience in this hall a Christian Science lecturer, and to-day as mayor of this city, I have the pleasure of introducing another lecturer of the same school.

I have been thinking of the meaning of Christian Science. Do Christianity and science agree? Scientists, not Christian Scientists, have not been of one opinion on this question. Recently one of the foremost among them said that not only did science and Christianity not harmonize, but recent developments proved that all forms of life were chemical. This is one way of looking at it.

I remember when a boy that I used to wonder very much that each of the many sects firmly maintained that their doctrine was right and all others radically wrong. They would not listen to a lecture, discourse, or criticism that in any way reflected upon their cherished belief. And I suppose there are millions to-day who would not for the world, listen to a lecture on Christian Science, lest they falter, lest their religion slip away from them and leave them stranded on the uncertainties of life. Well, I would not give much for a religion that I had to keep under a lock and key. I would not give much for a doctrine that I could not defend everywhere. We are here, we have minds of our own, and that religion is best in my judgment, not that is inherited, not father's or mother's religion, but that which best satisfies the mind after a careful consideration and survey of the whole religious field.

Many a man goes through life correct in all his ways, prompt in paying his debts and collecting what is due him, strict in all his religious duties, and yet is no surer of heaven than one who has lived committing fault after fault, going from one act of folly to another, because against his faults and acts of folly will be set a fairer list of acts of charity and self-forgetfulness, because to him who forgives much, much shall be forgiven. I might go on, but we are all of the same mind and desire to hear the speaker, and without further remarks I will introduce to you Mr. Carol Norton.

*Gloucester Times.*

### At Brockton, Mass.

One thousand persons, constituting an audience that was one of the most notable ever gathered within the building, listened to the address delivered by Carol Norton, C.S.D., of New York City, in the City Theatre yesterday afternoon [September 14]. Mr. Norton's theme was, "Christian Science: Its Teachings and Growth." He is a member of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston. The lecture was under the auspices of First Church of Christ, Scientist, of this city.

There were visitors from Boston and other cities and from all the neighboring towns. A special train brought a large number from Boston and a special car brought many from New Bedford. It was one of the most representative and intelligent gatherings ever seen at the theatre, and every age and every class was represented. So intense was the interest that elegantly dressed women even went up to the second balcony for seats, when the remainder of the house was filled.

Rev. W. H. Morrison introduced the speaker. Mr. Morrison is not a Christian Scientist, but a Universalist clergyman, and he acted in that capacity as a matter of courtesy, saying in his introduction that he came as an investigator and was not ready to commend or condemn Christian Science, but was glad of the opportunity to hear Mr. Norton.—*Brockton Enterprise.*

### At Muncie, Ind.

Judge William G. Ewing of Chicago, addressed an audience of five hundred people in the Wysor Grand Opera House, Sunday afternoon [September 7]. Judge Ewing presented a plea in behalf of Christian Science. He is a member of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston. He was brought to Muncie under the auspices of First Church of Christ, Scientist. The judge was introduced by Mayor Sherritt, who said in brief:—

*Ladies and Gentlemen:*—I feel that I should congratulate our speaker on having such a fine audience. It is unusual for so many people, in a city of the size of Muncie, to congregate to hear a religious service; I mean, outside of the regular church services. I think I distinguish among you many who have come to learn. We are hungry for the bread that satisfies. I congratulate Muncie on the opportunity of hearing a man who has sought out the depth of his subject. Truth never dies, and if we may hear anything that may do us good, our coming here is not in vain. I am always glad to have the opportunity to talk to men and women who are ready to be enlightened. We are struggling along as thinkers, and should be willing to be enlightened on all subjects. A man who will not face enlightenment is a coward. But I am not the lecturer, and I take great pleasure in introducing Judge William G. Ewing, who will speak to you.—*The Morning Star.*

### At Pittsburg, Kan.

A lecture on Christian Science by Edward A. Kimball, C.S.D., of Chicago, Ill., and a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., was given in the Opera House at Pittsburg, Kan., Tuesday evening, September 9, under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Mr. W. E. Benton, an attorney of Pittsburg, and in his remarks he said he knew but little about Christian Science, yet believed in investigation and proof of all things, by going directly to the source and foundation; there were many things in Christian Science he did not understand, but one grand idea to him was that man was created perfect and could be so again, if he only would learn the Truth of Being.

The Opera House was well filled with the best and most intelligent people of Pittsburg and the general remarks were very appreciative. There were many Scientists present from Joplin, Girard, Lamar, Parsons, Cherokee, and surrounding towns.—*Exchange.*

Digitized by Google

In no case will any one be able to injure a man who does not choose to injure himself; but if a man is not willing to be temperate, and to aid himself from his own resources, no one will ever be able to profit him. Therefore also that wonderful history of the Holy Scriptures, as in some lofty, large, and broad picture, has portrayed the lives of the men of old times, extending the narrative from Adam to the coming of Christ: and it exhibits to you both those who are vanquished and those who are crowned with victory in the contest, in order that it may instruct you by means of all examples that no one will be able to injure one who is not injured by himself, even if all the world were to kindle a fierce war against him. For it is not stress of circumstances, nor variation of seasons, nor insults of men in power, nor intrigues besetting thee like snowstorms, nor a crowd of calamities, nor a promiscuous collection of all the ills to which mankind is subject, which can disturb even slightly the man who is brave and temperate and watchful; just as on the contrary the indolent and supine man who is his own betrayer cannot be made better, even with the aid of innumerable ministrations.

ST. JOHN CHRYSOSTOM.

### The Isles of Quiet.

THE Isles of Quiet lie beyond the years,
Hoar prophets say it; yet, for all the tears,
I doubt the saying of the seers.

I think that whoso seeks them here shall find
That all with open, patient heart and mind
Shall drink their peace from sun and wind.

I think who will may share their psalm, begun
The hour when summer day is done
The sky and field are growing one.

I know the foolish fancies fondest cling;
But I believe the still air's murmuring,
The sweet far thing the thrushes sing.

JOHN VANCE CHENEY.
In the *Outlook*.

## Announcements.

**Applications for Membership.**

Applications for membership with the Mother Church to be acted upon November, 1902, must be in the hands of the Clerk on or before October 18, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

**Science and Health Revised.**

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

**Our Leader's Message.**

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**Communion Message, June, 1902.**

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

**The Revelation of Christianus**

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

**Remittances.**

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

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

**Photographs.**

A series of photographs were taken on the day of the Communion Service, showing a large body of Christian Scientists entering Mechanics Hall. These photographs can only be obtained direct from the photographer, Elmer Chickering, 21 West Street, Boston, size 13x16.

Mr. Chickering's prices are as follows:—

Where the pictures are packed for express, the price will be $1.00 apiece for the pictures, and 25 cents for packing, making $1.25.

In lots of six where they can be packed all in one bundle, the price will be $1.00 apiece, and no charge for packing.

In lots of twelve the price will be 85 cents apiece, and no charge for packing where they are shipped in one bundle.

In lots of twenty-five, the price will be 75 cents apiece, and no charge for packing where shipped in one hundle.

The above prices are based on finishing from one, two, or three different negatives.

**Building Fund of the Mother Church.**

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

**Clerk of the Mother Church.**

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

**Church Treasurer.**

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

## About Suspending Rules.

THERE seems to come a time in the history of every organization or society, when its members desire to act at once concerning some matter, and in order to expedite action it is proposed to "suspend the rules." As Christian Science churches do not differ, in this regard, from other organizations, it is well for us to understand what may, and may not be accomplished by a motion to suspend the rules.

As a general proposition it is safe to say that standing rules may be suspended at any meeting, without previous notice, but By-laws cannot be suspended at all.

By-laws are the organic law of the society, and usually contain a section setting forth the *modus operandi* of their amendment or repeal. In some states, the statutes under which corporations are formed, prescribe the method of amending the By-laws, and in those states any provision of the By-laws in conflict with the statute, is null and void.

When applied to a By-law, a motion to suspend the rules is in effect a motion to amend the By-laws. If the By-laws of the organization provide that they shall not be amended or repealed without certain notice, it goes without saying that any attempt to legally amend or repeal a By-law before such notice has been given will be unavailing.

A standing rule is not a part of the organic law of the society but is simply a rule of procedure intended to facilitate the transaction of business. A rule suspended must be suspended for a particular purpose, and when the purpose is accomplished the rule is again operative. Possibly the following will indicate the nature of a standing rule. Many legislative bodies have a rule limiting speeches to a certain number of minutes. A motion to suspend that rule for the purpose of permitting a member to finish his speech is in order.

We are informed that some of our churches have drifted into the very common error of taking action contrary to their By-laws under the belief that the adoption of a motion to suspend the rules was sufficient to permit such action. It is advisable that every error of this kind should be corrected without delay. M.

## The Beauty of Right Expression.

IN the unfoldment of Truth the ideal is ever seeking for its true expression, and if its fair proportions do not appeal to us it evidences the fixity and irresponsiveness of our human sense.

The soil answers to the seedling's call, and the fields and hedgerows are thus glorified with summer's sweet fashionings, the varied beauty and charm of leaf and flower; but mortal sense is not thus plastic, it does not, and cannot lend itself to the requirements of the ideal. Only glad and spontaneous receptivity can express perfection, and anything that is less than perfect is not divine.

This is equally true of expression in word and expression in conduct. Truth could come so much nearer to us were we not indifferent, or perchance attached, to the little errors which it can no more tolerate than the large, since it knows no adjustment to human faultiness.

These thoughts were suggested by reading the article, in another column, on "Macaulay's English." The painstaking care of this author, in his repeated revisions, brought the determination of his mature and scholarly judgment to bear upon the minutiæ of his expression, and the unstinted criticism to which he repeatedly subjected every phrase and particle of his writing, gave a beautiful quality, a delicacy of flavor to his language which made it the perfect vehicle of his thought, and which has rendered its study a delight and inspiration to all lovers of choice literature in succeeding years. It is thus that the masterpieces of literature and of art illustrate the truth that the exactness of the ideal, is the basis and occasion of its exactions, and both are its eternal glory.

Beauty inheres in all right living and doing, no less than strength, and it is ours therefore to cultivate a regard for refinement of expression, as well as for rightness of thought. The imperfect in either is error. It does not pertain to the true man. It is to be denied and disallowed with all that is unbecoming the image of God.

Christian Science is mighty through God to the casting down of error's imaginations, "bringing into captivity every thought to the obedience of Christ"—and what it can do for thought it can do for expression. It reveals the naturalness of a perfect life, and the value of every corrective comment and declaration. In the words of the Master when he said "consider the lilies," it directs to the study, and reflection of that detail of beauty, that symmetry of form, which is Truth's very own, and which characterizes Truth's natural expression in every domain of life. W.

## What Shall I Do?

WE are prone to plume ourselves upon what we are accomplishing or have accomplished without duly considering the more vital question of *how* are we doing our work. Christian Science found many, very many of us immersed in doing as if impelled and sustained by our own inherent power, and it required no slight effort to convince ourselves that God is the only power, the only action; that we are potent only as we reflect omnipotence; that we act only as we reflect omni-action; that self-immolation is our strength, and that individuality is defined by selflessness.

Coming out of this sense of personal effort, the question often suggests itself: "What shall I do? A brother is going wrong, I see his slippery footing, what is my responsibility?" Here as everywhere and always, the work begins with ourselves. Our responsibility is to know that temptation cannot voice itself in seductive words, or betray by the treachery of sensuous delight. Our responsibility is to maintain the right attitude of thought, and to keep our brother where God keeps him in the beauty of holiness.

When opportunity, the opportunity of a receptive attitude, is presented by our neighbor, we must speak the words of Life, without the limiting thought that he is not ready for Christian Science, but speak with the understanding that humanity is always yearning for the love of the Father. This is the impersonal reflection whose radiance pure and clear illumines the darkened pathway, and banishes the phantom of temptation and sin. Get human selfhood out of the way, and know that God's work is done. S.

WE have received quite a number of reports of fitting memorial services, held in Christian Science churches, in honor of President McKinley. Such expressions of appreciation are in keeping with the impulses of a patriotic and Christian sentiment. The remembrance of the work and worth of those who have served their country well and faithfully, will ever prove a help and inspiration to those who would emulate their example.

Digitized by Google

## From our Contributors.

### The Law of Christian Science.

E. M. T.

CHRISTIAN SCIENCE first appealed to me through a sense of law. It was presented to me as a governing power that ruled all, and I saw in it a law under which mortals might learn to live perfectly, a law which would govern our homes, our business, our social affairs, our every thought and action; in short, a something to govern us completely and harmoniously. My ideas of Christian Science were at that time very vague and unsettled, yet I never doubted its being the truth and what I wanted.

Soon after, I purchased Science and Health and read it nearly through, and during the reading my thoughts underwent a great change, though at that time I did not appreciate the transition, nor did I know it was taking place.

During the reading of Science and Health I overcame an attack of paralysis in eight or ten hours, by declaring God's allness and the nothingness of evil. I was but a beginner and I did not think I knew anything of Science, yet when my mind seemed almost a blank, and my mouth refused to speak, I mentally declared from morning till evening, "God is all, there is no evil," and when the night came I had "received the promise" and proved the unreality of evil. Soon after this my babe was born, with but little suffering, and I was up and dressed every day after, with no bad effects whatever. There were many lesser troubles met and overcome in the same way, yet, strange as it may seem, I laid the book aside for four years, thinking I could not understand it without a teacher. I know now that I was being made over anew, and getting ready for the revelation of these great and grand truths; that I was at that time too blind to see, though I was always looking forward to the time when I should have an opportunity to study and understand the teaching of Science and Health.

After four years I met a Christian Scientist and took up the study in earnest, and have since had class instruction under one of Mrs. Eddy's students. Since I commenced living this new life I have been through deep waters, yet God has never failed me. The study of Science has been a gradual unfolding of the Christ love, and clearer and clearer comes the revelation that only as we love can we know God. The letter killeth but the Spirit quickeneth. It is Love. The false claims of hate, malice, jealousy, envy, false judgment, can only be met through unceasing effort to overcome self and reflect God, Love. There is no Christian Scientist who does not "love the brethren," neither is there a Christian Science Church where Love is not the foundation. "Love is the fulfilling of the law" and God's perfect law will be fulfilled in us, and for us, and through us in proportion to our reflection of Him.

### Paying the Tithes.

J. W. G.

"BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This "commandment with promise," by the word of the prophet Malachi, like all God's promises and blessings, is characterized by its abundant fulness. But what can we bring into the storehouse of God, that can be of any value to Him? Can we add aught to the riches of Him who already has all things? "The silver and the gold" are His, "The cattle on a thousand hills." Were things like these needed in the least by Him, the Word of His power could instantly speak into existence more than worlds could contain.

A sweet old anthem, though somewhat colored by the old thought—expresses very fully, I think, the true concept:—

> Vain, sinful man, creation's Lord
> Thy offerings well may spare;
> But give thy heart, and thou shalt find
> Thy God will hear thy prayer.

While it is well for men to "honor God with their substance," it is not because He needs the material wealth, or lacks anything that any of His creatures can supply, but because to the one who makes any sacrifice whatever for Truth's sake there comes a blessing in proportion far beyond the sacrifice; but there is that which we can bring into God's storehouse which will be meat in His house and coin in His realm, and that is love, as manifested through patience, forgiveness, kindness, forbearance, benevolence, well-doing. And it is a wonderful fact that he who heeds the injunction begins then and there to receive and carry away that fulness of blessing which is promised. The more truly and abundantly we manifest Christian love, the more abundantly it springs up about and within us all.

There can be but one way to bring acceptable offerings to God, since the only way to manifest love to Him is by bestowing it tangibly and intelligently upon His creatures, —the expressions of His Being, all of them,—by whom we may be surrounded. Whether this be manifested in giving of one's money, or in bestowing the richer, more golden treasures of loving words and kindly deeds, a child of God must receive it as well as bestow it. Conversely, to do an unkind act, speak an unkind word—even think an unkind thought—to, or against any of God's creatures is, in fact, to direct it against God Himself. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

O to be faithful and instant in bringing the tithes into His storehouse!

### "Look Up, not Down."

W. B. T.

NEVER give up in the cloud; look up through it. Keep your gaze where the light must break.

A good way to come to the light is this: *do* the next little thing which lies at hand and *do* it willingly. Be thankful withal that there is something to do, and do it well. All this will serve to turn you from self, and with your heart aright, it will never be long before your thought will find its way to God,—to harmony, to quiet. The more unselfish in motive we become, the more is our peace insured; and in the sunlight of peace, as each heart knows, the shadows disappear. "Seek peace and pursue it" is the exhortation of David. He knew it to be the vestibule through which the reflection of Love enters the heart, bringing in the light.

Let us do the things before us with a view to helping others, never losing sight of the fact that it is the doing of one little good upon another, with faith in the Love that prompts us, that brings fuller, deeper insight into this Love; reveals it as the Principle of all true endeavor and consequent right action; and demonstrates to us, in the peace and harmony it brings, that God is Love. The dominion which thus comes to man, over himself and over his environment, becomes more and more patent to every struggling heart which sets itself faithfully to follow out the rule. Lost to self in the joy of doing good, the sense of struggle ceases. We find our "own in another's good" and rejoice in the sweet discovery that evil disappears before a selfless purpose and an understanding trust in Good.

It matters not so much what we do, all depends upon the spirit we entertain in doing it. There is a true way, a joyous way and a consequently loving way, of accomplish-

Digitized by Google

ing each task in hand; and the habituating of ourselves to discern this way and quickly to act upon it, enfolds the secret of a happy day. Then, whether we be in the counting-room, the household, or the practitioner's chair, the glad contagion of our cheer will spread about us; we shall both consciously and unconsciously pour out the truth we know of God and man in Christian Science through the love we entertain. Then will those paths of the old, gray world through which we pass, sing in consequence of our passing; and we shall move onward and upward with the joyful assurance that the living of our lives is not in vain.

Here a kind word, there a bright smile, love and faith behind them, will make plain the way to help the struggling, comfort the sorrowing, succor the needy, and heal the sick.

So we will look up, not down, as we go, and we shall surely hear again and again that voice

> Which swelled creation's lay: —
> "Let there be light, and there was light."
> What chased the clouds away?
> 'Twas Love, whose finger traced aloud
> A bow of promise on the cloud.
>
> *Miscellaneous Writings*, p. 388.

## "The Christian Warfare."

JOHN L. RENDALL.

THE warfare in which Christian Scientists are engaged is the constant endeavor to purify self and sense, and is the only warfare consistent with the highest ideals of Christianity, the warfare of which Paul speaks, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This warfare consists of the destruction in thought of every claim of evil; the exclusion of every erroneous concept; the annihilation of every false presentation, or claim of power, apart from God.

The battleground of this warfare is the individual consciousness in which "the rulers of the darkness of this world" contest with "spiritual understanding" against the introduction of Truth. The enemy rallies its forces; doubt, despair, despondency, reinforced by malice, hatred, revenge, oppose themselves in vain to the irresistible current of divine Love. "The sword of the Spirit, which is the word of God" cleaves its way onward and upward; "the breastplate of righteousness" turns aside every shaft of malice and hatred, and "the shield of faith" proves to be an effectual safeguard.

The insistent recognition of God's allness and power, and the demonstration thereof in daily life, is the Christian Scientist's sufficient protection. He can say with the Prophet of old, "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you."

This warfare requires courage; even that courage which comes only from an abiding faith in God. Its battle-cry is: "Be ye steadfast, immovable, always abounding in the works of the Lord," and the "Well done, good and faithful servant."

It is worth while to engage in this warfare, for its rewards are sure, permanent, and abiding. Beyond it,—and beyond it only,—is the way of peace and harmony, the fulfilment of the promise, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

---

It is a help to remember that fear is always about something which has no existence; that it is a lie and a liar at all times; that it has no principle, mind, intelligence, law, or power; no language, motive, effect, or result; and that it never has had and never can have a place in Mind or in consciousness. H. S. H.

## Among the Churches.

### Church Organization in Needham, Mass.

Twenty-four members of the Mother Church met August 6, and organized as First Church of Christ, Scientist, of Needham.

September 2 the Masons, in most impressive manner, laid the corner-stone for what is to be our beautiful Town Hall. It was announced on that occasion that in the corner-stone were placed many documents relative to the religious and secular life of the town. These were itemized and one from First Church of Christ, Scientist, was included. In view of the progress Christian Science has made during the past thirty-six years, can we not predict that these papers, when examined in future years, will be among the most interesting to a majority of our people?

In 1897 a lady here was wonderfully healed through Christian Science, and seeing at once that "when one is convinced that there is a religion that teaches that God heals the sick, he can never be satisfied with a religion that teaches that God used to heal," this lady started Christian Science services in her home. We grew slowly, and in 1901 we engaged Masonic Hall, the home having proved too small for the forty to fifty people who came to the Sunday service. Here we now meet, and extend a cordial welcome to all.

Many representative people come in occasionally, all manifesting a loving spirit and a real interest in our Lesson-Sermon. We have organized with the Readers who have built up the work here, but have adopted the new by-law relative to a three-year term of service, and hope soon to take our place among the churches which have obeyed both its letter and the spirit. May this little branch glorify God in all its doings and thus prove a joy and satisfaction to our beloved Leader.—ESTELLE R. FREEMAN.

### The New Edifice in Kansas City, Mo.

What will be the most beautiful and most handsomely appointed church edifice in the city is now under course of construction on the northeast corner of Troost Avenue and Thirty-first Street. It is to be the place of worship of Second Church of Christ, Scientist. In architecture, decoration, and conveniences it is to be as nearly perfect as it can be made.

The location is an ideal one. The lot, which has a frontage of one hundred and forty feet on Troost Avenue and a depth of one hundred and sixty-five feet on Thirty-first Street, marks the highest spot in the vicinity, and when the building is finished its well-proportioned dome will stand out against the sky line and can easily be seen from all points of the surrounding city. The building, which will be one hundred and five feet square, will stand on the northeast corner of the lot, thus giving space for sixty feet of lawn on the front and thirty feet on the side street. The extreme height of the structure, including the dome, will be one hundred and two feet.

The exterior is designed in the classic style of architecture, in that period known as Roman Doric, and in bringing out the detail of the exterior and interior, conscientious study has been given to producing a perfect building after this ancient style. The base of the building to the top of the water table will be faced with dressed Phœnix stone, while the remaining portion of the exterior will be faced with dressed Phœnix or Carthage stone. The exterior of the dome and the entire roof will be covered with metal of bronze green.

In the construction of this building, it will be made as nearly fireproof as possible.

One of the most beautiful and artistic effects will be in the lighting. As far as possible, concealed lights will be used. In the space above the inner dome will be a number

Digitized by Google

of rows of electric lights, behind which are powerful reflectors, which throw the light down into the auditorium.

The decoration of the auditorium will be in soft shades of old rose and ivory white, with a slight blending of light greens and buffs, to emphasize the architectural effects.

In connection with the heating and ventilating of the church, every room and hall of the building will be provided with fresh-air pipes, and ventilation pipes at the floor and ceiling.

At present Sunday morning services are held in the Willis Wood Opera House and Wednesday evening meetings in the Pepper Building. Beginning September 14, Sunday evening meetings will be held in the Pepper Building.

The church was organized February 18, 1898, with sixty-two members and has increased the number to two hundred and thirty-nine. Outside interest in the work of the organization is shown by the fact that last Sunday an audience of eleven hundred people was present at the morning service at the Willis Wood Theatre.

*Kansas City* (Mo.) *World.*

### Church Organized at Lockhaven, Pa.

Christian Science was introduced into Lock Haven thirteen years ago, by the recovery of a chronic invalid through its ministrations. Three years later this individual, having had class instruction from a loyal student of our Leader, was asked to hold meetings in a private parlor. In this home the Lesson-Sermon was read for several years until the summer of 1899, when the society felt strong enough to hire a public room, and advertise its services in the daily papers. On December 11, 1901, the church was organized with twenty-three charter members, and larger and more centrally located quarters have been rented. In addition to the Sunday and Wednesday meetings a reading room is kept open daily where all Christian Science literature can be obtained. Science and Health has been placed in the public library, also the *Christian Science Sentinel.* A Sunday School has been established, a building fund started, and the members feel that a great period of growth lies before them. It seems to them a great privilege to be a branch of the parent vine and to help on in a small degree the great Christian Science movement.

WILHELMINA HENRY, *Clerk.*

### Chautauqua in Rockford, Ill.

I would like to tell the Field of the beautiful demonstration here. Knowing that "Divine Love governs all," we had no trouble in getting a permit for a representative tent on the assembly grounds. We secured one of the largest tents, and choice of location in the representative row, where all entering the grounds through the main entrance would pass.

During the session of the assembly we had over four hundred callers, outside of our own people and those known to us to be interested previously. Some called to ask what Christian Science was, some to ask for literature on the subject; others asked the privilege of coming in to rest, as the sign said "Welcome." One lady said she looked in and saw the motto, "Thou shalt have no other gods before me," and knew that where God's word was kept she would be welcome. All spoke of the beauty and homelikeness of the tent. Literature offered was gladly accepted. More than five hundred Sentinels, lectures, reprints, and pamphlets were given away. Many who came with burdened hearts and weary bodies spoke with thanks of the rest and peace received.

Dr. G., one of the visiting lecturers, an Episcopal minister, read the sign as he was passing, stepped in, and as he cordially shook hands, said, "I am not a Christian Scientist, but I heartily thank you for this tent. It is the first one I have seen on a Chautauqua ground. You have done a good work in having it here."

The daily papers all spoke in praise of the tent, mentioning that ours was the first church in the city to be represented.—LILLIAN V. WEATHERWAX.

### Opening Services at Cotuit.

On Sunday, the seventeenth of August, the members of First Church of Christ, Scientist, Cotuit, Mass., held the first service in their new home. The more than one hundred people who gathered at 11 A.M. were impressed with its simple beauty and attractiveness. The church building is situated on a lot facing the Main Street of the village. It is not large but has a neat and modern appearance. Although without tower or spire, the ornaments and small gabled windows of the roof relieve it of any barrenness.

There are three entrances. The front one leads through a small vestibule into the auditorium. This is well lighted, and the cypress finishings, and soft green tinted walls, give a cheerful atmosphere and peaceful appearance which are in direct accord with the Christian Science thought. It is pleasant to note here that the architect is a Scientist.

In the rear of the auditorium is a reading room to which entrance is gained through a side vestibule. This room is finished similar to the auditorium, with a large fireplace and mantle reaching nearly across the room, with shelves for books on each side. From this room doorways lead to a small waiting room for the Readers and to the basement.

At the close of the regular service the First Reader, Mrs. Carrie A. Parker, said in part:—

*Dear Brothers and Sisters:*—We have come here to-day with our hearts glad and full of gratitude for the demonstration so far made.

We extend a cordial welcome to all who have come here to rejoice with us in our first service in our new church home.

If the gospel is true, there is a mighty work to be done, and our labors must steadily increase. It is ours to forget self, be patient, tender-hearted, honest, loving, firm, true to our high ideals, and as the Scriptures teach, prove all things; holding fast that which is good.

The building of this church has given us new experiences. Through the offerings so willingly given we have proved that God is the Source of all supply.

To all from whom we have received offerings we extend a grateful recognition of their good will and love toward us.

Referring to our records I find that the work in Christian Science in Cotuit was begun, as is often the case, by two students going through the lessons in a private residence.

The number gradually increased until the parlor was too small to accommodate the attendants. A society was formed in 1897, and a small building was engaged for services. In May, 1899, First Church of Christ, Scientist, Cotuit, was incorporated with seven students.

In June, 1900, a lecture was given in Freedom Hall by Rev. Irving C. Tomlinson, C.S.B. The reading room under the auspices of this church was opened to the public in January, 1900, a Sunday School was organized January 13, 1901. Little more than one year ago we had a building fund of about one hundred and fifty dollars. Since then the lot upon which the church stands was presented to us by a brother Scientist, subscriptions have been received and added to the fund making it possible for us to begin work. The ground was broken for laying the foundation the latter part of March, 1902. Work on the building began April 25. The corner-stone was laid May 21.

In conclusion I cannot refrain from saying one word for our dear Leader. To this age has come a glorious revelation. The divine Principle of Being has been revealed to us through "Science and Health with Key to the Scrip-

Digitized by Google

tures" by Mary Baker G. Eddy, and we feel grateful to the Giver of all good for the Key that has unlocked the treasures of Truth and made it possible for all to share with her through whose spiritualized consciousness came the revelation.

When a man feels that he is sent of God, he is fearless. He never thinks about merely personal consequences. He does not say, "I cannot go before Pharoah or Cæsar, because he is a very great man and I am a very little one;" he says to the Lord, "If Thou wilt go with me, I will go." That is the true fearlessness; not audacity, not impudence or insolence, not self-exaggeration, but a Moses-like and a Jeremiah-like dependence on the word of the living God. Said the Lord to Moses, "Certainly I will be with thee;" says the Lord to every prophet, "I will make thy face as brass; thy voice shall be a living thunder, and thy look a destroying lightning, Go!" It is not the man who goes; it is the incarnate God. . . . I am not inventing a gospel; I am delivering one, and I must deliver it precisely as I heard it, and as I hear it every morning in the sanctuary of my own soul.—DR. JOSEPH PARKER.

## The Singing Shepherd.

THE shepherd climbed the hill through dark and light;
And on and on he went,
Higher and higher still,
Seeking a pasture hidden in the height.
He followed by the rill,
He followed past the rocks;
And, as he went, singing, he shepherded his flocks.

How wide those upland pastures none e'er knew;
But over the wild hills
A stretch of watered grass,
Outspreading, though half hidden from the view,
Invites that all may pass.
He sees the weary way;
Yet, while the shepherd sings, how brief the toilsome day!

Stand thou with me, and watch his eager feet.
He stays not for the drought,
Nor lingers in the shade,
Save where the clover and the streamlet meet.
There, quiet, unafraid,
The tender lambs may feed,
While the calm moon gives rest to those who are in need.

Again I see his figure cut the sky,
Then sink, and reappear
Upon a loftier plain,
Where far beneath his feet the eagles cry.
I cannot hear his strain;
But, in a moving drift,
I see the snow-white sheep follow the music's lift.

The climbing shepherd long ago has passed;
Yet in the morning air,
For those who listen well,
His song still lingers where his feet made haste,
And, where his music fell,
The happy shepherds know
His song allures them yet, beyond the fields of snow.

ANNIE FIELDS, in *Harper's Magazine.*

### Notice.

Readers will please note that the Science and Health reference 464—8 in Sect. III. of the lesson for September 28, would read 464—24 for the later revised editions.

## Testimonies of Healing.

### Testimony Meeting at St. Louis.

The Wednesday evening meetings of First Church of Christ, Scientist, in St. Louis, have been well attended, and good testimonies have been given at all of them. The following grateful acknowledgments of benefits received from Christian Science were made at one of the recent meetings.

One testimony was given by a lady who spoke of a young man's healing from sickness and want through Christian Science. She said that this man came to the door at the home of one of her friends, to offer some articles for sale. He stated by way of explanation that he had failed, on account of ill health, to get a position which he had expected to secure, and had undertaken to sell the articles because his supply of money was exhausted. The young man was suffering from rheumatism, his shoes were worn out, and his clothes were not clean. The lady told him that she did not need what he was offering for sale, but that she was in possession of something of which he stood in great need. She lovingly told him about Christian Science healing and gave him Christian Science literature, and he promised to come again in two weeks. He returned and told the lady that he was entirely healed from rheumatism. He had secured a good position in a railroad office, and was dressed in a new business suit.

"My early experience with Christian Science was right along the line of having my great necessities met," said a gentleman who was the next to give his testimony. He stated that when Christian Science was first brought to his attention, he was in a deplorable state of mind; that he had been out of employment for eight or nine months, and had become very much disheartened. "I had lost confidence," he said, "in myself and all faith in my ability when Christian Science was brought to my attention, and I called on a practitioner who was also a teacher. As she told me of Christian Science and how it unfolds the omnipotence of God to the human sense, I became anxious to know more about this truth. Accordingly I accepted an invitation to take a course of class teaching, although I had not a penny wherewith to meet the payment for this instruction. Just about that time I secured a position which I kept for a short time, although it was not satisfactory. No sooner had the class teaching in Christian Science been brought to a close, than I got a better position, and I have always ascribed this success to God's provision. Since that time I have always had a sufficiency, and I am confident that Christian Science reveals to us that God will meet every human need." The speaker also called attention to the fact that our greatest need is a knowledge of God and love for our neighbor. That it uncovers any spiritual barrenness and reveals the means of growth, and that it acquaints us with the privilege of claiming and taking possession of that which God has ordained should be ours.

A visitor from Chicago spoke as follows: "Some five years ago Christian Science was brought to the attention of my wife and myself, and since that time it has been our sole remedy in case of sickness, our refuge from temptations to sin. The change that came into my life at that time words can scarcely describe. Prior to the appearing of this truth I had been a man of the world in every sense; knew nothing of religious matters, never read the Bible, and had not for years been inside a church. Almost instantly I recognized in the Christian Science presentation a different thought from that which I had entertained of God. I then began to study the text-book of Christian Science and have been trying, ever since that time, to improve my understanding of this truth. It has not only aided me in sickness and to overcome the sins of the world, but it has also been a great benefit to me in a business way."

Digitized by Google

He then stated that he had worked a long time hoping for an increase in salary, but had failed to secure it. That his salary was raised, however, three months after he took up the study of Christian Science on account of his increased efficiency, and because he attended to his duties more acceptably in consequence of his more steady habits, and that his salary was raised repeatedly thereafter. In pointing out the necessity of loving our neighbor he said, "A man who was over me in my work seemed to have a great dislike for me, and I had a dislike for him. After coming into Christian Science I recognized that it was necessary for me to overcome this hatred. It was pointed out to me that if I overcame my *own* hatred for the man, the natural result would follow that his seeming hatred would disappear. It was quite a trial for me to put myself in obedience to the Truth as laid down in Science and Health, but in time I *did* overcome my dislike. In three years a better position was offered me elsewhere, and when the time came for me to sever my connection with the firm, this man between whom and myself there had been a strong dislike, told me that he was sorry to see me go, that my work had been satisfactory, and that he would be glad to give me another position at any time, if I should decide to return. This is an illustration of the power of divine Love. For all these benefits I am truly grateful to God; also to Mrs. Eddy and her loyal students who have done the pioneer work over the United States, and have made it possible also for us younger ones to do our work.

Several others gave testimonies. One stated that the study of Christian Science had brought to him the understanding of God as the only source of all true happiness; another testified to the peace that came to her through the reading of an article in the *Christian Science Sentinel;* and still another made grateful acknowledgment as to the efficacy of Christian Science in the speedy healing of a burn on her hand.—T.

---

When a child I was always sickly. I suffered from neuralgia, liver complaint, and another severe trouble, eczema. As time went on I grew more and more sensitive and had to wear flannels summer and winter; and still I would have neuralgia till I was tired out with pain. The doctor would always give me morphine or some other opiate to quiet me. One physician treated me for nearly six years, then said I would be obliged to go to the hospital as he could not help me; so I went, and endured the terrible suffering of several operations. But relief did not come, and I suffered so much that it led to nervous prostration. Later on two other operations were undergone and my torture was unspeakable. When I came out from under the influence of chloroform I did not know anything. I had been sick so long my husband said I was just like a little baby, I had to learn to walk and talk. I got so I could sit at last, and I did sit in my chair a year.

After all these years of suffering I heard of Christian Science, and went to church a few times; but in the extremity of my pain I was afraid to commit my case to God, and turned again to the physicians. When they pronounced my condition hopeless, I said I wanted Christian Science, and my husband then employed a practitioner who gave me absent treatment. She told me I could walk for I could lean on God; that I could sleep for I could rest in God. I caught the thought and began to walk. I rested in God, His everlasting arms were about me and I slept well. She taught me how to make little demonstrations and now I walk anywhere. I have walked two miles several times. With my daughters' help I do housework of all descriptions. Error tries to assert itself sometimes but I know it has no power, because God is all power. I am thankful for the understanding I have of God as revealed through Christian Science.

If any one reads this who is suffering, I advise him to investigate this truth. I was healed of all my complaints in about five months. My healing has been slow but sure.

I am thankful to all my helpers in Christian Science for what they have done for me, and to Mrs. Eddy for the revelation of Truth which makes us free. Through my trials I am at last led to know the true and living God. I now begin to realize why Christ said "ye must be born again."—Mrs. Julia Cooper, Shawnee, Okla.

---

When my first baby was born, I developed kidney trouble in a very severe form. My physician was greatly alarmed and fearing for my life, gave me the usual treatment for such a case, put me on a milk diet, had me take vapor baths every night, drink only distilled water, and I had medicine for every hour in the day. I was perfectly miserable all the time and for the last two weeks before my little one came, I rested neither day nor night, suffering in many ways, especially from very severe headaches, and was so weak I could hardly stand.

Finally, when my boy was somewhat prematurely born, he was a poor, weak, delicate little creature, and lived only three days. I came near to death at his birth, and my physician worked over me for hours, and at last sent for another doctor before I was restored.

My eyes also were affected—so much so that I could not distinguish the faces of those around my bedside. I was a long while recovering and never became entirely well until treated by Christian Science.

At the birth of my second child everything was quite different and all the old difficulties were met and conquered. The same trouble presented itself, but with Science—what different results! I was exceptionally well and looked better than I had for years. My friends were all surprised that I should be so well and predicted a very unhappy ending, thinking that I could not possibly pass through the ordeal a second time, and live. I was told that only the rigid treatment to which I had been subjected before, had saved my life, but the demonstration was perfect, not one sign of a convulsion and no pain.

The physician attending said it would be impossible for the child to be born without the aid of instruments, but Truth was triumphant.

My baby is now six months old and from her birth has been a strong, healthy child, never having been sick for a day.

I am very well and strong too; in fact, in better health than ever before and feel that I cannot be too thankful for this beautiful "Truth that has set me free" from all the old claims and changed me from a melancholy, unhappy woman into a cheery and hopeful one.

Lillian Hewson Lloyd, San Francisco, Cal.

---

The words, "Truth refuses to be hidden," have come to me with such force the last few days, that I feel I must respond with a testimony for the *Journal* or *Sentinel*.

It was after a conversation with my son, a lad of twelve years, that I felt I must acknowledge what the truth had done for me and my family. I remarked to him that I needed a new Science and Health, and was anxious to get the revised edition. He replied, "Mamma, I am going to take four dollars of the money I have earned and buy a new Science and Health, it will help me to sell more papers."

This boy has a small paper route, and for six weeks he has worked selling papers, cutting grass, etc., and has saved five dollars. He had a dearly cherished object in view for which he was saving his money. Tears came to my eyes on hearing his words, for I had been considering whether or not I could afford to buy a new Science and Health, and here, this child, without a moment's hesitation, was willing to sacrifice all that he had for the Truth. It came as a sweet rebuke to me, and money was immediately sent for two copies of the latest edition.

Digitized by Google

This same child, two years ago, worked and earned the money for his first Science and Health. He came home one night from a Wednesday evening meeting where he had heard the testimony of a lady in regard to a little boy who had a book, which he called his "Love Book;" and whenever he was naughty, or anything went wrong with him, he would shut himself up in his room to read this book, and then he was all right. My Harold said, "Mamma I am going to buy a 'Love Book' too." He started the very next day to earn the money in various ways, and it was quite remarkable the way the money came to him. He shovelled walks; and one lady gave him ten cents; and most unexpectedly, a dollar came in a letter from a person who knew nothing about the Science and Health, or his intention.

He seems to show quite a little business ability, and during the long vacation I encourage his earnings and he is learning to look to Truth for his guide in all his little affairs. Not long ago an opportunity presented itself for him to make a small investment, which seemed just the thing, as he thought. On considering it in the light of Truth, a false view of things was discovered, and he was protected from loss. This was a small problem worked out, but what a step it was toward solving a greater problem in life.—MABEL R. WRIGHT, Meriden, Conn.

---

As the English testimonies have always seemed to appeal to me most, I wish to send a few words of gratitude and thankfulness for others who may feel as I do. I began the study of Christian Science a little more than a year ago, and very soon my health greatly improved. In the course of a few months' study and attendance at the services, I was entirely healed of consumption of the glands of the neck, to which malady I had been in bondage many years. I had four operations, and the last one proving serious, the physicians ordered me to give up my work and to spend a year in Switzerland. This appeared to benefit for a time, but the trouble reappearing, in desperation and in dread of another operation, I turned to Christian Science, and with very joyful results.

Many other physical troubles have vanished, for which I am indeed thankful, but much more grateful am I for the daily help derived from right thinking, and the knowledge that God is All-in-all, and that the fact can be proved in destroying error in one's daily life, if one is only faithful to this grand revelation of Truth as presented by Mrs. Eddy in Science and Health.

M. I. W., London, Eng.

---

At a well-attended Wednesday evening meeting at Second Church of Christ, Winnipeg, the following were some of the testimonies given:—

A lady who had been an invalid for a year told of her successful treatment in Science. She also mentioned two encouraging letters she had received; one was from a lady in Stratford, Ontario, who, while visiting in Manitoba, had been relieved through Science treatment of a complication of diseases and was now telling of Christian Science in and around her own town, and others were becoming interested and many had sent for treatment through her recommendation; the other letter was from a lady in the far West who is a Christian Scientist also. She told of an insane woman visiting at her home, and during her stay they gave her Science and Health to read. When she returned home her husband was amazed and delighted to find that his wife, who had been mentally deranged for a year, was now perfectly sane. He, of course, was anxious to know what had cured her, and he was told it was through reading the Christian Science text-book.

A lady spoke of human sympathy. She said even some people who were not Scientists knew it to be a very bad thing. Some people had the notion that Christian Scientists were cold-hearted, and indifferent to the suffering. This opinion is quite wrong. There is no class of people who enjoy so much as do Scientists, to allay pain, to uplift the fallen, and to destroy sin and discord, but they know that in order to do this they must hold in thought harmony and health as the realities, and so by holding all in thought as healthy and harmonious they help to extricate them from their suffering and discord, whereas human sympathy would prolong it and defeat the very object in view.

A gentleman who thirteen years ago was a hopeless sufferer from asthma and hay fever, said that he had been a druggist, and was thus in a good position to test the efficacy of drugs. He found them, however, of no avail in relieving his suffering, and his case was given up by the doctors. In his extremity he turned to Christian Science and was completely healed, never having had a return of his old troubles. This gentleman said many had the impression that Christian Scientists were antagonistic to the doctors and to all religious denominations. Such was not the case. They believe that the great majority of the doctors are working conscientiously and doing all in their power to relieve suffering, but Christian Science heals mainly those whom the doctors are unable to benefit. He also said that the most successful business men of to-day were those who carried on their business in accordance with Christian Science principles.

Lastly, a gentleman spoke whose father, after reading Science and Health, lost all desire for smoking after doing so for forty years, and whose mother, through studying Science, gave up her glasses, which she had worn for twenty years, and can now read fine print without them. He told of how at times he had to remain at home from school and was confined to a dark room on account of his eyes. Then, just when he had decided to get glasses, he received Science and Health, and was wholly cured of bad eyesight through the understanding obtained by simply reading it. He was also able to demonstrate over severe colds, with which he was frequently attacked, and over other ailments. Christian Science was of inestimable value in his daily life.

A. G. McD.

---

About seven years ago I found myself with a very troublesome growth on my breast, and which was steadily getting larger. Becoming much frightened over it, I was advised to consult a cancer specialist, which I did, and he assured me that it was nothing more or less than a deep-seated cancer, and advised me to leave my home immediately and take treatment in his sanatorium, which I did. I spent weeks in the place not deriving any benefit from it whatever, and grew very much discouraged.

About this time we came to Scranton, and being asked to attend the Christian Science Church, did so. I also began to study the lessons, and began reading Science and Health. I became much interested, so much so that a little later on, I found that I was entirely freed from the cancer. I cannot express the fulness of my gratitude to Mrs. Eddy for all she has done, and all she has sacrificed for humanity.

Another demonstration which I wish to speak of, and which to me was beautiful, was at the birth of our little boy, now six months old. Treatment was asked for, and received with great benefit. The little one came about four o'clock in the afternoon, and the same evening I was on my feet. I arose the next morning and walked about the house, remaining up about two hours, feeling strong and well, and within one week was going in and out of doors at will.

Surely this is a proof of divine Love as an ever-present help.—MRS. MINNIE DERRELL, Scranton, Pa.

Digitized by Google

## Religious Items.

Rev. J. J. Morgan is reported in the *Kansas City Times* as follows:—

"We stumble over Christ and his promises because of their greatness. He staggers us; we cannot comprehend him. His greatness made the disciples to doubt. The words of Christ are still a stumbling block to men. Multitudes stumble over his miracles. Men do not work miracles, therefore the man Christ did not work miracles. Men do not rise from the dead, therefore Jesus did not rise from the dead. It requires greatness to believe in greatness. Some are not great enough to take hold of the great Christ. We stumble over his promises. It is a rare man that believes in a practical way what Jesus said: 'Whatsoever ye shall ask in my name, that will I do.' Are you equal to that? 'He that believeth on me, . . . greater works than these shall he do.' What will you do with that in your practical Christian life?

"Usually we modify his statements so as to in a partial way accept them. We limit and modify and trim down until we can take after a fashion. First we limit this promise to the apostles to get around it in that way. They were to do great things and great things were apt to end with them. But Jesus said: 'He that believeth on me, . . . greater works than these shall he do.' Just the form of expression that we have in the great commission when he said: 'He that believeth and is baptized shall be saved,' and this we say applies to the whole world; but that we limit to the disciples.

"The facts are that Jesus does not favor one man above another only as the one lives nearer to him than the other. His promises are to all. He made no distinction between Jew and Gentile. All are one in Christ Jesus that live the Christ life."

---

Communion with God is a far greater thing than the formal offering of prayer. Much prayer, public and private, is cold, perfunctory, offered because the occasion calls for it or in pursuance of a settled habit. True communion with God often finds no expression in words. It may be simply the outgoing of the heart toward God, the yearning of the spirit for peace in Him and for His loving presence in the soul. It may be that patient waiting upon the Father which simply listens, in rapt devotion, to hear the "still, small voice" of His infinite compassion and love. Our thought of prayer is often one-sided. We think of it as a speaking to God, and imagine that we shall be heard for our much speaking. But prayer in its completeness is *communion*, the interchange of thought with God. So Moses talked with God, face to face, as a man talks with his friend. And that is the exalted privilege of every disciple of the Lord.

Perhaps it is because we enjoy so little real communion with God that there is so little transformation in our lives. If our faces do not shine with diviner light as the years go by it is because we have not entered into the secret place of the Most High, and caught the glow of heaven from the heart of God. We are satisfied with formal prayer, and so we make little progress in the spiritual life. What the Church and the world need to-day is transformed lives, progressively unfolding from glory to glory until complete in Christ.—*The Examiner.*

REVOLT OR ASSIMILATION.—What the authorities of the more conservative Churches are apt to overlook is the disposition towards them of that educated younger mind with which they all have to reckon. It is from this class that the next generation of religious teachers has to come; it is on its attitude that, humanly speaking, the whole fortunes of these organizations will depend. It will not do for any of them to make too sure of that attitude. . . . The new generation, including those born in the most orthodox families, shows a surprising independence of the traditions of the fathers. It would only require a *non possumus* attitude in ecclesiastical circles toward its new-won knowledge and its mental tendencies to bring about a general and disastrous revolt. It is in view of this aspect of the case that we hail the issue of the latest claim for freedom of opinion. It will, we trust, help to prove to the capable young minds that are now balancing the question of a career, that the noble calling of the religious teacher, in this powerful section of the Free Churches, is one that may be entered without a too humiliating sacrifice of mental freedom.

*Christian World.*

HOW TO FIND HIM.—The world does not find God because it is not willing to pay the price of clear vision; it wastes its time and strength on all manner of expedients, experiments, spiritual labor-saving devices. The most vigorous intellectual methods, the most recondite practice of the mysteries, are easy compared with the labor and pain of casting out pride, vanity, self-consciousness, self-love, impurity of motive, thought, and impulse. Access to God is open to every man, is close at hand, may be found at any moment in any occupation, but the approach is made through a denial of self, a subjugation of self, a casting out of self, which men and women who are willing to search the heavens and travel to the ends of the earth are not willing to effect in themselves. God is always near; it is we who are afar off. God is always accessible; it is we who refuse to approach. God is always visible; it is we who cannot see. Blessed, therefore, and happy among the children of the world are the pure in heart, for they shall see and know.—*The Outlook.*

David James Burrell, D.D., writes in *The Homiletic Review:* "We cannot emphasize too deeply the difference between remorse and repentance. If sorrow for ill-doing could give assurance of absolution, we might believe that, not only Judas but all others who have felt the overwhelming pain of retribution, will be received into the heavenly city. But the sorrow for sin which commends itself to God is a sorrow which takes cognizance, not merely of the sin's consequences, but of its heinous character as offensive to God. Peter denied Christ, went out and wept bitterly; returned to Christ and faithfully served him. His tears were mingled with faith. He believed in the pardoning grace of God, and so was not driven to despair. He hated his sin and turned from it. This is the true repentance which drives the soul to God.

Rev. A. A. Bridgman writes in *The Congregationalist and Christian World:* "How, then, can we make ourselves ready for his coming? First by realizing that he is already here and that the 'coming' is simply a fuller manifestation of himself unto us. This calls for constant alertness on our part. The house into which an honored guest may come at any moment must be a house kept swept and garnished continually. Better than any pilgrimage to some distant sacred mountain is an inward radical house-cleaning that shall establish a man in decency, honesty, and kindness."

It often takes a higher type of manhood to endure failure bravely than to achieve success. When the failure comes without fault of our own or in obedience to ideals more noble than that of personal success, then to bear the disappointment cheerfully, to keep life sweet and sunny, to let our "desire to be great be swallowed up in a willingness to be what we are," lends to life a crown of glory which no mere success, however great, can bring.

RODNEY F. JOHONOT.

The fountain must be sweet, to send forth sweet waters; and the tree must be good to yield good fruit. We must not be castaways if we would save others. If we would learn to *do* good, we must learn to *be* good; and that needs self-knowledge and the knowledge of goodness. If we neglect common duties and every-day virtue, we shall rather be meddlers than helpers.

RUSSELL L. CARPENTER.

Rev. Frederick W. Atkinson says in *The Universalist Leader:* "So the demands of true religion are for clear thinking concerning the great realities and sanctities of life; for true feeling which takes the form of reverence and gratitude; and last of all, for action consistent with the other two. These three, but the greatest of these is the last, in which we fulfil the law of brotherhood and work."

Faith should not be an expectation that God will do some remarkable thing for His children, but a confidence, rather, that He will do everything for the best. The results of our own mistakes and persistent self-doing ought never to be attributed to God.

*The Standard.*

What the world really needs is men who have news from the land of the ideal, who have God's life within them, who open afresh the springs of living water that quench the thirst of the soul.—J. BRIERLEY.

*Zion's Herald* says: "It is a sad fact that most people see truth better than they live it. We need more vision less than we need more courage, more fidelity, more self-denial."

The crown of the morrow lies in that approach to the Christ character which a life of faithfulness to-day makes real and abiding.—REV. I. MENCH CHAMBERS.

Remember that your work comes only moment by moment; and as surely as God calls you to work, He gives the strength to do it.

PRISCILLA MAURICE.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents, twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid, one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full sheep, stiff covers, gilt edges, same paper and size of page as cloth edition, each prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Five or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL; 80 pages, cloth covers, red edges. Price by mail, 55 cents: $2.50 half dozen: $4.50 per dozen. Leather covers (pocket), $1.00 each: $5 00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum, $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50: Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 66

SELECTED ARTICLES.

The Bible and Medicine. 67

Coal Mines and Mining. 68

Christian Science and Miracle Cures. 69

The Permanence of the Divine Order. 70

THE LECTURES. 70

EDITORIAL.

Question Answered. Mary Baker G. Eddy. 72

Capitalization. Mary Baker G. Eddy. 72

No Compromise. 72

Premonitions of Progress. 72

The New Old Bible. 73

FROM OUR CONTRIBUTORS.

Children's Comprehension of Christian Science. M. G. Meehan. 74

A Tribute. L. C. 74

The Indwelling Word. Annie B. Noble. 74

Another Expression of Gratitude. S. C. H. 74

"In the Presence of Mine Enemies." J. W. G. 75

AMONG THE CHURCHES.

Union of First and Second Churches in Beloit, Wis. 76

New Reading Room in Milwaukee, Wis. 76

An Item from Monmouth, Ill. 76

TESTIMONIES OF HEALING. 77



Vol. V. BOSTON, OCTOBER 2, 1902. No. 5.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

President Roosevelt has chosen Charlemagne Tower, ambassador to Russia, to succeed Mr. White as ambassador to Germany. Notification of this decision and that Mr. White's letters of recall had been issued by the State Department has reached the Foreign Office at Berlin. This will involve promotions as follows: Robert McCormick of Illinois will go to Russia; Bellamy Storer, of Ohio, to Austria-Hungary; Arthur S. Hardy of New Hampshire to Spain; Charles P. Bryan of Illinois to Switzerland; David E. Thompson, of Nebraska, to Brazil.

Major J. W. Powell, director of the Bureau of Ethnology at the Smithsonian Institute, at Washington, passed away last week at his summer home at Haven, Maine. Major Powell stood in the foremost rank of geologists and anthropologists of the world. His most notable scientific work was the exploration of the Grand Canon of the Colorado in the sixties. This exploit marked an important contribution to the geological, ethnological, and geographical knowledge of North America.

A new transcontinental railway for Canada is proposed. The project involves the construction of a line from Chicoutimi on the Saguenay River, a little below Quebec, westward, skirting the southern shore of James Bay, and running almost due west on the fifty-fourth parallel, through the famous Saskatchewan country, and via the Peace or Pine River Pass to the nearest point on the Pacific. According to reports construction will begin at once.

It is possible that Congress will be asked upon assembling in December to institute an investigation into the anthracite coal strike. It is reported that some of the labor unions endorse this programme. Some of the more radical in attitude suggest that the United States take over the anthracite region "by right of eminent domain."

The summer diggings in the Klondike region are closing. The output exceeds eleven million dollars in gold dust. It is expected that another year will see many of the smaller claims consolidated and the mining operations carried on systematically with improved hydraulic plants in the hands of corporations.

Lieutenant G. P. Emmons is on his way to Washington to report upon the finding of old boundary lines between Alaska and Canada.

The pension roll at the end of July last contained 1,001,497 names.

**Foreign.**

There are before the Canadian Government three propositions for a fast Atlantic line between Canada and England. One is for a twenty-two knot service from the Canadian Pacific Railway; one from a combination of steamship men for a twenty knot service; and another from the Allan line for an eighteen knot service. Objections to the first two are the expensiveness and the diminished freight-carrying capacity.

The forthcoming visit of Siam's Crown Prince to this country will be semi-official, as his main object is to be the study of our industrial establishments. He will spend about six weeks in this pursuit. Third Assistant Secretary of State Peirce has been designated by the President to look after the interests of the royal visitor. The Prince speaks English fluently.

The society for the protection of the interests of the German chemical industry, in session at Frankfort, has unanimously passed a resolution against the prohibition of the use of boric acid for the preservation of meats, and has appealed to the Bundesrath to reverse its decision.

A Berlin despatch says a plaster cast of the bronze copy of Schadow's statue of Frederick the Great at Stettin is being prepared for Emperor William as a part of his gift to Harvard University.

There are in use in Cuba three moneys.—Spanish gold, Spanish silver, and American gold. As the Spanish money is subject to much fluctuation in value, there is much probability that Cuba may adopt the American standard.

Sir Michael Herbert, the new ambassador to the United States, has sailed from England on the Campania.

**Industrial and Commercial.**

The New England Asbestos Milling and Mining Company has issued a circular to its stockholders proposing the increase of its capital stock to one and a half million dollars. The object of this increase is to enable the company to acquire three rich Canadian asbestos mines: The Beaver at Thetford, the Johnson at Black Lake, and the Broughton, P. Q., mine. The purchase price of these is $675,000.

In order to handle the increased ore business, the Great Northern Railroad is to enlarge its ore docks at Allonez, which are already the largest in the world. It is estimated that by the close of the present season the ore docks will have handled four million tons.

According to reports the New York, New Haven and Hartford Railroad is to contract for passenger and freight service between Boston and Antwerp and other European ports, and Liverpool and Manchester.

The American line steamer Kensington, which has been partially equipped with oil fuel furnaces, made a successful test of the use of this fuel on her recent trip from Southampton to New York.

A smelting company, capitalized at a million dollars, to be known as the Piedmont Smelting Company, with its head offices at Atlanta, Ga., has asked for a charter.

The cable steamer Colonia has landed the land end of the Pacific cable at Banfield Creek, B. C., and started on her long trip to Fanning Island.

The request of the mill men of the Minneapolis flour mills for an eight hour day with the same pay that has been received for a twelve hour day, has been refused by the mill officials. The very favorable terms offered by the officials have, however, been accepted by the men.

It is expected that within eighty days messages will pass over the new Pacific cable reaching from San Francisco to Honolulu. Later it will be extended to Manila, touching at Guam.

According to dispatches the Northern Pacific has at last decided to make Duluth, instead of South Superior, its grain terminal, and after this year will deliver all its grain at that point.

The potato crop of the famous Aroostook County, Maine, for shipment is estimated at four million bushels, a fair average, though one-third less than last year's product.

The Massachusetts State Board of Conciliation and Arbitration has fifteen cases as to prices, etc., pending before it.

**General.**

Rev. Dr. Francis L. Patton, who resigned the presidency of Princeton University last June, to be succeeded by Professor Woodrow Wilson, will be made president of Princeton Theological Seminary, this having been decided upon at a special meeting of the board of trustees. He has accepted the position, to which he will be formally elected October 14. Dr. Patton was professor of theology in McCormick Seminary, Chicago, for ten years, and later professor of apologetics in Princeton Seminary, and for fourteen years president of Princeton University.

London has between six and seven millions of people. It has seven hundred railroad stations and eight hundred miles of railways. One million persons travel daily in the underground cars. Omnibuses, hansoms, cabs, etc., carry two million five hundred thousand persons daily. No trolleys are on London streets.

After considerable controversy it has been decided that artistic photography shall be treated as one of the fine arts at the St. Louis Exposition. Photographs of high artistic merit are to be given a place in the fine arts department.

The Dominion line announces for next season a weekly service between Liverpool, Quebec, and Montreal. Five large vessels will be detailed for the service, the Canada, Kensington, Southwood, Dominion, and one other.

Plans are said to be on foot looking toward the consolidation of all the electric lines in the Michigan lower peninsula, excepting three or four lines. The capitalization will be about forty million dollars.

A new line of steamships to ply between Odessa, Naples, and New York is to be inaugurated in November. Three large steamers, the St. Petersburg, Soratoff, and Orel, have been detailed to this service.

English is more and more taking the place of French as the language of Russian court circles. The Czarina speaks English constantly, and the Czar, too, likes to express himself in the same tongue.

A vein of graphite of marked purity and easily worked has been discovered in the Adirondacks near Pyramid Lake, twelve miles west of Ticonderoga. A company is to be formed to work the mine.

Surveyors have finished locating the Alaska Central Railroad from Resurrection Bay to Yukon, a distance of four hundred miles. Coal fields were found along the route.

One of the new bridges to be thrown over the Seine is to be built in two stories, with one set of arches resting on another.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Bible and Medicine.

SINCE Christian Science advocates total abstinence from material remedies and implicit reliance upon Spirit as the proper means of healing the sick, Bible students naturally ask: Is the practice of discarding the use of medicine justified from a Scriptural standpoint? However much of the truth may have been understood and practised by the prophets it is conceded by all that Jesus alone understood and demonstrated the perfect way and he resorted to no material remedies, not even to the use of human will for he said: "Not as I will, but as thou wilt." "I speak not of myself: but the Father that dwelleth in me, he doeth the works." Furthermore, after having accepted the teaching that God is omnipotent and the only first Cause, that He created all things, one may readily believe that the deific power can instantly destroy disease and sin and that to do this directly, instead of bringing it about through material laws or means, seems more practical and more strictly in accord with the institutions of the All-wise.

The Scriptures declare: "Lo this only have I found, that God hath made man upright; but they have sought out many inventions. Who is as the wise man? and who knoweth the interpretation of a thing?" "All we like sheep have gone astray; we have turned every one to his own way." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So long as man lacks in the understanding of the nature and essence of Deity he is naturally wanting in the understanding of His ways and means, and seeks out human and material inventions because the circumstances necessitate it. An individual lost in the woods does not choose the wrong path because he prefers that to the right one, but because he mistakes in judgment. That mankind have sought through material medicines to doctor the human body, though a mistake, has naturally resulted from their ignorance of a better way. Ill success from the use of crude human means has been convincing of their insufficiency, and has led on to the discovery of improved ways until at last Christian Science has been found.

It has been said that Jesus advocated the use of medicine when he said: "They that be whole need not a physician, but they that are sick." This position, however, seems to be very poorly taken, for if Jesus had taught the use of medicine he would surely have made his own life conform to that teaching. Throughout his career he taught by example exactly what he taught by precept. His own life conformed to all that he taught. He said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He did not say, He who becomes well versed in material therapeutics shall do the works that I do. Neither did he declare: In the latter days, through the practice of medicine and surgery you shall be able to do greater works than I have done through the power of God. This was to be accomplished through faith in God. through a firm reliance upon His power. It has been said that when Jesus spoke of the good Samaritan "pouring in oil and wine" he was advocating the use of medicine.

I think it is quite generally conceded that in this statement Jesus was simply illustrating his point by a figure which was comprehensible to his listeners. The physician to which Jesus referred figuratively, in his words previously quoted, was the great Physician who destroys sin. If Jesus advocated the use of medicine, we might ask what system, what sort of medicine. It is well known to all that the remedies which were used in the days of the Master were very crude and are entirely discarded by the profession in these days. It is also quite well known that many of the remedies which were considered of value a few years ago are discarded by the profession of to-day, and it requires but little exercise of the imagination to conclude that a few years hence the medical profession will have largely outgrown the methods that are employed in the beginning of the twentieth century. It is also well known that the great Physician and His spiritual power are the same yesterday, to-day, and forever, and could therefore be recommended by him who spoke for all time and eternity.

It has been said that Jesus once healed a blind man by the application of clay and spittle, and yet not one who advocates this doctrine would think of recommending clay and spittle as a sure cure or even a good remedy for blindness. The Master's application of clay and spittle was an object-lesson illustrating his contempt for materiality. It has also been said that Isaiah advocated the use of material remedies when he told Hezekiah to apply a lump of figs to his boil. This is probably true, but a close examination of the Scriptural text on this point shows that while the Lord told Hezekiah that he would be healed, it was Isaiah, not the Lord, who told him to put on a lump of figs, and it is not unlikely that Isaiah, like many if not all of us in this age, thought it was necessary for him to help the Lord by the use of a material remedy.

Those who assume that the lump of figs was the means through which Hezekiah was healed, know quite as well as Christian Scientists, that this "remedy" would have very little effect upon a latter-day carbuncle. All down through the ages, divine power has been present in a sufficient degree to produce results, and in spite of human inventions and mortals' dependence upon matter, Spirit has not been silenced and men have reaped a reasonable degree of harmony and health in spite of the clouds through which the divine influence has been obliged to manifest itself. The Scriptures declare that "Asa in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

And Asa slept with his fathers, and died in the one and fortieth year of his reign."

Here we have it clearly set forth that to depend upon physicians instead of the Lord was, in this instance, considered a mistake which resulted disastrously. Some believe that it is proper to resort to medicine and ask God to bless the medicine. I once believed this myself and now have great respect for those who still entertain this opinion, but through Christian Science I have learned that the best

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

results are obtained when I rely upon the divine power alone. We never know what Spirit can and will do for us until we throw our whole weight upon the side of Spirit, and I am sure that those who launch out and depend upon God as the only means of healing the sick will never have cause to regret it, provided they do this understandingly. To attempt to discard material remedies without having an intelligent understanding of God, and how to apply the divine power to one's troubles, is not wise. There is a vast difference between depending upon Christian Science and depending upon nothing. Christian Scientists have within themselves convincing proof of the efficacy of their faith and its superiority over the means and methods which they have heretofore employed, and they believe that no man can do better than to trust God implicitly.

Even though some of the prophets may have lacked in their spiritual understanding and thereby divided their faith between spiritual and material means, Jesus, the acknowledged superior of all, neither used material remedies nor advocated their use.

ALFRED FARLOW.
In *Boston Times.*

## Coal Mines and Mining.

THREE ink blots on the eastern end of the map of Pennsylvania, between the Delaware and the Susquehanna Rivers, represent all the anthracite coal in the United States. They cover an area of four hundred and eighty-eight square miles, and produced last year 53,500,000 tons,—truly infinite riches in a little room. They are popularly known as the Wyoming, Lehigh, and Schuylkill regions. Their limits are so sharply defined that one can pass in five minutes through one of the notches in the surrounding mountain wall and find himself as much out of the "coal regions" as if he were a hundred miles away.

The coal measures lie on a floor of conglomerate rock, which rises about them on all sides like the sides of a basin, and is exposed on the slopes and summits of the mountains surrounding the coal regions. The coal measures which lie in this basin are composed of alternate layers of rock and coal piled upon each other like the layers of a jelly-cake, in which the thick layers of cake represent the rock strata and the thin layers of jelly the coal beds. The thickness of the coal beds varies from one foot to thirty-two feet, and that of the rock from a few feet to two hundred. The coal beds are pretty regularly distributed throughout the coal measures, and their presence in a certain place can generally be calculated upon, so that each bed bears its own name.

The theory of the vegetable origin of coal has many advocates, but the last word has not been said. The fossil plants in the coal measures, upon which so much has been built, are not found in the coal beds, but in the slate overlying them, which is not a species of coal, nor of vegetable substance in the process of changing into coal, but rock.

The term colliery includes the coal mine, with its buildings and appurtenances; the mine proper is underground. The entrance to it is by a drift, a slope, or a shaft. "Stripping,"—which is quarrying, and not mining at all,—is only possible where there is an outcrop of a thick bed of coal. The strippings are in the Lehigh and Schuylkill regions, where the coal is in the mountain tops. A drift is a horizontal tunnel in the face of an outcrop. It is the cheapest and was the earliest method of opening a mine, but the drifts have long since been worked out. A slope is a tunnel which follows down the dip of a coal bed from the surface. It is largely used in the Lehigh and Schuylkill regions, where the pitch of the beds is steep and outcrops frequent. In the Wyoming region the upper beds were formerly mined by drift and by slope; but these have been pretty generally exhausted, and access to the deep-lying beds is only possible by shaft. A shaft is a well-like excavation, opened vertically from the surface to the bed of coal which it is desired to work. Its width is the length of a mine car, from nine to ten and one half feet, and its length is governed by the number of compartments and area of airway needed. A shaft ten feet wide and twenty-four feet long is common, while some are thirteen feet wide and fifty-three feet in length. Its mouth, as far as the soil extends, is lined with cribbing or masonry, below which the rock forms its walls. Over or near its mouth is built the hoisting and pumping apparatus, and it is divided by timbering into carriage-ways, pumpways, and airways. A shaft is usually located so that its foot shall be in the bottom of a synclinal valley, in order that as the mine is opened up the slope it will drain itself into a sump, and the coal will be sent down the grade to the shaft. The lowest place in a mine is the sump,—usually near the foot of the shaft,—from which the water is pumped to the surface by powerful engines. From the foot of the shaft a tunnel called a "gangway" is opened at the right and left in the coal bed along the bottom of the synclinal valley, and parallel with this and above it runs another tunnel called an "airway." These are connected by short tunnels called "cross-headings." The gangway is the highway of the mine; it is permanent, and is heavily timbered on the sides and roof; in it are the mine car tracks, single or double, over which the coal is hauled to the shaft; it is the traveling way through which the men reach their working places, and it is also a part of the ventilation system.

The process of mining is simple, and the tools are of the rudest. They are pick and shovel, bar, hand and machine drills,—the latter an auger, turned by a crank,—and powder and squibs. The coal is loosened or "cut" from the face by blasting; the pick is only used to knock down loosened pieces from the roof and sides, to break up the largest pieces, and to separate the slate from the coal. The general plan of a mine is that of a vast hall with pillars of coal, and roof and floor of the black slate which lies next to the coal; but its floor is seldom level, and the gangways are far from straight. The breasts may pitch so much that the coal is slid down to the gangway in chutes, instead of being hauled over buggy roads. A mine is usually worked up the side of an anticlinal, as the surface of a hillside, while preserving in the main a uniform slope, yet drops into ravines and rises into ridges, so the coal beds bend and wind, and their course is followed by the gangways and the accompanying breasts.

The coal region is a vast network of mines, so connected with each other that one may travel many miles underground; and lying above each other, like the floors of a Brobdingnagian apartment house.

The last thing done is to "rob the pillars." This, notwithstanding its sinister sound, is a legitimate process. While a mine is being worked as much coal is taken out as is considered safe, leaving the pillars, supplemented by props, to support the roof. When a mine, or a portion of one, is worked out, the miners are sent in to take yet more coal from the pillars,—that is, to pare them to the last limit of safety. This work is begun at the farther end, and progresses toward the shaft.

The modern system of mine ventilation is perfect; and while simple in method, it is extremely complicated in its ramifications. The air is exhausted at the air-shaft by a fan, and fresh air rushes down the main shaft to take its place. The law requires that not less than two hundred cubic feet per minute be furnished to each person in a mine. The fan,—which is a huge wheel without a rim, and with broad blades like those of a side-wheel steamboat,—revolves day and night. During a strike, when everything else comes to a standstill, two things do not cease to move,—the fan and the pumps, for the stoppage of either would work irreparable injury.

ROSAMOND D. RHONE.
In *Review of Reviews.*

Digitized by Google

## The Sun's Heat.

As the sun moves southward, and the shortening days bring the coolness of autumn, it seems appropriate to inquire: What is the nature of this immense supply of heat? By actual measurement (allowing for the heat absorbed by our atmosphere) it is found that the heat received by the earth under a vertical sun is enough, if all of it could be utilized, to run a one horse power engine for every four square feet of exposed surface. On account, however, of the absorption of heat by the air and the great mechanical losses in any form of heat engine, not ten per cent of this power can be put to practical use. Nevertheless the energy is there, though we cannot harness it.

Now the cross-section of the earth, as seen from the sun, is about twelve hundred million million square feet. So the rate at which the sun expends energy in warming the earth amounts to about three hundred million million horse power.

But this is not all. If there were a number more of planets, each as large as the earth and at the same distance from the sun, they would form a close-packed spherical shell inclosing the sun completely, and intercepting all its radiation. This sphere would be 186,000,000 miles in diameter and would contain over 2,000,000,000 planets. The total radiation of the sun must then be 2,000,000,000 times what the earth receives. The corresponding number of horse power is about 600,000,000,000,000,000,000,000—a number quite beyond our power to grasp. It amounts to over 10,000 horse power for every square foot of the sun's whole surface.

What can supply the sun with this enormous amount of energy?

If the sun's heat was not kept up in some way, calculation shows that it would cool off entirely in a very few thousand years. Even if it were all composed of the best of fuel, its combustion would only keep it radiant for five or six thousand years more.

A satisfactory explanation has been given by Helmholtz, who assumes that the whole mass of the sun is slowly contracting. The mass of the descending layers and the force of solar gravity that acts on them are so great that a very large amount of heat is evolved by the process. His calculations show that the whole amount of the sun's radiation in a year would be accounted for by a decrease of two hundred and fifty feet in the sun's diameter. The whole shrinkage of the sun in the three hundred years since the invention of the telescope would be about fifteen miles. Twenty times as great a change could hardly be detected by the best modern observations. So we shall have to wait a few thousand years before any evidence of this shrinkage can be obtained by observation.

HENRY NORRIS RUSSELL, PH.D.

In the *Scientific American.*

## The Enclosed Electric Arc.

IN the older style of lamp the arc is formed between carbon points to which the air has free access. The upper carbon is the positive, so that the current flows from the upper to the lower. The carbons become pointed after the arc has burned a few minutes and the upper carbon burns about twice as fast as the lower, a small cup-shaped spot or crater, forming in it. The bottom carbon is much more pointed than the upper and does not attain to such a high temperature. The greater part of the light is emitted from the crater, and is thrown downward at an angle of about forty-five degrees. The temperature of the arc is exceedingly high and difficult to measure accurately, but it is estimated to be about 3,500 degrees C. . . . The chief objection to the open arc is that the carbons burn away at a comparatively rapid rate, thus making it necessary to trim the lamps daily. The positive carbon, if of the ordinary one-half-inch or nine-sixteenth-inch size, will burn about one and one half inches per hour, though, of course, the rate of burning depends somewhat on the hardness of the carbon. Also, the light from the open arc is not suitable for interior illumination, as it has too much of a glare unless it is toned down by means of opal globes or other devices that generally cut off at least fifty or sixty per cent of the light.

A great step in advance was made by the introduction of the enclosed arc lamp, which . . . is now widely used both for indoor and outdoor illumination. The chief point of difference between the two lamps is that the newer style has its arc enclosed in a small globe which, while not air-tight, keeps the air away from the carbons to such an extent that the rate of carbon consumption is greatly decreased.

The result of enclosing the arc as above described is that most of the oxygen present is soon burned out, and the arc burns in a hot atmosphere of carbon monoxid, nitrogen, and a small amount of oxygen. It is necessary to have a small amount of oxygen present in order to combine with the small amount of carbon given off, and thus prevent its being deposited on the enclosing globe.

The general appearance of an enclosed arc is quite different from that of the open arc. The ends of the carbons are nearly flat, and the light is of a softer and more pleasing character than that given off by the open arc. The flat ends of the carbons are probably due to the fact that the enclosed arc does not remain in one place, but shifts about over the ends of the carbons. There is no well-defined crater as in the open arc, and the arc is very much larger.

*Science and Industry* for August.

## Christian Science and Miracle Cures.

To the Editor.

*Sir:*—An article in your issue of September 13, reprinted from the *Boston Herald,* and entitled, "Miracle Cures in Mexico," raises questions of deeper import than is commonly realized. Since the author of that article referred to Christian Science in connection with his interesting description, I beg to emphasize the radical difference between so-called miracle cures and those resulting from Christian Science practice.

The former are amply described in the instance given by the correspondent of the *Boston Herald,* as cures effected "by prayers or vows offered" to a picture "accompanied usually by anointing the sick person with oil taken from the great lamp always burning before the picture."

The *modus operandi* of the Christian Science treatment has none of the features here described. It has no "vows;" its prayers are not such as can be offered to any material object; there is no picture; and there is no manipulation or physical application, such as anointing with oil.

The Christian Science treatment consists of *knowing* the truth in regard to God and man, namely, that God is spirit, omnipotent and omnipresent; while man, made in His image and likeness, is spiritual and not material. This spiritual understanding of the Truth is Science, and not merely belief, hope, or expectation; and this Science frees man from discord in accordance with Jesus' promise: "Ye shall know the truth, and the truth shall make you free." Thus it is that Christian Science not only reforms the sinner, but also heals the sick.

The correspondent of the *Boston Herald* should know that Christian Science teaches that perfect harmony, whether mental, moral, or physical, is never miraculous, but is normal and natural to man, while evil alone in its myriad forms constitutes abnormality. Hence the definition of the term "miracle" in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, reads (p. 591):—

Digitized by Google

"MIRACLE. That which is divinely natural, but must be learned humanly; a phenomenon of Science."

Moreover, there are no prescribed "formulas" in Christian Science practice, for the realization of Truth is the only requisite, whatever form this realization may take in the sequence of ideas. In all this there is nothing "mystical," since Science explains mysteries and does not perpetuate them. A further vital distinction between so-called miracle cures and those resulting from Christian Science practice lies in the fact that, while faith seems to be requisite in the former, this is not true of the latter. Faith is not essential in the sick person who desires to be healed by Christian Science, and cases are frequently occurring where the incredulous and even the scoffing are healed by Christian Science of diseases which have defied the efforts of the most painstaking medical practitioners. And since the correspondent of the *Boston Herald* cites a list of so-called miracle cures, let me here mention among many that come to my mind that of a gentleman of Jewish birth who was healed by Christian Science, though he had no "faith" in it at all, but was, in point of fact, strongly antagonistic to it. This gentleman had suffered for five years from chronic laryngitis. Being a man of means, he had traveled to the homes of specialists in various parts of the world, and had been repeatedly operated upon, once by one of the most noted. He was at home, a physical wreck and condemned to die within a very short time, when he consented to try Christian Science, but his frame of mind may be judged from a "Letter to a Friend" published in the May number of *The Christian Science Journal*, wherein he wrote that he was "without any faith or belief in the efficacy of Christian Science, and, on the contrary, with feelings of positive anger at the urging done," he "agreed to take treatment." Relief from pain was immediate, and complete recovery followed shortly after. This happened several years ago, and I see this gentleman quite frequently, presenting all appearances of robust health.

In conclusion let me state that the "small church of Christian Scientists" in the City of Mexico, to which the correspondent of the *Boston Herald* alludes, is showing steady growth, according to recent accounts published in the *Mexican Herald*. This growth is naturally more noticeable among the English-speaking population of the City of Mexico, but I am informed that the Christian Science Society in that city already has a small Mexican class in its Sunday School.

It is evident that we are in the midst of a great extension of mental healing, and it certainly behooves progressive men and women not to be confused in regard to the fact that God is the Principle of all true healing.

W. D. MCCRACKAN.

In the *New York Evening Post*.

## The Permanence of the Divine Order.

IT seems obvious that Jesus introduced a new divine order that he intended should be perpetual. The whole implication of his teaching, and of all the New Testament writing, is that his followers would understand his principle and do the works he did. It is a matter of history that works of healing the sick, and even of raising the dead, continued for three centuries after the time of the Master. Now the world as never before is turning in its need to the life and teachings of Jesus as the solution of its problem. Men are looking for some spiritual movement and awakening that shall restore the primitive power and influence of Christianity as taught by Christ and his early followers. If Christian Science is not the teaching and the movement that is to accomplish this work, then another must come. Christian Scientists have no question that in Christian Science they find the long-promised deliverer, and they are assured of this because of its practical blessings in health restored, character renewed, and thought illumined. And they know very well that this which has brought them into more loving nearness with the life and character of Jesus, and which is enabling them continually to prove in every detail of life that "God is our refuge and strength, a very present help in trouble" is not allied to heathen delusion; for its fruits are not the fruits of error, but of truth.

ARTHUR R. VOSBURGH.

In *Rochester* (N. Y.) *Union and Advertiser*.

## The Lectures.

### At Chicago, Ill.

At Third Church of Christ, Scientist, Washington Boulevard and Leavitt Street, last night [September 16] Judge Septimus J. Hanna lectured on "Christian Science, Personally and Impersonally Considered." The speaker is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston.

*The Chicago Tribune*.

Judge Hanna was introduced by Rev. Jesse L. Fonda in part as follows:—

*Friends:*—It is generally admitted that the trend of thought and study is to give more attention to mental action and mental conditions. Christian Science has formulated this idea more than any other teaching, and so presents its mental explanations of the common facts of life and its spiritual interpretation of them. It does not pretend to change any true facts, but to give a different thought about them. It can be illustrated in this way: suppose you came into possession of a bank bill or a government greenback for a large sum. You would begin to plan how to use it to the best advantage. If a bank expert should show you that it was a counterfeit and worthless, that would not change the bill at all, its texture would be exactly the same, but your thinking about it would be changed; your estimate of it would change and the idea of value would pass entirely out of it.

Rev. Mary Baker Eddy is one of the boldest thinkers of the ages. She, like the expert, frankly challenges the larger part of the thinking of the world on such subjects as matter, body, disease, health, life, death, God, man, and immortality. She gives us a new understanding of the facts. Our change of thought and belief does not change the facts but it does change our action in regard to them. This teaching is to be found in the Christian Science text-book, "Science and Health with Key to the Scriptures," the text-book of the great Science of Life and Being.

Christian Science is often misapprehended. To give people a better general idea of its teachings a Board of Lectureship has been established.

Judge S. J. Hanna, C.S.D., who is with us this evening, has long been the editor of our periodicals, so we Scientists are acquainted with him through his writings; but it will be a pleasure to receive his thought by the spoken word. Judge Hanna will now address you.

### At Barrington, R. I.

Thursday evening, September 4, a lecture was delivered in the Town Hall, Barrington, by Carol Norton, C.S.D., of New York, a member of the Board of Lectureship, of the Mother Church, The First Church of Christ, Scientist, in Boston.

There was a goodly attendance, and the lecture elicited the closest attention from an appreciative audience, which was composed of townspeople and Christian Scientists from Providence, Fall River, and surrounding towns.

The speaker was introduced to the audience by Robert Fessenden, Esq., of Barrington, a member of the society under whose auspices the lecture was given.

Digitized by Google

After the few well-chosen words of introduction, the subject, "Christian Science is applied Christianity," was treated in an earnest manner by the lecturer.

*The Warren* (R. I.) *Gazette.*

### At Stanton, Neb.

The following is an extract from an editorial notice in *The Stanton Pilot:*—

"Judge Wm. G. Ewing's lecture on Christian Science delivered Tuesday night [September 16] at Grattans Hall was listened to by about three hundred people. A number were present from Norfolk and from the country but a very large majority of the attendants are residents of Stanton. The lecture is spoken of in highest terms by those present. It was a scholarly address and not a word was spoken at which the most virile opposer of Christian Science could take the slightest exception."

### At Sedalia, Mo.

First Church of Christ, Scientist, in Sedalia, Mo., had its first public lecture on Christian Science, given in this locality, September 2, by Judge William G. Ewing of Chicago.

Our little hall, which holds two hundred people, was full of interested listeners, who gave the lecturer their earnest attention throughout the entire lecture, and many expressions of appreciation were heard on every hand.

Judge Ewing was introduced to the audience by Mr. P. Sangree, a prominent lawyer of Sedalia, in brief and appropriate remarks.—*Correspondence.*

### At Lancaster, O.

The lecture on Christian Science at the Auditorium on Thursday night [September 18] by Carol Norton, C.S.D., of New York City, attracted quite a large audience. A delegation of between forty and fifty came down from Columbus in a special train to attend the lecture.

Mr. Norton was pleasantly introduced by Mayor Silbaugh.—*The Lancaster Gazette.*

Lots of time for lots of things,
Though it's said that time has wings.
There is always time to find
Ways of being sweet and kind.
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away;
Time a gentle word to say;
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower;
Time for friendship, any hour.
But there is no time to spare
For unkindness anywhere.

I do not know of any way so sure of making others happy as of being so one's self.—SIR ARTHUR HELPS.

## Announcements.

### Applications for Membership.

Applications for membership with the Mother Church to be acted upon November, 1902, must be in the hands of the Clerk on or before October 18, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Remittances.

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL.

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

## Question Answered.

MARY BAKER G. EDDY.

To the general query, What do you think of Mrs. Burnham's novel, "The Right Princess"? I reply, One can scarcely consider the book a novel, since so much of its idealism is realism. The author dissects character with the skill of a metaphysical surgeon: she uses the knife and leaves the patient healed. She has portrayed a Christian Scientist with simplicity and candor: her pen is the pencil of an artist. The general trend of the novel is above the common plane, and its wit is well flavored with wisdom. But The Christian Science Publishing Society does not advertise novels.

## Capitalization.

MARY BAKER G. EDDY.

A CORRECT use of capital letters in composition caps the climax of the old "new tongue." Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing it.

In divine Science all belongs to God, for God is all. Hence the propriety of giving unto His holy name due deference,—that which distinguishes it from all other names,—thus obeying the leading of our Lord's Prayer. Even the coming of Christ's kingdom on earth begins in the minds of men by honoring God, and sacredly holding His name apart from the names of what He creates. Mankind almost universally gives to the divine Spirit the name God. Christian Science names God divine Principle, Love, the infinite Person. In this, as in all that is right, Christian Scientists are expected to stick to their text, and by no illogical conclusion, either in speaking or in writing, to forget their prayer "hallowed be Thy name."

In their text-book it is clearly stated that God is divine Principle,—and His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as *one;*—the divine Principle includes them all. The word Principle should not be written or used as a common noun or in the plural number, or in the neuter gender. To avoid using this word incorrectly, use it only where you can supply the word God and make sense. This rule strictly observed will preserve an intelligent usage of the word, and convey its meaning in Christian Science.

What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause, —an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite,—namely, God. Withdraw God—divine Principle—from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual "substance of things hoped for;" and their evidence of the immortality of man and the cosmos is sustained by their intelligent divine Principle, Love. Beloved Students: Herein you learn to hallow His name, even as you value His all-power, all-presence, all-Science, and depend on Him for your existence.

## No Compromise.

ONE of the most subtle temptations, to which we are subjected, is that of trying to make Christian Science easy for our friends, so that it will not grate harshly upon their preconceived notions of God and the universe, nor upon their views regarding social, economic, and religious problems that have taxed the world for ages. We will not accede to this temptation unless we forget that there is no solution of the world's problems except by the way of God's appointing; that the way of divine Science is as exact as the statement that two and two is four; that Principle is unvarying, unchanging, turning neither to the right nor to the left.

The best service that we can render our friends is frankly to take the ground that mortal and material concepts of ethics, economics, and religion have not saved mankind from the results of their self-imposed laws and never can, and that in presenting Christian Science as a means of salvation, we must be prompted only as our Leader was prompted. "The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth" (Science and Health, Pref. p. x.). Anxiety to win the approval of the world is but a phase of error inducing procrastination, indecision, and confusion of thought and purpose. Temptation seldom presents itself in the form of sin for sin's sake. Without some false promise of pleasure or profit, sin loses its appeal to humanity.

Benjamin Franklin wisely said, "Consider carefully every thought, before you act upon it. Do not let too much time pass to come to a decision, for this is just as injurious as it is to act too hastily." To consider carefully every thought, one must decide whether it includes some subtle temptation. The way to a prompt and satisfactory decision is made plain only through our prayer for that Mind to be in us which was also in Christ Jesus. Infinite Mind is ever-active, ever-operative, ever-wise, ever-expressed, and must of necessity be infinite Intelligence. M.

## Premonitions of Progress.

THERE is much being said, pro and con, respecting the alleged decline of institutional religion, and it is certainly true that there are many features of present-day thought which must inevitably beget solicitude upon the part of those who, in any sense, identify Christianity with institutionalism. On the other hand, there are no less abundant evidences that the religious instinct is increasingly assertive among the great body of the people.

The protest against certain social crimes is very conspicuous to-day, and the regard for the ethical significance of public legislation and economic combination is being more and more emphasized.

Amid all the conflict of opinions respecting national issues and policies, and the clash of interests in the industrial field, we may all rejoice that as never before the question of right and wrong is coming home to the people, and affecting their determinations. Truth is advancing, and we may be glad indeed when political issues can no longer be left to the determination of self-interest.

More than this, the people are alive, as never before, to the fact that religion is a matter of life, and that to be convincing it must be scientifically demonstrable.

The efforts to rehabilitate outgrown concepts of Truth, must end in grievous disappointment and deserved failure. Christ abides, the only Saviour of every unideal men-

Digitized by Google

tality and condition, and the passing of inadequate beliefs of what constitutes loyalty to him and his teaching, disturbs in no way the Truth, or its evolutionary advancement in the consciousness of the race.

Indeed one of the most serious and tenacious hindrances to the progress of true religion is the inherited predisposition to, and dependence upon that form, ritual, or statement which has stood for it, and if, as we have been led to think, the religious spirit remains none the less alert, this expressed anxiety respecting institutionalism springs from conditions which are among the most hopeful of our times. That Christian Science is largely responsible for this turning of thought from the material to the spiritual, from form to substance, from the human to the divine is beyond question, and the attendant mental stir is but the dawn's intimation that the day is at hand. W.

## The New Old Bible.

THE Bible student to whom the Scriptures have been opened by its Key, Science and Health, finds sacred history to be not a collection of biographical abstractions, not a compilation of mere personal experience. He finds more than this, that national development is the counterpart of individual regenerative growth.

The incidents from Adam to Jesus are fraught with deepest significance and are replete with wisest personal instruction. Each man travels in his own growth every step of the way from Egypt to Canaan. Indeed, the sense journey begins in the Garden of Eden with the seeming fall into materiality, and cannot end short of transfiguration into spirituality. On the way the Red Sea has to be crossed through faith in God, during which human sense can see only the surging billows of sure destruction. The manna is furnished to-day to the faithful followers of Truth, just as of old. The walls of Jericho must still be brought down through faith and unity. The same grumbling consciousness that questioned Moses' wisdom as a leader is grumbling and questioning still, and must still be rebuked and silenced. Again and again it is necessary to go back and handle the serpent which has been thrown down and fled from in fear, to go back and prove that all attainments in good beliefs, in business, in art, in law, and in letters when handled with the understanding of Christian Science, can and will become a rod upon which to lean while presenting to humanity this new revelation of the Truth that saves.

To the awakened student the Old Testament ceases to be an incredible, half-mythical history and becomes a constant teacher and counsellor in every-day living, a series of object-lessons which teach unquestioning obedience, unhesitant sacrifice, and unbounded faith in the one infinite Good. S.

HUMAN sense is much more successful in self-analysis than in self-correction, and a careful and correct diagnosis of disease is often made when there is a most pitiful and discouraging absence of any suggestion respecting an adequate and available remedy. We were reminded of this recently in reading the following lines in the columns of one of our exchanges.

"Thousands of people actually think themselves to death every year by allowing their minds to dwell on morbid subjects.

"The idea that one has some incipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects—any of them or a thousand similar thoughts may carry a healthy man to a premature grave. A melancholy thought that fixes itself upon one's mind needs as much 'doctoring' as physical disease.

"There have occurred scores of cases where healthy persons have thought themselves into having tumors and cancers—cases which admit of no doubt whatever that the diseases resulted from constant morbid fear. There might possibly be fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease; but morbid-minded persons on hearing that there is cancer in their families generally do the very worst thing they can do under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly, and every trifling ailment which troubles them is at first mistaken for the premonitory symptoms of cancer.

"The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop."

This recognition of the place filled by fear in the procurement of diseases is important and essential in that progress of thought which leads to escape from its thrall, but how unsatisfying and unprofitable such diagnosis, if some means of escape is not offered. To tell a man he must not fear a fearsome thing is usually altogether unavailing, but when he is made to understand that the object of his fear is but a ghost, he smiles and is himself again. It is just here that the saving sanity of Christian Science appears. No one could take fright or go into hysterics over a zero, and it is the realization of the nothingness of evil, and all its various forms of manifestation to human sense, which make it possible for a whilom frightened timidity to escape its bondage and enter into the freedom of the children of God. So long as we assert the reality of evil we have no ground of hope or expectation that man may be saved from the fear of it.

### A Correction.

WE are glad to correct an error appearing in the testimony of Mrs. Harriet L. Miller, Evanston, Ill. (*Sentinel* of August 28).

Through the misunderstanding of a somewhat indefinite and imperfectly punctuated sentence, she was made to say that she was an invalid nearly all her life as the result of three surgical operations. The thought intended to be conveyed was that she was an invalid nearly all her life during which she endured three surgical operations. These did not effect a cure but they did bring relief, and of this she would make grateful recognition.

### The Builders.

I dwell near a murmur of leaves,
And my labor is sweeter than rest;
For over my head in the shade of the eaves
A throstle is building his nest.

And he teaches me gospels of joy,
As he gurgles and shouts in his toil:
It is brimming with rapture, his wild employ,
Bearing a straw for spoil.

So I know 'twas a joyous God
Who stretched out the splendor of things,
And gave to my bird the cool green sod,
A sky, and a venture of wings.

But why are my brothers so still?
They are building a lordly hall—
They are building a palace there on the hill,
But there's never a song in it all.

From *Lincoln and Other Poems* by EDWIN MARKHAM.

When a brilliant discovery or invention is proclaimed, men are astonished to think how long they have lived on its confines without penetrating its nature.

EDWARD EVERETT.

Digitized by Google

## From Our Contributors.

### Children's Comprehension of Christian Science.

MARGARET G. MEEHAN.

RECENTLY while on duty in the reading room, I was asked by a young man, what book would give him the most information about Christian Science. I gave him Science and Health, telling him that this and the Bible are our text-books. After reading a while he closed the book, and thinking a knowledge of some of the results of an understanding of Christian Science would be of benefit to him, I gave him the *Journal* opened at "Testimonies from the Field." In a few minutes he looked up, and in a surprised tone said, "Have you read this? It is a testimonial from a child. Are children able to do this work?" I reminded him of Jesus' words, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." I assured him that the pure mind of childhood is better able to grasp the Truth than the adult mind which is burdened and fettered by so much of error.

After he left the room my thought reverted to the many demonstrations the Sabbath School children have made, a few of which I will relate, as they may prove an assistance to other children. A boy about eleven while playing ball was hit on the head by "a swift one" as he called it. His first thought was one of anger, and throwing down the bat, he was about to refuse to play longer. The next moment he realized that it would be impossible to demonstrate away this physical pain with a mind filled with anger, and picking up the bat, he pleasantly told the boy who had hit him that he was all right and ready to go on with the game, and thereafter he felt no inconvenience from the blow.

A boy of nine was driving in the country with his parents when a thunder-storm arose. The mother, who always had an intense fear of lightning, became greatly alarmed. Turning to her, the child said, "Mamma, you can't telephone to Mr. —— now, (naming a practitioner) and you know you are God's child and nothing can hurt you." So clear was the child's realization of the protecting power of infinite Love, that the mother's fear instantly vanished.

Some time ago a girl of five, whose parents have no knowledge of Christian Science, entered the infant class. On the first Sabbath she was taught the prayer entitled "Mother's New Year Gift to the Little Children." The following Sabbath the child was asked if she knew the prayer, and she promptly recited it. "Well," said the teacher, "you have learned the words, now what do they mean?" As the little one did not know, the teacher lovingly and patiently told her of the truths expressed by the words. The next week the child said she had had a demonstration a few days previous, at which time her hand had been hurt. Upon being asked how she had made the demonstration she replied, "I said my prayer and I knew what it meant and was healed." The thought comes to me—we sometimes pray and don't know what it means, consequently we are not healed. Verily "a little child shall lead them."

Those engaged in the Sabbath School work find not infrequently that they are being taught by these children.

### A Tribute.

L. C.

RECENTLY it was my privilege to listen to a lecture on Christian Science. It seemed to me to breathe the peace of God, and after we had left the crowd for the quiet of home that one refrain lingered with me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Language fails to express my gratitude for "Science and Health with Key to the Scriptures" where step by step I can tread a new path, and find that the difficulties surrounding the road are nothing to the view which opens from the mountain top upon my vision.

On that calm and beautiful Sunday as I listened to those words of Truth, so simple and yet so fraught with deepest meaning, I could surely say "He leadeth me beside the still waters," and in their placid depths, in the afterglow of the next few days, I was enabled to decide a matter I had been pondering many weeks, waiting for the voice of God.

For this uplifting I wish to tender my thanks to him who was guided to the "Gem City" by the hand of the divine Love, whose "omnipotence, omnipresence, and omniscience" I never before so fully realized; and gratitude is above all due to her who placed upon the battlements the beacon light of Truth, the following of which had fitted me to receive the blessing of the words uttered by one of her children.

### The Indwelling Word.

ANNIE B. NOBLE.

MANY times I have felt the desire to express gratitude for our Hymnal. At one time, when my work seemed to be such that I had very little time to study and read, I determined to learn at least one hymn a week. This I did for eight months, and I found that I could sing about my work when it seemed difficult otherwise to direct my thought into right channels. By the time the morning's work was finished my thought would have been so cleared that I could go to work giving my treatments without delay.

Many times, through the realization of the words sung, error has disappeared. One time, when one of the "wee tots" had lain in a stupor all day, and I had tried to realize harmony with no effect, I started to sing the hymn, "In atmosphere of Love Divine." When I reached the line, "And holds you perfect in His Love," she opened her eyes, smiled, sat up, and was her bright little self all the evening.

During another busy year I committed to memory the Christian Science platform, in the chapter "Science of Being." This was a great help to me at the time, and since then I have taken one section for each day, thus going over them all once a month, and I find that each day's need is often supplied by the few lines for that day.

I hope that some other busy housewife may be helped by these suggestions.

I do not know how to express the loving gratitude I feel to our Leader, who has given us so much.

### Another Expression of Gratitude.

S. C. H.

IT is with loving thankfulness that I also would join "the ever-increasing throng of grateful ones" and express my appreciation for the comfort and good cheer that have come to us through the many channels of divine Love, meeting our every need.

First of all I wish to express the sense of love and gratitude that went out to our dear Leader when I read the new paragraph lately added to the chapter "Footsteps of Truth" in Science and Health, page 255 where she says, "Imperfect mortals grasp the ultimate of spiritual perfection slowly. But to begin aright and continue the strife of demonstrating the great problem of Being, is doing much." I can never tell what hope and courage those words brought to me. This last revision is certainly wonderful in its purity and clearness.

I would make special mention of the article in the November, 1901, *Journal* entitled, "Learning Love," which was so full of help and encouragement. The ordinary sense of love is such a counterfeit of Love as revealed in Christian Science that at times the struggling heart is overwhelmed with the apparent impossibility of ever attaining to that

Digitized by Google

Love which "is the fulfilling of all law," and I was impressed by the statement, "In loving God we find our sense of protection becomes greater than the sense of being attacked." This helped me to make a demonstration by which I proved this for myself a few days later.

I was awakened in the night by a severe attack, similar to those which in times past had caused me much trouble, but a sweet sense of this protection of Love came to me which so destroyed the fear, that in a very short time harmony was restored, and a feeling of thankfulness came over me to know that I was learning even a little of Love. I also remember the sense of gratitude that went out to the one who had helped me to get a clearer glimpse of "how to learn."

Many of our beautiful hymns are perfect prayers in themselves, and I am sure the congregational singing in our churches will continue to improve until we shall get clear glimpses of that true sense of harmony which inspires and heals.

## "In the Presence of Mine Enemies."

J. W. G.

After beginning my acquaintance with Christian Science as the exposition and realization of the law of Love, I was for some time in doubt as to the meaning of such passages as we find in Psalm 23 : 4, 5, and in Isaiah, 41 : 11.

Mrs. Eddy's rendering of the 23d Psalm, using Love as the appellation of Deity in that soothing, exalting, love-impelling song of praise and triumph has seemed so broadly and fully to cover human needs, and voice the realization of the all-presence and sufficiency of divine Love, that it has been in my thought almost as much as the Lord's Prayer. How could I even admit such a possibility as that I should ever be called upon to "walk through the valley of the shadow of death," when the angel of his presence lightens every place with the golden glory of ever-present Love? How could I admit that there could be "enemies" in whose presence divine Love should spread me a bountiful table? And referring to Isaiah, 41 : 11, how could I desire the fulfilment of a promise that certain ones should "be ashamed and confounded" and should "perish"? In the fulness of the love and gratitude found within the portals of Christian Science, I did not wish that anybody should be ashamed and confounded, or should perish.

So I was wont to interpolate "seem to" before "walk," in Psalm, 23 : 4, and "seeming" before "enemies" in the next paragraph. Isaiah, 41 : 11, I could only dispose of by the thought: "Dear Love, since nobody is incensed against me, in Truth, I shall have no occasion to seek for any such."

By and by, whether the thought came from a lesson in the *Quarterly*, an article in the *Journal* or *Sentinel*, some word of a friend, or from a voice out of the silence, I do not know, having overlooked the (seeming) source in its engrossing significance, there grew up the understanding that such references as these are not to personalities at all, but to those errors which would mislead us.

How often since then have I witnessed that Love has spread a bountiful table before me, right in the presence of a mortal mind fear that Good either could not, or would not, provide for me or had overlooked what I needed; has spread a table of satisfying peace and harmony where error had screamingly claimed that my brother was filled with malice, and that God's ideas, as manifested in man, were at variance.

How clear it becomes, in such a light, that those beliefs or discord, which would have us at war with Love and with Love's expression, shall be put to utter rout by the realization of Truth—"shall be as [what we have found them to be] nothing." How glad we are that such foes shall "perish" utterly; shall "be as nothing and as a thing of nought;" so that even if we would look where they had seemed to be we "shall not find them"!

## A Little Lesson.

MRS. CHRIS GUTHRIE.

Last evening as I sat on our front porch, my little boy of eight, was playing in front of the house placing stones to form a dam for the water which was flowing down the street just after a shower. He had been out to play previous to this with two little boys whose parents were Scientists.

As he worked away he finally exclaimed, "I am not going to play with those boys any more," and I quickly said, "Don't voice error, dear;" then asked him, "What have you just finished, darling?" He quickly answered, "A dam." "Just so," I said. "What does it do?" "It keeps the water from flowing down the hill to the little brook," he answered. "Now," I said, "by voicing that error of dislike you were closing, as it were, with a dam, all streams of love which should flow from and through you; go quickly and remove all those stones and let the stream flow on, and at the same time declare love for yourself. Let love fill your thought all the time if you want love yourself, for hate would choke the channel."

I write this, thinking it may help some other mother to explain the working of love and how needful it is to keep the channel open.

## Helping our Helpers.

C. J. G.

If a patient or student in Christian Science would think of himself and his healer or teacher as being the only occupants of a boat upon a storm-tossed sea, and then ask himself, "Shall I bend my energies and lend my strength to the oars, and assist the strong, experienced sailor to bring the frail craft out of danger, and into a harbor of safety?" his answer would be "I will;" and by the combined efforts they might reach their goal in just half the time. No one would sit idly by in the one case; but in the other one is often left to row the boat (do all the work) alone, and the patient wonders why his troubles do not disappear sooner. If we would only work as we are taught, and thereby help those who are helping us, we would regain health, and reach much sooner than we do the high standard of demonstration attainable for each of us. To do this is only another manifestation of obedience whereby we enter the harbor, the kingdom of heaven.

## A Convincing Experience.

A. H. B.

When I was a child I was taught that God is the loving and ever-present Spirit and I believed Him to be especially fond of good children. As I grew older reason seemed to demand that I should think of God as the unknowable. In January, 1894, I purchased Science and Health by Mary Baker Eddy. When I first read this book I was conceited over my supposed intelligence. However, I soon noticed that when I did not allow the book to anger me it would produce a quieting mental result, and so I read on. I was in a most inharmonious frame of mind, which I knew neither drug, knife, nor change of climate could relieve.

During the night of March 19, 1894, all my doubts as to the power of Christian Science were forever laid aside. It seemed to me that I recognized that the Christian Science God and the hovering Spirit of my childhood faith were identical. I felt His presence and power and I was glad. I heard the regular breathing of the sleeping doctor and of the drowsy nurse and I knew that the power of man was

Digitized by Google

nothing to rely upon. The arm of the Lord was revealed to me. During the quiet hours I repeated over and over many times some of the truths I had gleaned from Science and Health, and in the early morning I shouted to the doctor to wake up for unto me Truth had been revealed. Braving his displeasure I told him I had learned that there was a power in Christian Science, and I said to my dismayed husband that I greatly desired to study. Since that night, eight years ago, I have taken no medicine and I have never again cared for a human physician. Very often error has seemed present and God absent, and I have had failures and made mistakes, but instead of being adrift I have an infallible compass and guide in Christian Science. After such a joyful revelation it would be folly for me to doubt that there is a power in Christian Science.

## Among the Churches.

### Union of First and Second Churches in Beloit, Wis.

The workers in the Field will be pleased, and rejoice with us to know that another victory has been won and the standard of Christian Science in this place raised higher than ever before, and that unity now prevails.

The following are copies of the two letters which passed between First and Second Churches of Christ, Scientist, and which resulted in bringing together the two congregations.

August 27, 1902.

Second Church of Christ, Scientist, J. E. Sargent, Clerk, Beloit, Wis.

*Dear Co-Workers:*—Knowing that the cause of Christian Science in Beloit and our Mother's latest message demand greater unity of action, we most sincerely and cordially invite you to join with us as one church in the effort to show forth the Principle of Christian Science to the world. Trusting this invitation may be acceptable to you and praying for a favorable reply, we remain,

Very sincerely yours in the bonds of Truth and Love,
First Church of Christ, Scientist,
E. J. ADAMS, *Clerk.*

September 4, 1902.

First Church of Christ, Scientist, E. J. Adams, Clerk, Beloit, Wis.

*Dear Brothers and Sisters:*—It is with joy and thanksgiving we accept your loving invitation to join you as one church. In so doing we are confident that the Mother and the Field at large, will rejoice with us in this higher demonstration.

Yours in the bonds of Truth and Love,
Second Church of Christ, Scientist,
JOHN E. SARGENT, *Clerk.*

On Sunday, September 7, we all met as one church, and surely God was with us and great healing works were accomplished. The cordial welcome and the rejoicing, mingled with tears of thanksgiving, was beautiful beyond description.

At our Wednesday evening meeting, September 10, we all gathered to bear testimony to the great goodness and love of God toward us, and our gratitude to our dear Mother in Israel, Mrs. Eddy, for showing us how to make this glorious demonstration which joins us together in one grand Brotherhood of Christian Scientists.

All present who had the opportunity, testified to the great joy and peace this higher unity with God and each other, brought to them.

Our cause will now prosper. We are already arranging for larger quarters, as our present accommodations are insufficient to meet the demands of the large congregation.

E. J. ADAMS, *Clerk.*

### New Reading Room in Milwaukee, Wis.

The growth of Christian Science since Mrs. Mary Baker Eddy, its Discoverer and Founder, first gave to the world the result of her research, has been truly remarkable. In Milwaukee, as elsewhere, the teachings of Mrs. Eddy have been accepted by a goodly number of followers who have been zealous in furthering the work.

The opening of the Christian Science reading rooms on the fourth floor of the Wells Building brings forcibly to the front the fact that wonderful development has marked the progress of the Cause in this city.

It was an event that will no doubt be long remembered by the members of the church and those who are interested and are counted among the attendants. The progress made since the day when a tiny single room was first used, is perhaps best indicated by the degree of prosperity that may be observed in the reading rooms.

On September 1, when the new rooms were opened, the plan of receiving visitors and those seeking the ministrations of the practitioners of Christian Science was changed. Now a regularly paid superintendent is in charge of the rooms, whereas formerly the rooms were conducted by volunteers who devoted a half day at a time to the reading-room work.

In Milwaukee there are three churches, branches of the Mother Church in Boston. The progress made in Milwaukee is a fair example of the progress made in all parts of the world.—*Milwaukee Evening Wisconsin.*

### An Item from Monmouth, Ill.

The officials of First Church of Christ, Scientist, in behalf of the Christian Science Reading Room, made their request known to the directors of the Warren County Fair Association, and were granted the privilege of erecting a tent, for the purpose of free distribution of Christian Science literature, on one of the most desirable locations on the ground.

The tent was tastefully decorated and supplied with our literature, including Journals and Sentinels, a large number of which were gladly received by those who are looking to a brighter thought beyond. Two full days were spent in this way, and we feel confident that much good will be derived from it.—MRS. JULIA C. THIENES, *Librarian.*

## Enough to Know.

FRANCIS S. CLARK.

I REST content, whate'er betide,
For love and peace with me abide;
I care not *how* my footsteps go;
God guides! This is enough to know.

I know not *when* I shall forsake
All sin, and in His likeness wake;
But to Christ's stature I shall grow;
God reigns! This is enough to know.

I know not *why* sometimes I fall,—
Seem to forget that God is all;
I grasp His outstretched arms, and lo!
God is! This is enough to know.

Labor is worship!
The robin is singing;
Labor is worship!
The wild bee is ringing;
Listen, that eloquent whisper,
Upspringing.

CALVIN MACK.

Digitized by Google

## Testimonies of Healing.

The Wednesday evening meetings of First Church of Christ, Scientist, Closse Street, differ from those of other evangelical churches, in this: that in the Christian Science Churches, many testimonies are given of physical healing as the direct result of the spiritual uplifting which comes through the understanding of God in Christian Science. On Wednesday evening last, after the opening exercises, a gentleman spoke of the great spiritual light which had dawned on him, bringing comfort and hope when he was in despair and great physical suffering, and rapidly sinking into invalidism. Then this religion of Jesus came to him, bringing peace, fulfilling the promise of Jesus. The Comforter came, leading him not only to believe in God, but to know God, and to realize that "in Him," as Paul says, "we live, and move, and have our being." The understanding of this great fact restored him to health four years ago; and to-day he is a strong, well man, rejoicing to carry to the sick and sinning this cup of cold water, the healing and saving power and presence of Christ, and he would be ungrateful to God if he did not thus publicly acknowledge his thankfulness to Him for this evidence of His boundless love, and for His revealing this through that noble woman, Mary Baker Eddy, to whom the world is so greatly indebted.

Another gentleman said that recently a lady was taken suddenly very ill, and was suffering great pain. Her husband immediately sought the aid of a Christian Scientist, and he was thankful to God that in this century it is possible to see the promises in the Bible fulfilled. This lady was rapidly healed, relief and freedom from suffering were the immediate results, and in a short time the lady was about the house as usual.

Others spoke of benefits received, and expressed their gratitude to God for Christian Science, and for the light which it had shed upon the Bible, making it really the Word of Life.—*Montreal Star.*

---

Before I began reading Science and Health I was in great spiritual darkness and utter despair. Everything I put my hand to, in a business way, was a failure, but as I read and followed up the Bible references the light began to break. I saw myself as never before, and realized that I was not an accident, but that there was a cause for my existence, and that God was ever-present.

The spiritual light which came to me through reading our text-book was interspersed with many dark seasons and attacks of despondency. I never was desperately wicked or utterly depraved, but I have fully realized what Science and Health says, that "sin is the image of the beast, to be effaced by the sweat of agony," in that my shortcomings have clung to me with the greatest tenacity.

From my boyhood I have been very sensitive and have always harbored a spirit of revenge, never forgetting an injury, brooding over a small wrong till I would burn with hatred. While reading Science and Health I realized that this evil disposition was passing away, and to-day I am certainly a better man and a better husband.

I am a traveling man and away from home a great portion of my time. When I spend Sunday in a city where there is no church, I go over the lesson in my room. By this means I have long since demonstrated that God is confined to no particular place or condition, and through His loving kindness I am able at least to touch the hem of Christ's robe.

Up to four years ago the three prime factors in my life were hate, revenge, and repentance; and I grew almost sceptical because God did not answer my prayers and give me "a new heart." It never occurred to me then that if I would reform as well as repent "God would create in me a clean heart."—L. C., St. Louis, Mo.

Though I have delayed this contribution to our dear *Sentinel,* thinking words inadequate to express my thanks for benefits received through Christian Science, I most gladly bear witness to this great Truth, which delivers us from evil. Believing strongly in the unity of Spirit, I find the daily perusal of our Bible lessons an immense help, especially in my case, as I have been away from my fellow-students more or less for two years, and am surrounded with opposing thought.

The signs of the times do not frighten me any more, having learned by applying my understanding of Truth constantly in all practical ways, to look up quickly to the things of Spirit, which are real, while all else is shadow. While I was once constantly failing in spite of daily effort to lead a Christian life, now I have no need of medicine or any medical help, and I have kept well and strong without vacation, under unusual trials these last two years. Being now in my sixty-third year those around me seem to love me more, certainly I love them better, and if I were to go into detail, I could fill pages with the sweet story of the results of a more spiritual life through Christian Science as I have found it.—Louise Stropp, New York, N. Y.

---

"Methinks, were they to contemplate the universal charge wherewith divine Love has entrusted us, in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of Scientific thought; for it reaches a vast number of earnest readers, and seekers after Truth" (Miscellaneous Writings, p. 156). These words have touched me, and led me to wonder if I am as grateful to God as I should be, for what has been done for me.

Sixteen years ago, I was healed of hopeless invalidism through the realization of the right concept of God. The length of time that has elapsed since my healing, is proof that it was of God, and not due to any mesmeric influence; for Jesus saith, "Every plant, which my heavenly Father hath not planted, shall be rooted up." My healing came through Mind; came as sweet peace from a God that is Love, and destroying such false qualities as resentment when we seem to be unjustly treated, and awakening that Christlike impulse which saith, "Father, forgive them; for they know not what they do."

We feel that in Christian Science we have found the only Comforter. We have seemed to pass through some deep waters, but the words of Isaiah have been fulfilled. "When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee."

Mary M. Davis, Plattsmouth, Neb.

---

My attention was first called to Christian Science through the healing of my sister, who had been an invalid for years. I had never been considered an invalid, but sometimes I wished I were, so that I might lay down the duties which I felt unable to perform. I had chronic catarrh and dyspepsia, and there was a general breaking down of the system. I know now that it was being in the world without a God to love, that brought on this lethargic condition, for when I began reading Science and Health and learned that God is Love,—Love that must be reflected and lived by man,—new hope and life sprang up within me, and all things became new.

I had some treatment, but I did not know when my physical troubles left me; I was so rejoiced at finding a good, wise, and loving God that I thought little about my troubles and they gradually disappeared.

My path in demonstrating Christian Science has not always been strewn with roses. There have been many thistles to uproot, but I have always been cheered by the thought that every thistle—error—which we uproot through Love is forever destroyed, and a flower of beauty and infinite blessing springs up in its place.

Digitized by Google

I wish to express my gratitude to Mrs. Eddy, who has walked the thorny path to clear the way and who has planted the seed which will bless the present and future generations.

Through humility and obedience we may learn to uproot error, for it is only ignorance and self-will that cause us to suffer. God is good and merciful, and leads us gently out of all ignorance and sin into the haven of rest.

ERNESTINE W. BRACH, Chicago, Ill.

---

Christian Science has brought so much peace to me, and has done so much for me that I find it difficult to express my gratitude in words. I had been a great sufferer since the birth of my first child more than twenty years ago. I also suffered from stomach trouble, neuralgia, and many other diseases inherited from my mother, not having learned as yet that I have one parent,—God.

I left my home in the east and came west, thinking I would find health this side of the Rockies. I was a member of the Christian Church for years and tried to live up to its teachings. I was told I must be patient, that suffering would purify me and make me better for the world to come. However, I was not patient and did not love God as I should, and as I now do, for I thought that He knew, and sent my suffering upon me. I am very thankful for Christian Science which has taught me that I may be free from sickness, as I come to understand that it comes not from the right thought of God, but the wrong thought of man.

MRS. EDNA L. SMITH, Salt Lake City, Utah.

---

To those who have never suffered from the fear of storms and atmospheric conditions, it may seem strange that any one could be under such bondage as I seemed to be in my early experience prior to my acquaintance with Christian Science. It seemed to be almost an innate, inborn sense with me that there was something in the rain, or snow, or wind from the east, that would take away my health, and as a result health did take wings.

A few years after becoming interested in Christian Science, I was called upon to minister to those who were quite a little way from the city, and I was in the habit of going once or twice a week for several years through all kinds of weather, intense heat, cold, rains, and snows of the severest character. I very well recall the sense that came to me the first time that I found myself riding through a severe sleet storm, with the wind directly in my face, when I realized my freedom from the fear that had possessed me the years before. I had hardly realized that I was learning that perfect love casteth out fear, but I certainly was mastering that lesson. In those journeys, the words of the hymn that we sing so often as Scientists, frequently came to me and helped to overcome the old thoughts of fear. It is a little hymn that is very familiar to many of us, and it frequently came to comfort me through those journeys:—

No burning heats by day
Nor blasts of ev'ning air
Shall take my health away,
For God is with me there.

LIDA S. STONE, Cleveland, O.

---

Some eleven years ago I become interested in Christian Science through a sister who is a Scientist. She urged me to try it, for I was in very poor health. I attended the church three or four times, then moved away from my old home in Minnesota to Oklahoma. There were no Scientists here at that time, and as I had not enough understanding to help myself, I went back to drugs. But I kept getting worse all the time.

I consulted a number of physicians. One said I had catarrh of both head and stomach. Another said I had a cancer of the stomach, and another, that I had nervous dyspepsia and female weakness. At this time I could not read more than fifteen minutes at a time, my eyes were so painful. I then went to an oculist and he told me that the trouble was my nervous condition. I could not sleep well. The physician said that I would have to learn to control my nerves, as he had nothing that would help me. I then left his office, went to the Christian Science Reading Room, asked for some literature, sent for Science and Health and the *Quarterly*, and studied for myself. Through the study of Science and Health I have been healed of all these ailments.

We have had some very good demonstrations in our family since. One was over diphtheria. Our little daughter had it first and we called on the practitioner to help us. The second case was our fifteen-year-old boy, who handled his own case. Both got along all right, for which we are very thankful, and we have learned that if we trust, Truth can do all things, and does indeed make us free.—MRS. E. H. SWANKE, El Reno, O. T.

---

I have been waiting patiently for the right time to come that we may add our testimony of healing through Christian Science.

Our little son was healed of scarlet fever when given up as dying by two of the best physicians we could obtain. I said to my mother, who was with us at the time, "I would like to try Christian Science," having a slight knowledge of its healing power.

I at once communicated with a practitioner, saying, "Will you please treat a dying child." Immediately after the message was sent we felt great peace and satisfaction, and we knew that the healing work was done. The child raised up in his cradle and reached for something to eat, which was offered him, it being at the noon hour. There was a time of patient watching and waiting for the wasted form to build up again, but Truth did its perfect work, even to the growing again of the palate. This was three years ago, and our little boy is robust and hearty.

The value of the Bible, and Science and Health in our home is above estimate.

MRS. E. E. CAMPBELL, Fredonia, Pa.

---

Every week I am so helped by some article or word in our publications, that I want to send my acknowledgment of what Christian Science has done and is doing for me.

I have had its blessings for fully twelve years, but only three years ago I had the happiness of studying with one of our Leader's loyal students, and what it has been to me since, I could never tell in words. One by one physical troubles have disappeared, and only when I look back, do I realize how liberated I am to-day.

From childhood I had a violent temper and was never taught to control myself, until, as a grown girl I came to live with a dear sister who was then becoming interested in Christian Science, through whom it was made known to me. It has not been an easy task, but by constant watchfulness and prayer, through the understanding of Christian Science, I am trying to let that Mind be in me which was also in Christ Jesus. I am very grateful to Mrs. Eddy for Science and Health, and for our *Sentinel* and *Journal*. My health and happiness I owe entirely to Christian Science.

ELIZABETH P. HARDING, Chicago, Ill.

---

There never was a day that did not bring its opportunity for doing good that never could have been done before and never can be again. It must be improved then or never.

*Golden Rule.*

---

The living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days.

T. L. CUYLER.

Digitized by Google

## Religious Items.

Rev. Donald D. MacLaurin writes in *The Watchman* on "Prayer and its Answer:"—

"If you want health, wealth, joy, satisfaction, advancement, honor—pray and ask, and ye shall have them. Why sit ye here then in poverty? No matter how bad you are, no matter how far from the right lines of life you live, you have only to pray and ask, on the authority of Jesus, and you will have what you want.

"There is not a word of truth in all that; not a word—and yet people who read the Scriptures superficially, and study such a passage as this superficially, reach precisely such a conclusion, and because the answer is not forthcoming, throw the whole thing overboard, and say there is nothing in it at all.

"You say, 'Is there limitation or qualification?' Most certainly there is. 'Wherein?' you say. Let me ask, 'To whom did Jesus speak these words?' To Peter, James, and John, and the rest of the apostolic band; men who had forsaken all to follow him; men who had laid upon the altar of God everything that they deemed precious in this life; men who had become through him the children of God, and were living not for self, but for the Eternal. They are the sons of God; and sons, as we shall see, who are obedient to God; these are the people to whom the word is spoken, and for them the word is as sure as the divinity of him who uttered them.

"Study such a declaration as this in the light of the whole teaching of Jesus; yea, in the light of the whole teaching of the Word; and when you do this you will find in the first place that true prayer presupposes obedience to the revealed will of God. . . . The man who cherishes envy, and hatred and malice, or any other of the many sins with which we are afflicted, cannot get what he wants from God in prayer. But you say, then, 'who can pray? We are all sinners.' Aye, but there is a difference between the temptations to which we are exposed, and the coming into our hearts of bad thoughts and feelings, and the cherishing of these in our hearts."

William Eliot Griffis, D.D., says in *The Standard:* "In reality this is a religious age. Though labels may be rewritten or transferred, the trend of things is nearness to the divine Founder, and this is increasingly manifest—whether those to whom tradition is hallowed like it or not—by the removal of many courses of intermediaries between the men of to-day and the Son of Man. To those who see the reality of things, there is transformation indeed, but it is of the tree not of the cloud, that is, normal and beautiful evolution. Those who realize that all true progress in Christianity consists in a deeper insight and closer apprehension of the original ideas of the Master will not be cast down but cheered. This much is certain, that when the Church lives more like her Master and goes forth seeking to save, when she more clearly apprehends the truth which he lived before he taught it, when she substitutes the simplicity of his teaching for the vast accumulations which have been deposited upon it, when she stands for righteousness and for righteousness only, there will be nothing to mourn over either in the phenomenon or the leavening. There are not two gospels, but only one. . . . The Church that has the widest outlook, and which most fully ministers to the needs and service of the human soul will never lack for members. Only as the good news of God is made convincingly clear and the Church becomes more like her seeking, healing, and saving founder, can the decline in Church membership both as to quality and quantity be arrested. There is no other patent medicine or prescription of the faculty that can heal her disease."

Nowhere has there been such interference with natural free play of native powers as in the realm of spiritual things. . . . Religionists as a whole do not believe in the capacity of man for spiritual selection. Running through all forms of a superficial religious teaching there is a profound atheism of unbelief in the free contact of man with the world, an emphatic unwillingness to turn humanity loose and let it feed upon that which it calls good. This mood of trust in the spiritual instincts of the race is very rare among its spiritual advisers. Hence our religion is almost always artificial and unnatural. It is not normal to man, but abnormal. It decreases his natural powers of self-reliance. It weakens his capacity for choosing his own path and his own food. It "domesticates" him with a vengeance. It hampers him and surrounds him with hedges and ditches and bolts and bars. . . .

The spiritual powers of multitudes of men and women have been impaired by this process of domestication. They have lost their powers of flight and their capacity for self-reliance. . . . He who runs may read in what is here written a hint of why so much religious instruction is impotent and useless when we pass from the protecting shadow of the temple, and are obliged to rely upon ourselves to discover what is good and wholesome among the rank growths and great temptations of the open field and the wide world.—*Universalist Leader.*

Alexander McKenzie, D.D., LL.D., writes in *The Standard:* "It is hardly true to call duty the 'stern daughter of the voice of God.' It may seem so to one who is determined to have his own will and not to be instructed. But to one who wishes to know the right that he may do it, duty is the loving, gentle daughter of the heart of God. We see this at once if we find all our duty in the kind or helpful words, and the merciful, beautiful life of the divine Truth. To stoop and look continually into the love of God, into the life of Christ, is to be taught and moved. It is as if we were on the shore when law speaks from the fisher's boat; and the kindly words find our hearts, take us captive, fill us with desires to be all which love would have us. Reason approves, conscience responds, and we are drawn to the good. For they are not syllables alone which reach us; the words are spirit and life. And they quicken our spirit and excite our life. If we hold this influence, yield to it, transform the duty into conduct, we are moving with the divine intent, and shall dwell in the divine blessedness."

It is a cause for thanksgiving that there is more real study of the Bible at the present time than in any preceding century. Its history and exact meaning are better known to the members of our churches to-day than to those of any previous age. But there is a benefit coming from the Word of God aside from a knowledge of its literal meaning, which is not less, but possibly more important. Continuous reading of the Bible, and especially the New Testament, prayerfully, carefully, and thoughtfully, produces a certain attitude of mind and heart which can hardly be gained by the study of certain passages. By prolonged reading one almost insensibly comes into harmony with the tone and temper of the Word of God. In long and intimate communion its spirit enters into us, and we not only think God's thoughts, but reverently speaking, we in a degree come to have Godlike feelings.

*The Watchman.*

Dr. David Utter, of Unity Church, is reported in the *Denver Republican* as follows:—

"We find it repugnant to reason to think that God was ever angry with all mankind. Then we find it bad ethics to think that Christ, whether a deity or a man or an intermediate form, should be punished instead of a guilty race. It is bad ethics to teach that a man may be freed from the consequences of his sins through the suffering of Christ. . . . The rational idea of the atonement makes it mean simply reconciliation to the will and law of God.

"There are many in all churches to-day who stand really in this attitude, who see clearly the place of authority, and who will not make their judgment blind."

The infirmities of good men may be mentioned as an argument in favor of the mercy and goodness of God. We may use them for our encouragement when we are cast down and depressed by our own faults. But we may never make use of them as an excuse for our follies or an argument against goodness. The Bible has not concealed them, because it is free from partiality. The fact that these infirmities are frankly stated is evidence of the entire honesty of the sacred writers. In this our Lord differs from all men. Diligent search was made while Jesus lived among men, but no fault was found in him.—*Christian Advocate.*

*The Outlook* says: "The secret of life is an open one to the pure in heart; it is mysterious to all who strive to uncover it by knowledge alone. God is discovered, not by a process of searching, but by a process of living; He is incredible, remote, inaccessible, because people take the wrong paths of approach to Him. To the unselfish, the self-forgetful, the loving and the pure, God is not only credible; He is inevitable."

"Less talk and more walk; less wishing and more doing; less preaching and more practising; less organization and more life; less wheels and more spirit in the machinery; less of pretense and more genuineness, are great requisites in the world to-day," says G. B. Galligher.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full sheep, stiff covers, gilt edges, same paper and size of page as cloth edition, each prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Five or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL; 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5 00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents: Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each: per dozen, $12: per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 82 |
| SELECTED ARTICLES. | | |
| The New East River Bridge. | | 83 |
| A Thoughtful Reply. | | 84 |
| The Question of Reality. | | 85 |
| The Nature of Evil. | | 85 |
| THE LECTURES. | | 86 |
| EDITORIAL. | | |
| Pain not Providential. | | 88 |
| Which is It? | | 88 |
| The Effectiveness of "the Religious Idea." | | 88 |
| FROM OUR CONTRIBUTORS. | | |
| The Mid-Week Meeting. | Edward Everett Norwood. | 89 |
| Thoughts on the Higher Life. | G. S. Adams. | 90 |
| Salvation. | K. E. W. | 90 |
| Christian Science Fruits. | Margaret Duncan. | 90 |
| Unselfishness. | Anne Dodge. | 91 |
| Help in Student Life. | Helen Dearborn Daggett. | 91 |
| AMONG THE CHURCHES. | | |
| Growth in Camden, Me. | | 92 |
| From Idaho Springs, Col. | | 92 |
| Good Cheer from Victor, Col. | | 92 |
| A LITTLE MORE LOVE. (Poem.) | Samuel Greenwood. | 92 |
| TESTIMONIES OF HEALING. | | 93 |



Vol. V. BOSTON, OCTOBER 9, 1902. No. 6.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The salaries and other expenses paid to consular officers for the last fiscal year amounted to $1,194,447. The amount paid to ambassadors and ministers was $597,332. This expense account, owing to extensions from time to time in the service, is steadily increasing.

At the invitation of President Roosevelt representatives of the Miners' Unions and of the coal operators met with the President in Washington last Friday to consider the anthracite coal strike.

Former Secretary of War, Russell A. Alger, has accepted the appointment of the Governor of Michigan to fill out the unexpired term of the late Senator McMillan.

The Navy Department has made out a commission for the advancement of Civil Engineer Robert E. Peary, the Arctic explorer, to the rank of commander.

**Foreign.**

The immense Victor Emmanuel monument in Rome which was begun more than thirty years ago, will be finished, it is stated, in seven years more. It will stand at the end of the Corso, and will be a grandiose building of porticos, Corinthian columns, statues, and bas-reliefs, containing two museums and perhaps a library, surmounted by a magnificent triumphal group of horses and chariot driven by a Victory, the whole rising about 290 feet. In front, standing out from the edifice, will be the equestrian statue of Victor Emmanuel.

The tariff commission of the German Reichstag has taken cognizance of the statements that certain German manufacturers are selling goods cheaper abroad than at home. The Home Secretary announces that the inquiries made by the Government prove the existence of about four hundred trusts. The Government will investigate their workings carefully and publish in a detailed report the advantages and disadvantages of trusts.

It is reported that the Colombian Government has sent notice to its legation at Washington refusing to grant a concession of sovereignty along the line of the Panama Canal to the United States, or to grant a lease in perpetuo. The report, however, is discredited at Washington.

The attendance at the twelve hundred public schools opened in Porto Rico last week is about fifty thousand.

Garcia Montes, secretary of finance, has reported the Cuban budget to be $14,000,000.

**Industrial and Commercial.**

The president of the American Institute of Electrical Engineers says: "The power houses in operation and under contract in New York City would replace all the central stations for lighting and power in Great Britain or Germany; they would operate all the electric railways of Great Britain and Europe combined; one alone would be sufficient for the railways of Germany, and the output of a single generator would run all the railways of Switzerland."

Without a strike or lockout or menacing threats an agreement has been reached between the boxmakers of Boston and their employers, establishing a new scale of wages and a work day that is two hours shorter than what generally has been the custom. The situation was discussed before the State Board of Conciliation and Arbitration, an agreement was signed there and it has been ratified at a meeting of the union.

For September the iron ore shipments from Lake Superior were greater than in any corresponding month in the history of the trade, amounting to about 3,750,000 gross tons. This, added to the shipments of the previous months of the season makes the total a trifle in excess of the entire amount shipped all of last year, which was the largest year in the history of the trade.

It is announced that coal has been found at Heppner, about twenty miles west of Portland, Oregon. A portion of the field, which has been ranged over closely, shows nine distinct and continuous ledges, and experts, who have ranged over a larger field in a general way, are of the opinion that the ledges extend over a region about twelve miles square.

The figures of the Treasury Bureau of Statistics show that the August record of the foreign commerce of the United States is two million dollars greater than for August of last year and twelve million dollars greater for the first eight months of this year than for the corresponding eight months of last year.

An experiment in the culture and manufacture of silk, which was introduced near Tullulah Falls, Georgia, last spring, is to result in the establishment of a large modern plant at Atlanta to cost several thousand dollars. Ten thousand mulberry trees were planted last spring and forty thousand more are to be planted.

The German-American Steel Ball Company, capitalized at one million dollars, is negotiating for the purchase of a plant at Meriden, Conn., where it will manufacture under German patents steel balls for ball bearings. The German representative is now on his way to America to instal the plant.

The Southern Pacific Railway has placed orders with German founders for forty thousand tons of heavy steel rails for early delivery. American makers could not promise such delivery under eighteen months.

The Burgess Sulphite Pulp Company of Berlin, N. H., has closed a deal with the Quebec departments of lands and forests for six hundred acres of timber limits on the upper St Maurice River.

Arrangements are said to have been completed for the construction of two plants in Massachusetts each capable of turning out thirty thousand tons of peat briquettes daily.

It is reported that the Union Pacific Railroad will double track its system from Omaha to Salt Lake City during the next few years.

**General.**

"Comet b 1902," the newly discovered comet, is expected to be a very striking sight by the end of October, equalling in brilliancy the great comet of 1882, and in size Halley's comet, the head of which was twenty times the diameter of the earth. Its tail will be very long. The comet of 1843 had a tail over three hundred million miles long. The new comet is travelling toward the earth at the rate of three million miles a day and will pass as near the sun as Mercury's orbit. Comets appear to have little weight. The Earth passed through the tail of a comet in 1861, as was learned afterwards, producing no effect whatever. A comet which went through Jupiter's satellites, made no disturbance in their relative positions.

The first Thursday in each month is the international kite and balloon day, established by the International Committee for Scientific Aeronautics. On this day dozens of kites are sent up by meteorologists in France, Germany, Russia, and other parts of Europe in accordance with methods established at the Blue Hill Observatory, Milton, Mass. These kites are equipped with various instruments for measuring atmospheric conditions where surface conditions are eliminated. Important results are anticipated from this collaboration.

The land department of the Union Pacific Railroad has been notified that there are nearly one thousand quarter sections of Government land subject to homestead entry at Sterling, Col., within the irrigation district of the proposed Government reservoir at that place. The reservoir, which is now being surveyed by Agent Newell of the Interior Department, was anticipated by the irrigation act of the last Congress, and will cost two million dollars. The land office at Sterling is getting the surveys of this land in order preparatory to the reception of homesteaders.

The Carnegie Institute of Washington, organized last February under a gift of ten million dollars from Andrew Carnegie, announces as its first gift to science the purchase, reorganization, and thorough equipment of the Marine Biological Laboratory, at Wood's Hole, Mass. The object of the Institute is "to secure, if possible, for the United States of America leadership in the domain of discovery and the utilization of new forces for the benefit of man." Daniel C. Gilman, late of Johns Hopkins University, is its president.

Recent excavations made by German archaeologists at Babylon have laid bare some fine specimens of wall decorations, in colored glazed bricks, in the southern citadel of El Kasr.

The New York rapid transit subway has cost thus far about twenty-one million dollars and is about three-fifths done. It is estimated that the work will be completed in about a year.

A homing pigeon, Sir Herald, recently flew from Denver to Pittsburg, a distance of over three thousand miles, in twenty-two days. Two years ago Red Boy covered the distance in twenty-one days.

David E. Thompson of Nebraska, recently honored with the appointment as minister plenipotentiary to Brazil, began life as a brakeman on the Burlington Railroad.

Miss Helen Keller enters upon her Junior year at Radcliffe College this fall. She has elected most of her courses in English literature.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The New East River Bridge.

THE following sketch of one of the greatest marvels of modern engineering skill, is taken from the columns of the *Denver Republican* and *The Scientific American.*

Never in the history of bridge building have giant cables been hung so swiftly as they were on New York's new suspension bridge over the East River. Those four cables contain 7,796 wires, each three thousand feet long, making 4,429 miles of wire. The seven months occupied in the work is exactly three times as fast as any similar work has ever been accomplished.

No serious accident, not a single interruption of the vast traffic of the roaring strait that is called East River, not a sound that could be heard, has marked the work. Yet those black atoms, looking more like insects than men from below, threw forty-five hundred tons of cable through the air in that time.

So high in air hang those great ropes of iron, so airy and lovely in outline are those vast towers, that no man gazing upward from river or shore can realize the monstrous dimensions of everything connected with that giant swing. Somehow, despite the fact that all about it is so motionless and still, the sight of those beautifully true and perfectly sweeping cables gives one an impression as if he were looking at the swoop of a bird suddenly fixed miraculously in mid-air in all its grace. Standing deep in the rushing green water, the two steel towers stand sturdy and powerful, like men at arms in metal harness. From every aspect one sees the blue sky shine through their open grillage work, softening their mighty trusses and girders and making them look, not as if they were dead tons of weight, but as if they might be swayed by the lightest airs.

It is only when one is high on the structure itself and can look downward from the towers that the true proportions of the great roadway become apparent. Then they become apparent overwhelmingly. The anchorage, a pile of granite, looks more like a busy shipyard than an edifice of the land. Diving into subterranean caverns beneath the tons of stone are great fifteen-foot links—link bolted to link with bolts as thick as a man's arm. This immense chain of tempered steel, held in place by the superincumbent mass of rock, a veritable anchor, only of enormous size, holds the cables proper, which themselves cease some distance away from the anchor. Their connection with the chain is made by simply passing the endless strands of wire around the outer links.

The individual wires in the cable are not as thick as a lead pencil. But out of them have been spun cables that are eighteen inches in diameter.

Although the anchorage itself rises high over surrounding buildings, the senses refuse to give the impression of height, for just ahead there springs the vast tower over which the cables are hung. Up, up, rising to its top with a swing so abrupt and great that one feels as if they were actually climbing visibly before one, go the four great cables. The top of the Brooklyn tower—332 feet above high water, higher by twenty-four feet than the gigantic St. Paul Building—seemed as high as a snow-capped mountain to us as we stood on the unfenced, unguarded summit, with all New York, Long Island, the Sound, the rivers, and the bay at our feet like a neat map.

Human hands, not as big by many inches as any one of hundreds of rivets around us, have hurled this mass of iron and steel across an arm of sea. Before these tiny two-legged animals that are hanging like flies to dizzy places all around us are through, they will have hung twelve thousand tons to these cables that they have spun.

The total weight of the bridge when completed will be sixteen thousand tons with the live load that it is designed to carry. But that will be play for the cables, for their total strength is expressed in about one hundred thousand tons.

Gazing down at them as they sweep in four glorious masses down and far out over the river and then up again, they seem to dart straight at the sky as they reach bravely for the top of the New York tower. Four torrents of metal, spouting out from steel embrasures! If architecture is frozen music, here, in this engineering feat, is Wagnerian opera transformed at the moment of its wildest revelry, into rigid steel. That giant swing, caught in its upward sweep, might, indeed, be the thunder itself, caught and transfixed to hang there, visible forever. As well might one expect the eye to note a fly when looking at Niagara as to see anything here except those noble spans, hanging serene and beautiful, high over the city's smoky atmosphere.

The breaking strength of each cable is twenty-five thousand tons and their combined weight is five thousand tons. The actual dead load which they will carry when the bridge is completed is eight thousand tons, and they are calculated to carry a maximum moving load of forty-five hundred tons. Each of the four cables contains 10,397 No. 8 steel wires. The specifications called for a strength of two hundred thousand pounds per square inch, but the actual breaking strength of the wire as determined on test, shows that the cables have an average breaking strength of two hundred and twenty-five thousand pounds per square inch; a truly marvelous result, and one which places these cables far ahead in point of tensile strength of any other structural material yet used in bridge building.

The cable wires, which are about three-sixteenths of an inch in diameter, were made at the mills in four thousand-foot lengths and reached the site of the bridge on seven-foot wooden reels. Each reel contained twenty-four of these lengths of wire, which were coupled at the ends with sleeve nuts, the joints being designed to give the full strength of the unbroken wire.

The rate of progress of the work has been about fifty wires in each strand in ten hours, or a total of about four hundred single wires each working day. When the end of the coil of wire was reached it was placed in a vise opposite to the end of the next coil of wire and the two were connected by a sleeve nut. A perfectly even tension was secured in each wire by adjusting it so that it conformed to the curve of a guide wire, which had been accurately adjusted in position by the engineers.

One of the best features of the new cables is the very excellent system of protection against weather which has been adopted. The wire is thoroughly coated at the mills

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

with a heavy mixture of graphite and oil, and although its greasy condition rendered it extremely disagreeable to handle, the benefit will be found in the practically indestructible nature of the work.

To complete the cables it will next be necessary to place around them the clamping bands, which will form also the saddles in which the suspender cables will rest. Then the cables will be covered with protecting shields which will consist of half-round troughs of sheet steel, semi-circular in cross section, one half of which will lie below, and the other half above the cables. Between them and the cables will be run in a hot mixture of cable preservative similar to that in which the individual wires were soaked as they were manufactured.

### Our Western Civilization.

What has often surprised the Chinese and other easterns is that the western world should profess a religion which is the absolute negation of their whole tone of mind and manner of life. They glorify force; their religion tells them not to glorify force. They make the gaining of wealth their principal and absorbing pursuit; their religion tells them that the love of money is the root of all evil, and that the rich man has the scantiest possible chance of entering the kingdom of heaven. Goethe has said that a man's philosophy is often the supplement of his character; in other words, all that he cannot put into his life he puts into his philosophy. Something of the same kind would seem to be true of the western nations and their religion. The sum of the matter seems to be that, where we thought we had everything to teach and nothing to learn, we find that we have much to learn—perhaps quite as much as we have to teach. We have a civilization of our own, but it is not a universal civilization; it is a steam-engine civilization. We have yet to learn the civilization that deals primarily with the heart and intellect, the civilization that truly, not only professedly and conventionally, esteems the life as more than meat and the body as more than raiment.

*Montreal Star.*

## A Thoughtful Reply.

Mr. Editor.

Starting from the point upon which we agree, "that God in His spiritual being is the elemental fact in the universe," we must conclude that the fact remains throughout the infinity of that universe. The words, "in his spiritual being," might imply that God is something besides Spirit, but this, I take it, was not intended. Your statement that the Christian Scientist reaches his next conclusion "by a leap of the sheerest dogmatism" is unwarranted, as is the assertion, "Nothing but the jingle of phrases supports the assumption that because an infinite Spirit is the origin of all things, all things must be spirit—that God cannot create a form of existence different from himself." It is admitted that God is infinite Spirit. Being infinite Spirit, there is no logical conclusion other than that he must express himself after his own nature, after the nature of infinite Spirit. The Bible indicates that the kingdom of God is spiritual. It also indicates the destruction of the material world. If we believe this and admit it, then we must admit that the material world is finite, for the destruction of the Infinite is inconceivable and impossible. If Spirit then creates matter, we see the Infinite creating that which can be destroyed, or in other words, the Infinite creating finite, which is a contradiction of terms. From the standpoint of God, it is clear that we must deny matter *a priori*, or deny Spirit *a priori*. Why? Because God's creation is eternal, and his kingdom, which "shall have no end," according to the Bible, would be partly spiritual and partly material if we accept matter *a priori*. In other words, matter would be eternal like Spirit.

Christian Scientists do not deny the existence of matter as a human belief, but they must deny it as a part of eternal entity if that entity is admitted to be Spirit.

No confusion of terms exists in Christian Science, but even a "friendly oracle" may find it difficult to make clear statements in relation to the spiritual facts as revealed in Christian Science, when the listener has been accustomed always to approach such facts from the side of matter rather than that of mind. The Christian Scientist does not reject any essential evidence. He does, however, believe that Immanuel, or God with us, furnishes the best evidence. He does not "bring in a false verdict, upon the issues which life presents to him," but endeavors to consider those issues from the highest standpoint.

"The oracle" did not say that "spirit, mind, thought, consciousness, personality, character, and nature were interchangeable terms." Some of these are, however, clearly interchangeable. Christian Scientists probably know that "consciousness has objective and subjective phases." Subjective and objective are here admitted to be phases, and that is true; they are phases of consciousness. Consciousness is, however, one.

Christian Science does most certainly declare that God, being holy, cannot be conscious of sin. To insist that God, infinite Good, who is holy and perfect, knows evil, is an attempt to account for evil. The object of seeking holiness is to overcome evil and eventually to reach a state where it is unknown. If God knows it, then it is clear that even he is not in a state where evil is unknown. Then how can man hope to attain such a state, if God is not in it? Christian Science accounts for evil and foretells its final and complete destruction, but not by any such process as that of ascribing it to God. By knowing God aright and doing His will on earth as in heaven, evil will finally be reduced to its native condition of nonentity.

The passage in Hebrews referred to does not say that our Lord is "still touched with our infirmities." If this interpretation is to be put upon it, then Jesus did not accomplish anything and he is still being crucified. The deathless Christ who said, "Before Abraham was I am," and who according to the Apocalypse says, "Behold I am alive forever more"—surely this Christ is the "merciful high priest" referred to in Hebrews. This makes the mission of Jesus complete as far as his blessed career is concerned, but does not relieve us by any vicarious theory of atonement from the duty of following him to the very point of perfection as he admonished us to do.

The assertion that "this Christian Scientist did not know Jesus Christ in the character of a sympathetic friend" is voluntary and without foundation, since the writer could not possibly know how the Christian Scientist views this phase of the subject.

As for the lamentation over the fact that God does not know wickedness nor know a wicked city, let me say that God's city is fully revealed in the Bible. Man needs to seek it. He does not need to ask infinite Good—God—to know evil, but he does need to watch and pray that he (man) may know and express Good. When individuals do this, they are reformed. Suppose all individuals in a city were to do this and be reformed, would not that city be saved? Would it be necessary for God to have known its previous wickedness? Is it not sufficient if redemption be accomplished through a knowledge of God and through the way as shown by Christ Jesus, without finding it necessary to make God know evil?

Christian Science is not "barren of benevolent fruitage for the relief of great public distresses," nor indifferent to the woes of men. Many of them are generous subscribers to benevolent institutions and charitable organizations. They do not talk about poverty nor parade their gifts.

Modern psychology does not account for Christian Science cures, and cannot do so. These can only be accounted for by those who perform them. For any one else to attempt to account for them is presumption.

Digitized by Google

To a Christian Scientist who is devoting his time to healing the sick and binding up the broken-hearted, it seems a matter of regret that his brethren of other denominations should misunderstand his work. He has learned, however, that peace and happiness are being attained through a knowledge of the God who is Love.

BICKNELL YOUNG.
In *The Interior.*

## The Question of Reality.

CHRISTIAN SCIENCE is based on the Scriptures in all their spiritual purity, it begins with God as All, omnipotent and omnipresent. It takes the spiritual creation as given in the first chapter and the first five verses of the second chapter of Genesis as the only creation. It goes farther, however, and says as God is Spirit, as the Scriptures aver, and He created man in His image and likeness, necessarily then man must be, is, spiritual, and he was given dominion over all. Christian Science therefore contends that the true man, God's idea, is the only real man, and that he never dies because he is the living, spiritual idea of an ever-living God. In Genesis, 2 : 5, we find the words: "Every plant of the field before it was in the earth, and every herb of the field before it grew." Christian Science insists that all God's creation is spiritual, perfect, and eternal, hence real and never to be destroyed. It does not deny, but admits, that all that appears real to the mortal senses is real to those senses; but those very senses and all they take cognizance of, being subject to the laws of matter, sickness, death, decomposition, etc., are not, cannot be, real in the true sense of the term. It is not through matter that man is enabled to regain that spiritual birthright of "dominion over all" which he must some time reach, and it is a loss of time to persist in looking there for help, for the command was, "But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

In "Miscellaneous Writings" (page 86), Mrs. Eddy says: "What mortals hear, see, feel, taste, smell, constitute their present earth and heavens. . . . To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation; which is unjust to human sense, and to the divine realism. In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, sometime, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly.'"

If any person finds difficulty in understanding Mrs. Eddy's writings, as I did on the first perusal of them, let him not assume on this score the right, as some people do, to judge her teachings harshly. When men discern spiritual truth imperfectly, which is not an uncommon experience with the casual reader of Science and Health, they may be said to "see men as trees walking," and forthwith they go and report accordingly. The trouble is not with the truth, nor with Mrs. Eddy's statement of it, but with their erroneous conception.

CHARLES K. SKINNER.
In the *Muskegon* (Mich.) *News.*

## The Nature of Evil.

WHILE it is true that Christian Science teaches the essential unreality of all that is unlike God (infinite Good), this does not imply that there is no such belief as death. It is important, however, to know that death, like the other beliefs which lead up to it; namely, sin and sickness, are beliefs only, and not eternal and indestructible facts in the scheme of the universe. Beliefs have only as much existence and power as man gives them. They are, at their worst, only transitory evils, and Christians are commanded to "overcome evil with good." The question of the nature of evil is the rock upon which many theologians have split. The teaching of Christian Science on this point is explicit and direct. Mrs. Eddy has stated it repeatedly. In "Miscellaneous Writings," (p. 46), it is explained as follows:—

"The leading self-evident proposition of Christian Science is: Good being real, evil, Good's opposite, is unreal. This truism needs only to be tested Scientifically to be found true, and adapted to destroy the appearance of evil to an extent beyond the power of any doctrine previously entertained."

Much patience, and in some cases much suffering must precede the acceptance of this self-evident teaching, but when once accepted, it is not something which must be "mysteriously practised by the superior souls," but on the contrary, it dispels much of the mystery and mysticism with which Christianity has been unfortunately associated, to its detriment, in popular conception. In any case, the sincere desire to repent and to establish practical reformation is as essential to Christian Science as it is to every other body of Christian teaching.

W. D. MCCRACKAN.
In *Binghamton* (N. Y.) *Herald.*

### Temperature of the upper Atmosphere.

Some of the records obtained with balloons are striking. In October, 1895, a free balloon sent up from Paris, reached the height of forty-six thousand feet,—nearly nine miles,—and at this point a temperature of ninety-four degrees below zero, Fahrenheit was recorded, probably the lowest natural temperature ever recorded. A German balloon, in 1894, reached the unprecedented height of 60,500 feet, shown by a barometer column of two inches in length. The lowest temperature recorded was eighty-eight degrees below zero, F., probably a false record due to heating of the instruments by the sun. This balloon traveled five hundred and sixty miles in a northwesterly direction from Berlin, at an average rate of eighty-three miles an hour.

Ingenuity has surpassed itself in attempts to avoid the false temperatures due to insolation, or sun-heating, of the balloon instruments. This is because, with the usual form of balloon (open at the bottom), the balloon moves more and more slowly as it approaches its greatest height. Closed balloons of elastic material, on the contrary, rise with increasing velocity until they burst, and the errors due to insolation are greatly reduced. A balloon invented by Dr. Assmann is made by dipping a mould into a solution of India-rubber. This case was expanded to sixty-eight times its original volume before it burst, showing that it would have risen to a height of about eighteen miles. Balloons of this type are provided with a small parachute, so that when the case bursts, the instruments fall to the ground without damage.—*The Boston Transcript.*

### The Cause of Lightning.

In the annual report of the United States Weather Bureau, condensation is credited with a large share in its production. When small, feebly charged particles of mist are welded together, as it were, into raindrops, since the potential increases as the square of the mass, a high tension may easily be developed. Ten drops, each charged to one thousand volts, will thus produce one drop charged to one hundred thousand volts. As soon as drops begin to form at the beginning of a storm, the relatively small tension of the atmospheric charges soon becomes enormously multiplied, and disruptive lightning discharges are the result.

*Exchange.*

Humanity wants precious few books to read, but the great living, breathing, immortal volume of Providence. Life,—real life,—how to live, how to treat one another, and how to trust God in matters beyond our ken and occasion,—these are the lessons to learn, and you find little of them in libraries.—NATHANIEL PEABODY ROGERS.

Digitized by Google

## The Lectures.

### Semi-Annual Lecture of the Mother Church.

The semi-annual lecture on Christian Science, under the auspices of the Mother Church, will be delivered by Rev. Irving C. Tomlinson, C.S.B., in Symphony Hall, corner Massachusetts and Huntington Avenues, Thursday, October 16, 1902, at 8 o'clock P.M. The lecture is free and the public will be cordially welcomed.

### At Oshkosh, Wis.

A large and attentive audience assembled at the Opera House last evening [September 25] to listen to the lecture of Judge Septimus J. Hanna of Boston, upon Christian Science. Almost every seat in the entire house was filled at the opening, and those present listened attentively to the remarks. Almost every member of the local society was present and several from out of the city, besides a large number of outsiders. Judge Hanna is a pleasant and interesting speaker, and a man of good presence. The speaker was introduced by Attorney F. C. Stewart.

*The Daily Northwestern.*

The introductory remarks of Attorney Frank C. Stewart were as follows:—

*Ladies and Gentlemen:*—The subject of religion has always engaged the thought, aroused the sympathies, and enlisted the activities of mankind. The common experiences of one people are the experiences of another. The same sun shines upon them all and the same darkness envelops them. The hearts of all have been lightened by health and happiness and depressed by sickness and sorrow. All have been confronted by the mysteries of life and death, and it has long since been agreed by intelligent men everywhere that we are all children of the selfsame God, the Creator and Ruler of the universe. The idea of the brotherhood of man has civilized the world. Acting upon this idea, earnest men and women have striven for the betterment of the world.

The people of this city are a liberty loving people, particularly in matters of religion. We gladly welcome any one who has a message for us. We are glad of the Christian organization under whose auspices and through whose generosity and courtesy we are here assembled. We believe implicitly in the advice which Gamaliel gave to the Sadducees. You will remember that Peter and some of the other apostles were brought before the high priest and were upbraided by him for teaching in the temple after they had been admonished not to do so. The Sadducees became angry and took counsel among themselves to slay the apostles. Then arose Gamaliel, a doctor of the law and therefore capable of giving good advice, and said, "'Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . For if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' And to him they agreed."

The advice given by this learned Pharisee when interceding for the Christians is also in accordance with the tenets and teachings of Christians themselves, and the spirit as well as the letter of it is coming more and more to be adhered to. In short, the world has become enlightened and the people are ready and willing to receive more light.

### At Sheboygan, Wis.

That Christian Science and its teachings is a force to be reckoned with in modern day evolution, was again demonstrably indicated at last night's [September 21] lecture held at First Church of Christ, Scientist. A more representative audience than that gathered together last evening has seldom been assembled in this city to hear a religious discourse. Whatever views may be held by others, it admits of no doubt that to its followers Christian Science, as set forth by Mrs. Eddy and logically expounded by Judge Septimus J. Hanna, is a religion, deep-rooted and solid-founded, and not only a religion of profession, but more, a religion of deeds. Its growth has been one of the marvels of the last quarter of the last century. To it have been attracted sages and thinkers of this country as well as the every-day toiler and laborer.

At last night's meeting the large auditorium, seating comfortably more than one thousand people, was filled, standing room being at a premium, every available inch of space being occupied by some one who closely followed the words of the lecturer, and at the end paid him that highest tribute of remaining motionless, intent on hearing more of a philosophy which has aroused the learned and also the unschooled.

The speaker was introduced by Judge Gilbertson in a few fitting and appropriate remarks. Judge Hanna indulged in no pyrotechnics; his was an appeal to reason, hence he needed not the oratorical tricks of him who persuades by figures of speech and rhetorical displays.

*The Sheboygan Telegram.*

### At Kalamazoo, Mich.

The audience room of First Church of Christ, Scientist, was well filled last night [September 18] to listen to a lecture on Christian Science by Edward A. Kimball of Chicago. Mr. Kimball is a member of the Christian Science Board of Lectureship, of The First Church of Christ, Scientist, the Mother Church, in Boston.

Preceding the talk by Mr. Kimball, Miss Cora Downer, First Reader of the local church, in well-chosen words, welcomed those present and introduced the speaker of the evening. Mr. Kimball's address was of about an hour's duration and he had the undivided attention of his hearers.

*Kalamazoo Gazette.*

The introductory remarks of Miss Downer were as follows:—

*Dear Friends:*—You have been asked to give an hour of your time and thought to the consideration of the subject of Christian Science. The justification for this request is three-fold. You have not been asked here that you may be made Christian Scientists. We recognize the sacredness of individual religious convictions and would not lay violent hands upon them or touch them lightly or irreverently.

We would have you know that Christian Science is preeminently Christian, that we worship "one Supreme, and Infinite God" (Science and Health, p. 497), and recognize but one Christ or Messiah; that we acknowledge the verity, authenticity, and inspiration of the Holy Scriptures and are one with you in the endeavor to further all that makes for righteousness.

From the standpoint of a common need, we would have you know the rational solution scientific Christianity offers of the problems which confront us, of the dominion over evil which it confers and its practical demonstrability in the establishment of better health and better morals. We would have you know the measure of deliverance which has been vouchsafed us from the sin, sorrow, disease, and disaster incident to human existence, the evil into which mortals are born and from which escape has hitherto seemed impossible.

In the limited time allotted him the lecturer of the evening can indicate to you but briefly the basis, scope, and application of Christian Science.

I have the pleasure of introducing Mr. Edward A. Kimball of Chicago, and bespeak for him your kindly, earnest, and unprejudiced consideration.—*Correspondence.*

Digitized by Google

### At Lima, O.

Sunday, September 21, we had the great pleasure of having Carol Norton, C.S.D., deliver his lecture, "Christian Science is Applied Christianity," before a very fine audience in the Opera House. The effort to have the lecturer here was a spontaneous one, and all consummated within ten days. There were numbers from out of town, Dayton, Ada, Bluffton, Spencerville, Wapakoneta, Venedocia, and Carlyle, Ohio, and Boston, Mass. The lecturer was introduced by the First Reader, Mrs. Florence Fullerton, who said:—

*Friends:*—It is indeed a pleasure to extend to you, on behalf of First Church of Christ, Scientist, of Lima, a most cordial welcome to this our third pu lic lecture in our city, on the subject of Christian Science.

All students of this Science realize that, were our motives and aims better understood by the people in general, and by our Christian brethren in particular, they would bid us God-speed in our efforts for the betterment of the human family. For this purpose there has been established by the Mother Church, The First Church of Christ, Scientist, of Boston, Mass., a Board of Lectureship, composed of those thoroughly competent to speak intelligently, authoritatively, and instructively on the subject. We have with us this afternoon, a member of this Board of Lectureship, Carol Norton, C.S.D., of New York City, whom I now have the honor of presenting to you, and for whom I bespeak your kindliest attention.—*Correspondence.*

### At Yankton, S. Dak.

Turner Hall was well filled with a very intelligent class of people last evening [September 19] to listen to the address of Judge William G. Ewing of Chicago, on the subject of Christian Science. Judge Bartlett Tripp presided at the meeting and gave the distinguished speaker a very handsome introduction.

The speaker is one of the ablest jurists of Illinois and not a man who could be carried away by a fad. He has evidently given the matter careful study and research, and his address will have the effect of stimulating others to study the subject. *Yankton Press and Dakotan.*

### At Battle Creek, Mich.

A large and representative audience of Battle Creek people assembled at the Post Theatre, Sunday afternoon, September 21, to listen to a lecture on Christian Science, delivered by Edward A. Kimball of Chicago, Ill.

That it was an attentive and appreciative audience is evidenced in the fact that they gave the speaker their undivided attention during the entire lecture of an hour and forty minutes. The lecture was given under the auspices of First Church of Christ, Scientist, and the speaker was introduced by the First Reader, Mr. Charles M. Adams.

*Correspondence.*

There are great problems ahead of us as a nation, but the really greatest problem is the problem of making better men and better women of all of us.—PRESIDENT ROOSEVELT.

Doubt is the trouble of a soul left to itself, which wants to see what God hides from it, and out of self-love seeks impossible securities.—FENELON.

## Announcements.

### Applications for Membership.

Applications for membership with the Mother Church to be acted upon November, 1902, must be in the hands of the Clerk on or before October 18, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

| | |
|---|---|
| Price, single copy, prepaid . . . | $4.00 |
| Twelve or more to one address, each | 3.75 |

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Remittances.

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

## Pain not Providential.

A CONTRIBUTION recently received for publication contained the following statement, "I thank thee, Lord, for hours of pain." The inference drawn from this statement is the belief that God is the creator of evil, that He created evil that good might come of it; and that evil is something to be borne with resignation. The logical outcome of that belief would seem to be that evil is to be courted and welcomed as a means of salvation, but such a belief is entirely inconsistent with the teachings of Christian Science, which renders unto God His rightful place as the only Creator, but not the creator of evil. Hours of pain and sorrow and burden-bearing are not of God. He is not the creator of evil, nor does He make use of evil in manifesting Himself to His children. If He were to make use of evil, it would be necessary to consider Him upon the same finite plane as sick and sinning humanity, and that would, at once, dethrone Him, since the use of evil would imply an evil disposition or an inability to do His work without resorting to means that could be nothing less than abhorrent to a tender, loving Father. It cannot be argued from any logical basis that God afflicts His children, or that He permits some other power to afflict them.

As metaphysicians, Christian Scientists know that there is but one evil; this evil is a finite, human belief which continually asserts its ability to reverse and annul the law of God. It works upon the theory that its power must be measured by its success in deluding mankind into the belief that evil is of God, or is used by Him in His government, whereas in fact, evil has no power, and goodness cannot be reversed. Good has no opposite, hence the only reversal there can be, is the reversal of the so-called laws of evil, error. M.

## Which is It?

HUMAN sympathy with its open-handed charity, its word of commiseration, its tearful pity, and its tender counselings of resignation, comes to the sufferer in such a guise as not to be easily recognized as the subtlest of enemies. It is so like love, and we all so love to be loved. But here as everywhere Christian Science bids us look deeper, face courageously everything that seems, bids us examine the state of consciousness that expresses itself in these manifestations of human sympathy.

Unquestioning generosity to the poor, while in some instances it may be expedient, is never the ultimate relief from indigence. The only true healing of poverty or wealth is the understanding of man's sole dependence upon God. This understanding of man's true source of supply destroys all fear of money, either of lack or excess, and sets man free. Commiseration admits the condition of misery. The tearful eye does not, cannot understand that "there is no pitiable condition." Some one has wisely said, "Eyes that see the light must be incapable of tears." And what is meant by the counseled resignation of sympathy? Resignation to sorrow and misery as from God, God who is Love, Life, Principle, Truth? Good knows no resignation to discord, knows no discord.

We thus see the whole fabric of human sympathy fall, because it is not builded upon the Rock, Truth. We turn as ever to the Master and find in him a divine compassion, tender, patient, liberating the sufferer by knowing the nothingness of that which would fetter him. In the midst of wailing sympathy at the house of Jairus, note the serenity of divine compassion that said: "Talitha cumi!" In Bethany human sorrow and sympathy said regretfully, "Lord, if thou hadst been here, my brother had not died." Divine compassion said: "Lazarus, come forth." "Loose him, and let him go."

Which are we expressing in our daily lives, human sympathy or divine compassion? Are we saying, "I am so sorry for you. You look weary, your path is surely rough;" or are we saying and thinking, "Gladness is your inheritance, God is your strength. His yoke is easy and His burden light." Are we admitting the clouds or are we dispelling them with the sunshine of Truth?

Certain it is that our thoughts, our words, our acts are the outgrowth of one or the other of these acquired habits.

That which appears human sympathy is really sympathy with error and is rendered powerless for good by the admission of the existence of evil, while the longing for human sympathy is a form of idolatry that leans upon man rather than upon the all-sustaining arms of infinite Love. S.

## The Effectiveness of "the Religious Idea."

IT is a somewhat unusual thing for a commission of inquiry into economic conditions to commend the practical application of religious teaching as the only remedy for prevailing disorders, and Mr. Carroll D. Wright's suggestion, in his report to the President upon the coal strike, has provoked very general comment.

In an extended editorial article on the subject one of our leading dailies has said:—

"Carroll D. Wright's thesis, that 'the application of the religious idea is the true solution of the labor problem and the whole question must be placed on an altruistic basis,' is a common theory, but it is doubtful if it will stand the test of modern conditions. While religion should be cultivated as a help to the harmonizing of the differences between conflicting forces in human activity, the effort to bring business affairs under the control of altruistic motives is quite possibly a misdirected form of effort. Altruism, in the sense in which Mr. Wright uses the word, is not a natural basis from which material interests may be cultivated. The sense of the brotherhood of man, and money getting, are not born of the same instincts. The teaching to depend upon in the present situation would seem to be rather that showing the expediency of justice—that fair play brings the best financial results in the end, in the relations of capital and labor.

"The recognition of community of interest is simply the acknowledgment of plain, existing facts, and time will cause a larger and larger portion of the world to see its truth. Hard, practical common sense would, for example, have caused the coal operators to avoid labor troubles, lest they lose their market in many instances and open up other resources, as well as call the attention of the public to public wrongs and dangers and the defects existing in their system. Good sense, too, would tell the miners that a long coal strike would not only injure them during its continuance, but bring a long train of evils upon them in the future. A thoughtful care for their pecuniary interests would render both parties unwilling to sacrifice much to obtain the upper hand for domination over anybody concerned. To an enlightened business judgment, rather than to any manifestation of religion, we must look for the impulses which, sooner or later, will bring about a happier condition in the industrial world."

This is, perhaps, a fair statement of general thought as

Digitized by Google

to the impracticability, in business life, of "the religious idea" of Jesus. Many professing Christians have gained the reputation of conducting their week-day affairs upon a so-called business basis rather than upon a Christian basis, and the exponents of Christianity, as a whole, must shoulder the responsibility for the world's distrust of the working and determinative value of "the religious idea" in connection with secular affairs.

The realization of Christian truth which heals, is certainly very different from a sense of truth which may be used to frighten and dominate men, and any criticism therefore of Mr. Wright's proposition would be hazardous if one did not know just what he means by "the religious idea;" the editor referred to is not amiss, however, in the emphasis he places upon the expediency of justice. The wrestling world is justly repelled by a show of religious interest which has no word of condemnation for unjust and inequitable conditions. Representative workmen resent the patronage of charity and of wealth, and this is altogether to their credit. When they ask for a fair chance, —access to the bounty of natural resources, and an equitable return for their labor,—they are asking only for simple justice, the recognition of their inalienable rights; and the brotherly love which Jesus inculcates would certainly secure all these for them. Love instinctively and immediately expresses itself in the guarantee and administration of justice, and professed Christian interest which is tolerant of unjust conditions, or which would reserve special privileges for itself, merits the obloquy into which it has fallen.

The righting of wrong is a distinctly Christian act every day of the year and upon every possible plane of human experience, and Christ is the only Saviour in every human condition and event. The leaves of the tree of Life are for the healing of the nations, as St. John has said, and it is the province of infinite Truth to "save unto the uttermost." This is the Gospel we preach, and for this Christian Science stands. It re-echoes the glad tidings of the annulment of sin, sickness, and death, and the removal, here and now, of every ill incident to them. It honors both the fact and the method of the universal healing of the Christ, and it would replace the material means and human modes which have proved to be insufficient, with that spiritual force and agency which Jesus declared and demonstrated to be available and adequate for the solution of every human problem, the righting of every earthly wrong. It is therefore the privilege and duty of every Christian Scientist to acquire and maintain a right and redemptive consciousness respecting all these questions which affect the public weal, and, in so far as he is permitted, to bring the corrective truths of Christian Science to every individual and specific case of need. W.

## Timely Caution.

FROM time to time, there have been exploited by various papers and magazines, voting contests for the most popular, the wittiest, and so on; the person receiving the greatest number of votes to be awarded a prize. It is not our purpose to impugn the motive of those who organize such affairs, but we must protest against the bad taste which thrusts public mention of this kind upon those who do not desire it. The thoughtful and considerate will not yield to the temptation to take part in such contests, and surely a sense of propriety will always save loyal Christian Scientists from the use of our Leader's name in a manner that would be distasteful to her. M.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.
PHILLIPS BROOKS.

# From our Contributors.

## The Mid-Week Meeting.

EDWARD EVERETT NORWOOD.

THE Wednesday evening meetings, established by our Leader, are unique and useful in the working of our Cause, and the progress of students in the solving of individual problems. They fill a place that is useful, both to the Scientists, and to those at present outside of Christian Science. At the Sunday service, we come to get, and getting, we consciously and unconsciously give, for as we are taking in the lesson, our understanding of it is going out, so all are blessed.

At the Wednesday evening meeting we come essentially to give, and here we find that in giving, we are also getting. We come in the spirit of gratitude to tell what Truth has done for us, how it is healing us, mind and body, how it is enabling us, through this understanding, to heal others, and how it is showing us the way to heavenly harmony, and lifting our thought above matter and material laws which never had any right to rule a child of God.

Gratitude engenders a more receptive condition of thought in which the divine energies may be better understood, utilized, and demonstrated. A lack of gratitude closes the receptive avenues of thought, and a doubting, faltering sense ensues, unfavorable to further progress.

*God is just as near us as we really want Him to be.* We are all just as good as we really want to be. We may think we desire to be better than we are, but if that desire is honest, it will be put into conscious practice, the evils in the undestroyed human concept will be overcome, and a higher basis gained.

We hear a great deal nowadays of "men who do things," and of "the strenuous life;" but we are learning, in Christian Science, that it is only divine Mind who does things, and that we really think, speak, or act only as infinite Intelligence acts through us; and we are trying to get out of God's way and let the work be done. When we realize that it is not by developing personality, but by purifying thought that we may become channels through which impersonal Truth comes to all men, we shall think less of personal responsibility, and work to keep the transparency clear, and we shall find this work to be the "strenuous life."

We are also learning in Christian Science to look behind the seeming and find

> What the hieroglyphics mean,
> Of the unseen in the seen,

that behind the dismal tale of diseased organs, inflammations, fevers, aches, and pains, are the false thinking, the errors and sins of personal sense; and seeing this at its true value, nothing, we can destroy it. We are also learning to rejoice, not so much that the devils are subject unto us, but that we are solving the problem of being, acquainting ourselves with God and being at peace.

Tennyson's description,—

> An infant crying in the night:
> An infant crying for the light,
> And with no language but a cry,

fitly describes the condition of searchers for Truth, when the night was dark and the cry faint. But thanks be to God who hath given us the victory, forty years ago there was one spiritually-minded, patient, and sincere seeker, whose desire for light was so great, the cry was continued, and at last an answer was heard; and now she has given us that answer in the majestic new tongue of Christian Science, whose fundamental statements are, "Good is supreme," "Error is not power," and "Man is the perfect image and likeness of God." When she gained this truth, Christianity and Science met together. From that basis we are working, and so far as in us lies, proving the allness and might of infinite Love.

Digitized by Google

God bless our dear Leader, Mary Baker G. Eddy! The world is slowly but surely recognizing the great work she has done and is doing for it, and sooner or later will give her the praise which she deserves.

## Thoughts on the Higher Life.

G. S. ADAMS.

MORE convincingly than ever it has come to me during the past few months, that we are under the protection of divine Love. How strangely unconscious many appear to be of the One all powerful to whom we owe all! Only in absolute dependence on our heavenly Father, do we come into the consciousness of His protecting presence.

If God needs assistance in the performance of His wonderful works, then we are admitting that He is not all powerful.

I am thankful for all that Christian Science is unfolding to me,—the revelation that right thinking and right living bring into demonstration what in reality has always existed for us in divine Mind.

The misunderstanding of God has brought about all inharmonious conditions, evil happenings growing out of fear, and fear coming through lack of faith, and submission to the assertion of the laws of human mentality. I know of a young lady who was in a car accident, and had but slight injury, but who was told by her physician that it would take two years for her nerves to recover from the shock. As the law was thus laid upon her it took just that length of time for recovery, and great were her discomforts during the allotted period.

Christian Science brings us into a higher plane of thought whereby we are protected from these so-called laws of mortal life, and as we rise higher and higher in the understanding of spiritual life, we approach the realm of divine Love, where all is harmony.

It is needful to be constantly on the alert, for right thinking alone can keep us free from the encroachment of evil in its manifold forms. Fortunately we have before us the example of one who is living this higher life. Lovingly she has devoted herself to the great work of re-establishing the teachings of Jesus Christ, so sadly needed by poor, suffering humanity. Through her unceasing labor and untiring love, we are reaping a rich reward. Let us show our gratitude by fashioning our lives according to that perfect ideal presented in the life of the Master as it is interpreted in Science and Health, our Key to the Scriptures.

## Salvation.

K. E. W.

ONE of the promises that Jesus gave to mankind was "Ye shall know the truth, and the truth shall make you free," and Paul having come to the understanding of this liberating truth through demonstration, declared "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." According to these statements, the knowledge of truth and the knowledge of spiritual law constitute salvation. God has again spoken to mankind through His messenger to this age, and Christian Science —the Science of God—is awakening human consciousness to the knowledge of "the Life which is Truth and the Truth which is Life" (Science and Health), and to the understanding of spiritual law which is the manifestation of eternally active divine Love.

We find in reading the Gospels that Peter was the first to voice this saving Truth. He replied to Jesus' question: "But whom say ye that I am?" with the answer: "Thou art the Christ, the son of the living God," and Jesus immediately affirmed that the Truth which Peter had declared was the rock upon which he would build his church. This rock, this fact of God's allness and of man's sonship in God,—Christian Science recognizes as the fundamental Truth of Being.

As man through the demonstration over sickness and sin, standing firmly on this rock, denies the evidence of the material senses which claims to be overwhelming, and proves the nothingness of the supposititious opposite of Truth, in the degree that this is accomplished, man enters into the possession of life and his salvation has begun. "He that hath the son hath life; and he that hath not the son of God hath not life."

As the demonstrations multiply and man is daily called upon for higher proofs, by the uncovering and destruction of more subtle and insidious phases of error, he comes gradually into the perception and possession of the Mind that was in Christ Jesus. He begins intelligently to obey the first commandment, "Thou shalt have no other gods before me," and his salvation is progressing.

Further steps onward and upward in spiritual consciousness give man some understanding of the meaning of Paul's words: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and he awakens to the realization that the law of the Spirit of life is the expression of Love. He understands that law is not the cold, barren, unbroken rule that mortal thought recognizes as law, but rather "the Father's great love that He hath bestowed upon us, and it holds man in endless Life and one eternal round of harmonious being" (Miscellaneous Writings, p. 77). He realizes that the law which is the manifestation of Love is not only incessant and eternal in its action, but it is exact, complete, exhaustive, "able to save to the uttermost," and man's thought reaches out towards that full salvation which will be his when he shall have demonstrated that "the depth, breadth, height, might, majesty, and glory of infinite Love fill all space" (Science and Health, p. 520).

## Christian Science Fruits.

MARGARET DUNCAN.

THERE are three things for which mortals everywhere are seeking: love, peace, and joy. But how perverted is the world's sense of these. It thinks to find within itself that which can only be found in God—Good.

Jesus said, "In the world ye shall have tribulation." They who are in the world, in the belief of life in matter, are asking, "Where can we find love, peace, and joy, and how are they to be obtained?" Can any but Christians, they who have come out of great tribulation, answer this far-reaching question?

Jesus did not stop when he said, "In the world ye shall have tribulation," he added, "but be of good cheer, I have overcome the world." "I, my ego, the Christ of me, has overcome the world by *knowing* and *proving* there is no such thing as matter with its deceptive false sense."

Christian Scientists are trying to emulate Jesus and are endeavoring to present some fruits whereby they may be known. The tree must be good that bears good fruit, and what tree can be better than the "tree of life"? Let us learn of this tree and of its fruit. First; it is the tree of Life. And what is Life? In Science and Health, p. 468, we are told, "Life is divine Principle, Mind, Soul, Spirit, without beginning and without end." Then, this Life is not life in matter, because matter has in belief both beginning and end. Life is Spirit which produces precious fruit. "The fruit of the Spirit is love, joy, peace." This is the fruit that grows on the tree of Life, the fruit that develops in awakening consciousness. The good seed being planted must be carefully watched lest it be choked by the growths of malice, envy, hatred, spite, jealousy,

Digitized by Google

and resentment,—before it has time to mature and ripen into *fruit*. The Christian Scientist knows that before he can obtain the fruit of the Spirit, which grows on the tree of Life, he must destroy in his thought the *belief* that there ever was a "tree of the knowledge of good and evil" to bear any fruit of tribulation. And this demonstration means work. It means digging deep into human consciousness and uprooting every seed of error's planting. Some of these seeds may have taken firm root. Oftentimes the roots of the seed of self need a great deal of tugging at, and possibly the effort to pull them up means agony, but we must not stop if we would gain the imperishable fruit of the Spirit.

There is another seed which mortals have to grapple with, and that takes effort and perseverance to uproot; namely, sorrow. But so long as a vestige of this seed is allowed to remain, there cannot be brought forth the fruit of the Spirit,—love, joy, peace. And sorrow, after all, is but a belief that there has been a separation from God,—Good,—in whom, a Christian Scientist knows, is found everything necessary for completeness. This seed can only be uprooted by claiming the dominion, which, "in the beginning" the great Creator gave to all His children, and by *proving scientifically* that in asserting his dominion man can surmount the false testimony of the senses.

Thus with patient persistence every seed of the belief of life in matter will finally be destroyed and then will be revealed, in all its glory, the tree of Life bearing the fruits of Spirit.

If the Christian Scientist be faithful to the demands of Love, however difficult they may appear to mortal sense, he surely will have revealed to him all the grandeur of this wonderful growth from sense to Soul, and will partake of the substance of love, joy, and peace—for "to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

## Unselfishness.

ANNE DODGE.

JESUS said, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends," and Saint John has said, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Unselfish love stooped to lift the cross upon its own shoulders, bearing the world's hatred and ridicule all the way to the summit of Calvary,—"despising the shame." Jesus, sublime in his simplicity and meekness, endured the cross of misrepresentation and misapprehension without a murmur, rejoicing in the knowledge that he was to prove the powerlessness of hatred and malice.

What does unselfishness mean? Simply this: to lay down one's life for one's friends and the brethren, which we cannot fail to do if we love God and humanity; to take up our cross cheerfully, gladly, and courageously, following Christ; to heal the sick as he healed them; joyfully to lay down, each day, a sense of life in matter, and prove that Life is God, divine Love, full of infinite blessings, healing and saving those who receive it.

To seek to bless and to do good to those who love us, is a sweet task, and comparatively easy; but far sweeter is it to seek to bless and to do good to those who hate us and return cursing for blessing, for this is the work of unselfish love. The desire to help others, to lift their burdens, release them from the iron bonds of fear and disease, to comfort those who mourn in Zion and give them joy,—this desire can only be born of unselfish love for humanity, and is known by its fruits, for it bringeth peace.

Who can hinder us if we would follow the leadings of Love, and sacrifice self? If we would lay down a false sense of life, comprising worldliness with all its petty vanities, self-seeking, the desire for money, love of dress and display, greed, and selfish amusements,—for pure and undefiled religion, none can hinder us, and as a reward, we shall be blessed with the "Spirit without measure."

The choice lies with us. The victory over the world is the victory over *self!* God worketh with the holy desire that craves only to *have* and to *give* love!

It is our own fault if we are led away from the "simplicity that is in Christ," our own fault if we seek worldly and material, instead of heavenly and spiritual things,—the inheritance that fadeth not away,—and we should turn again to Christ in deepest humility, and follow Him more closely than ever before, with greater proofs of self-sacrifice, and no professions at all.

Let us keep our conversation holy, our service reasonable, and be watchful lest we profess more than we are willing to perform. Are we willing to sacrifice self for the brethren? Are we willing to give up material possessions for Christ? If so, we shall attain the kingdom of heaven where Love reigns.

## Help in Student Life.

HELEN DEARBORN DAGGETT.

LAST year, my sister and I were at a college where the rules were very strict. We were the only Christian Scientists in the college and in an old conservative town. Christian Science helped us through many long, hard days which sometimes seemed rather dreary. We were away from all Scientists, but Science was with us, for we cannot be separated from Truth. Many little troubles were quickly overcome. In the spring I had a severe illness—one that was plainly seen by the teachers and by the other students. Absent treatment was received. Curious eyes were turned upon me, and many advised me to see a physician; but it was not long before relief came, and all saw the "present help," and knew that Christian Science was the only remedy.

In our examinations we were helped to realize the ever-present Intelligence. In many tasks that were ours to perform we realized the sustaining power of the one Mind, and at the end of the college year we were in better condition, physically, than at the beginning. For all these helps, and many others, we are grateful.

"Him with whom we have to do" (Hebrews, 4 : 13). He is your Guide,—why need you puzzle? He is your Shield,—why need you try so hard or wish so much to explain and vindicate yourself? . . . Don't creep, but *flee* unto Him to hide you from the assaults which you are too weak to meet. . . . And we are answerable only to Him in everything, for this is included in having to do with Him. To our own Master we stand or fall; and that latter alternative is instantly put out of the question, the apostle adding, "Yea, he shall be holden up, for God is able to make him stand." To Him we have to give account, if from Him we take our orders.—FRANCES RIDLEY HAVERGAL.

The hour is coming when men's holy church
Shall melt away in ever-widening walls,
And be for all mankind, and in its place
A mightier church shall come, whose covenant word
Shall be the deeds of love. Not *Credo* then,
*Amo* shall be the password through its gates.
Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" till all
Shall answer at God's altar, "Lord, I love."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.

*Selected.*

Digitized by Google

## Among the Churches.

### Growth in Camden, Me.

In grateful acknowledgment of help received through reports from other churches, we submit the following, hoping it may prove an encouraging messenger to other little bands of workers for the cause of Christian Science.

At our annual meeting in August, 1902, the clerk of First Church of Christ, Scientist, in Camden reported many evidences of progress. He said there had been an increase in the attendance at the church services of townspeople who come with the spirit of kindly investigation. There is also an improved condition of the church building, which is leased from the Universalist society.

The reading room has been removed to larger and much pleasanter quarters and provided with better furnishings. We have a better realization of the affluence of Love, so that our bettered financial condition has enabled us to make the improvements, to add to the salary of our officers, and successfully to give a lecture in February. The lecture was delivered by Rev. Mr. McKenzie and was productive of great good, evidence of which was early manifested. The reading room committee report a much larger sale of literature than that of any previous year and a decided increase in the number of visitors. Boxes containing Christian Science literature have been placed in the waiting room of the street railway and in the boat house of the Boston & Bangor S. S. Co., and literature is being constantly distributed throughout the Field. The church and Sunday School have a church building fund, a Mother Church building fund, and a lecture fund.

At a meeting called in September the church adopted the Mother Church By-law relative to rotation in the office of Readers. The Readers then resigned in glad obedience to our Leader's wise forethought, and new Readers were immediately elected.—V. C. BUCKLIN, *Clerk*.

### From Idaho Springs, Col.

First Church of Christ, Scientist, of this place was organized August 12, 1902, in accordance with the laws of the state. The membership at that date was eight, and the average attendance at the Sunday services twenty. Our Sunday services are held in a hall, but owing to our inability to rent a suitable hall the Wednesday evening meetings are held at a private residence.

On May 25 we had the benefit of a lecture by Mr. Edward A. Kimball, and the Opera House was well filled. This was the first lecture on Christian Science given in this locality, and it was of great advantage to the Cause.

We are now making our subscription to the Mother Church Building Fund. "We welcome the increase of knowledge, and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science" (Science and Health, p. 95).

MRS. LUCY MOSHER, *Clerk*.

### Good Cheer from Victor, Col.

A year ago, our church was organized with twelve members, all members of the Mother Church. In September, 1901, we became known as First Church of Christ, Scientist, Victor, Col. In December, eight members were added, and June last eleven more, so that we now have a membership of thirty-one.

Our Sunday services are well attended, our Wednesday evening meetings are interesting, and our Sunday School is doing a splendid work.

The children have proven the truth of the Mother's words; viz.: That keeping does not enrich or giving impoverish. In April of this year, they gave one hundred dollars to their own church building fund, and in August, they voted to contribute the amount in their treasury (twenty-eight dollars) to the building fund of the Mother Church as an expression of their love.

The work that has been done this past year by our librarian is most encouraging: 222 Journals, 900 Sentinels, 200 Quarterlies have been sold during the year, with 34 copies of Science and Health: and over seven hundred copies of Journals, Sentinels, and tracts have been distributed free.

The church presented Science and Health to the Miners' Union Library in Victor, and the library fund has kept its reading room supplied with literature.

We feel that we are growing financially, physically, morally, and spiritually, and our desires go out in profound gratitude to God, and in thanksgiving to our Leader, for our unnumbered privileges and blessings in Christian Science.—ALBERT P. RUMOHR, *Clerk*.

## Value of the New Book.

FRANCES GIBSON.

I would like to add my word of gratitude to the many that have been spoken for the new edition of Science and Health, and to tell how its reading uncovered an error for me. I had always read Science and Health straight through from the beginning, excepting the Glossary; it never struck me that this could help me specially. When, however, the new edition came out I thought I would not omit this chapter, so I read straight through Glossary and all, and I found that it cleared up many things, and aided me very much in treating patients. The definitions of "Fear" and "God," were especially helpful.

## A Little More Love.

SAMUEL GREENWOOD.

THE content of the worldling is not in his gold,
Nor in wanton pleasures nor grasp of power,
Though he striveth to gain these hour by hour,
And yieldeth them homage till time is old;
For stronger than passions or greed of gain
Is his yearning for love, like a secret pain
That no earthly treasures have yet consoled.

For gold cannot buy one loving thought,
And sensuous bliss is a loveless path,
And all the power that this world hath
Cannot compass one blessing which love hath wrought,
For the world of the flesh and all therein,
Its honors, its pride, its pleasures and sin,
Are as passing shadows that come to naught.

A little more love for each other and God
And many a desert would bud and bloom,
And darkling shadows would lift their gloom
From many a pilgrim's upward road;
For Love is God, and His daughters and sons
Have been named of Him the loving ones,
Who scatter His radiant beams abroad.

The little more love that we all could give
Would many a weary wanderer rest,
Would lighten the burdens for lives oppressed,
And the troubled heart would forget to grieve;
And oh! what selfish strivings will cease
When we, like our Master, live only to bless,
And through daily loving learn how to live.

They serve God best who do well their simple duties,—not some fanciful sacrifice at a distance, but the plain, homely, every-day task that lies before them.

*Christian Life.*

Digitized by Google

## Testimonies of Healing.

Before learning of Christian Science, I had doctored for several years for many severe chronic diseases, and becoming discouraged, I prayed God to direct me out of such a discordant state, and if there were a higher, holier life that I might know it, and walk in it. I was brought up a strict Christian disciple and thought my religion the only true religion, yet there was always a yearning for a higher life and my physical suffering drove me into it. I knew very little about Christian Science, it only being mentioned to me as a healing agency, and as such I sought a practitioner, January 4, 1901, and arranged for one week's treatment. I was entirely healed in that time, for which I have always felt grateful to God, to our Leader, and to the practitioner who led me out of gloom and despair into a brighter way. I went to her as I should go to any doctor, not realizing that I was getting something more than the physical healing, which is the smallest part in Christian Science and not to be compared with the spiritual illumination. Almost two years have elapsed since I was healed, and not one of the old troubles has returned, nor have we ever since that healing had a doctor or a drop of medicine for any of the family, which proves to me that God is Good, and only *Good*, and that He is an ever-present help. My husband read the Christian Science text-book, Science and Health, and accepted the whole of its teachings as a beautiful truth; and my three children also love the Science and prove it an ever-present help to them. We have many beautiful demonstrations in our home, one of which I wish to mention here.

Our second boy, aged twelve, was shot in the eyes with a cannon a year ago last Fourth of July. Instantly he put his hands to his eyes and declared God as his sight, walked into the house unaided, got Science and Health, but could not see to read. He knelt in silent prayer and asked me to demonstrate for him, which I did as best I knew how, at that time being only a beginner. The pain in his face and eyes all left and the powder came to the surface and could be wiped off. We never even had a surgeon to remove powder. His eyes and face were full of it, but it never touched his sight; he was so much improved by noon that he went out to the park. All the redness disappeared and in one week he was entirely free. I repeat my thankfulness to God and to our Leader for giving this precious truth to suffering humanity to uplift, guide, direct, and keep us each day, for it removes sinful desires and therefore makes it easy to live a Christian life. I can say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."—MRS. MINNIE, M. KARNS, Richmond, Ind.

---

In proof of the effectiveness of the truths of Christian Science I would like to tell of the case of an old friend of mine now living in Cincinnati.

After a long and honorable career he found himself embarrassed, and unable to meet his obligations, and came to Boston to arrange a settlement with his creditors.

The conditions seemed to make it necessary for him to give up his business, as his entire capital was gone, and greatly discouraged he started for his home in Cincinnati. Being friendly to him, I wanted to cheer him up, if possible, and being somewhat interested in Christian Science myself at the time, I urged him to get a copy of Science and Health and take it with him to read on the train going home. I thought it would take his mind off his business troubles and be some comfort to him. Though a deacon in his orthodox church in Cincinnati, he bought the book and read it on the train all day, and became so much impressed with its truths that he stopped off at Dayton, O., to see his brother, who was a confirmed drunkard, with his will-power all gone.

My friend felt that Christian Science might help his fallen brother to be a man again, and so stopped off to get him to try it, not thinking of his own despondency. He arranged for his brother to make his home with a family who were devout Christian Science people until he could be cured of his drinking habits if a cure were possible.

His brother was completely cured of his taste for liquor and has never drunk a drop of intoxicants during the three years since. My friend the deacon became so much interested in the study of Christian Science, and the good it had done his brother, that both he and his wife became very devout Christian Scientists and are so to this day.

He says he can never thank me enough, for calling his attention to Christian Science at a time when he needed more help and encouragement than man could give.

He feels that only Christian Science would have carried him over his business troubles and given him courage to try again in the business world, where he had met with failure.

To-day both he and his brother are well and prosperous.

O. M. F., Boston, Mass.

---

I thank God for Christian Science and what it has done for me, physically, morally, and spiritually. It has lifted me out of sickness into health, out of gloom and despair into light and peace. It came to me as a messenger of Love, in a time of great mental and physical suffering, and led me gently to a higher and brighter sense of life, through that "right understanding of God" which "establishes health" (Science and Health). It has taught me how to make my faith in God practical in every-day life, bringing much broader, higher, and more satisfying results than had resulted from all past experience. I had searched the Scriptures with an inward longing for light and understanding, and the reward came, for I got glimpses of the truth, which, though dim, were still with influence, so that when I found Christian Science, and read its text-book, Science and Health by Mary Baker G. Eddy, I knew it was the key to unlock the Scriptures and reveal the Truth I had been searching and longing for. I very soon decided to "prove the doctrine" by a practical test.

I had, at this time, been in bed about three months with extreme nervous exhaustion and jaundice, resulting from hard work, improper diet, and exposure o such conditions of climate and environment as are generally considered a trial by the strongest, and I had never been thought very strong. Now every effort to get about or do any work, sent me back to bed again with great weakness and pain, backache, headache, and sharp cutting pains in the region of the liver.

While this was the condition, my mother remembered having heard of Christian Science as a healing remedy, and suggested that we try to find out what it was and if it could help me. I was fast losing faith in what *materia medica* could do for me, although I had reason to be very grateful for the kindness and faithful attendance of the doctor who had been handling the case. Previous to this I had had opportunity to observe and learn much from others' experience, as well as my own, for I had spent two years in a hospital training school for nurses, and had followed the profession of trained nurse from the time I graduated, in 1895, until, in my hour of need, I was led to Christian Science. We soon learned of a lady in Detroit who gave Christian Science treatments, and my mother wrote to her stating the case and asking if I could be helped. She replied that I could, and she would be glad to help me, when she returned from Boston, for which city she was about to leave Detroit for a couple of weeks. Would I, she asked, get the text-book of Christian Science, Science and Health, and read in the mean time, and on her return, call on her if I still wished treatment. I found the book at the home of a neighbor, who afterward told me I was about the last person she would have thought of offering it to, borrowed it, and began reading. At the end of the

Digitized by Google

two weeks, I was so much helped that I knew I was on the high road to health, and did not need any other treatment than the impersonal treatment received through reading the book. I continued to read, and as far as I could understand the application of its teaching, tried to act upon it. In less than a month I was entirely healed of the nervous and jaundiced conditions and all their accompaniments, and have had no return of them; instead I have been surely gaining in every way a better condition of mind and body.

It is now three years since all material remedies were given up in our home, and we (my mother, sister, and I) are learning daily to rely more and more on God as the only and Great Physician, the ever-present help in time of trouble, who forgiveth all our iniquities, and healeth all our diseases.

I have since had the privilege of class instruction from one of Mrs. Eddy's loyal students, and of becoming a member of the Mother Church in Boston.

My love and gratitude for Christian Science; its Discoverer and Founder, Mrs. Mary Baker Eddy, can be but poorly expressed in words. "Actions speak louder than words." I wish to let them speak for me.

CARRIE D. HAYWOOD, Ypsilanti, Mich.

---

Before learning of Christian Science I had suffered from indigestion until I had become very weak and emaciated. It was so bad that the doctor said I would have to go to the hospital and be treated, and that it would take about two months to cure me. I was obliged to have my stomach pumped out every day, and any one can understand how I dreaded this ordeal.

A week before it was decided that I should go to the hospital my husband went east on business, and while waiting in Portland for his train he called on some friends who had been healed through Christian Science. They gave him such convincing accounts that he decided to write a letter to me telling me what it had done for his friends, and said that I could be healed too, if I could believe. He told me that I should have to take no medicine, and that it was the divine power of God that was to heal me. We had never heard of Christian Science before, and this was something very new to me.

I mentioned the fact to several of my acquaintances, but they said it was all a humbug, insisting that the times are different now, and that the people are different from what they were in the time of Jesus.

My husband wrote to me, that I did not have to try Christian Science unless I wished to, but I felt that I could be healed and so decided to try it, regardless of what my friends here said of it; for it seemed to me that I was being guided into the right path. When I arrived in Portland, the friends who told us of Christian Science took me to the practitioner, and I was healed with a single treatment, and when I was ready to leave his office he told me I might go home and eat of anything that I liked for supper.

Prior to the treatment the only things that I could eat without causing me pain, were very soft boiled eggs and malted milk, and to sit down to the table and eat of anything that I liked was something that I had not been able to do for over four years. But I felt that I could do as the practitioner had told me, so I put my whole trust in God and did eat of everything that I liked. I tried to realize that I was the child of God, and my supper did not cause me the least bit of pain. That night I slept like a child, and when I awoke in the morning I was ready for a good breakfast. Not only my stomach troubles disappeared, but other diseases also. When my husband returned after a week's time in the East, he found such a change for the better in me that he took up Christian Science too, and after being treated for mental suffering, he was, through a better understanding of God, able to heal himself of sick headache from which he had suffered since he was a boy.

Having thus cited what Christian Science has done for me physically, I cannot find words to express how grateful I am for my mental healing, for I have been raised from the depths of despair. I was very nervous and very disagreeable and cross, and it seemed that nobody cared for me at all. I was so discouraged and heartsick at times, that I have wished that I might sleep never to wake again, for I said to myself, What good am I to any one when I am so miserable that I cannot even see the good in others.

Now all is changed; where there was discord, there is now harmony, and where there was hate now love and peace reign, and I owe it all to Christian Science.

It is with a heart full of joy and peace, and with deep thankfulness to our Leader and the dear friends who have led me to this blessed Light, that I write this testimony of my healing, and hope that some one who may read may be led as I have been and so be able to free himself of sickness and sin.—MRS. EMMA WEBER, Roseburg, Ore.

---

One year ago I was indeed "forlorn and shipwrecked," to human sense, without friends, and waiting the summons of death with what fortitude I could. I was given up by some of the best specialists in the northwest, who said I was afflicted with a complication of Bright's disease, and tuberculosis of the spine. I was wearing a brace, in the hope of thus gaining strength enough to walk, but after nine months in bed the doctors said I could not get well. Then it was that Christian Science was brought to me by an acquaintance, and I took up the treatment and reading. I have been able to go about, walking ordinary distances, with no trouble, since October, when I took off my brace, and have not worn it since; and from a pale, thin woman, whom all expected to see pass away in a few weeks, am become well and healthy looking, and feel like a new woman. Christian Science has helped me wonderfully, both physically and mentally, lifting me from despondency to hope and joy in life, and I am able to take up with joy the beautiful thought. Words fail me to express my gratitude for "Science and Health with Key to the Scriptures."

CORA M. JOHNSON, Granite Falls, Minn.

---

In the two years that I have been a student of Christian Science, life has been one continuous demonstration of the "present help" and the infinite wisdom of the one Mind. Though the only Christian Scientist in a family of seven, through "knowing the truth" many manifestations of error have been successfully met, and no physician has entered our home and no druggist has filled a prescription for any member of our family in that time. Many times there has gone up a "mist from the earth," but Love is our refuge, and fleeing thither we are conscious of no other power.

It is my most earnest desire to be found at all times about my Father's business, and my heart overflows with gratitude because God's ideas are found worthy to reflect that Mind whose effect is always to heal and to save.

M. N., Cincinnati, O.

---

The testimony in our issue of September 28, signed Mrs. Minnie Derrell, Scranton, Pa., should have been ascribed to Mrs. Minnie Deuell.

---

Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward.

KREESHNA.

---

We can offer up much in the large, but to make sacrifices in little things is what we are seldom equal to.—GOETHE.

Digitized by Google

## Religious Items.

The coming again to our world of the Lord Jesus is a cardinal doctrine of Christianity, frequently spoken of by the New Testament writers, and yet a doctrine which has found exaggerated interpretations. . . . Christ made it very plain to his disciples that he would come again, bringing as his witnesses to this in the hour of his departure heavenly angels who affirmed that it would be "in like manner" as they had "seen him go into heaven." As to the time of his regal reappearance he said himself that no man could know. The infinite purposes of God must first be fulfilled, but only God would know of that day and hour. Those who hold to the necessity of the Lord's return to earth to realize his purposes of Kingship seem to forget that he said before his departure "and, lo, I am with you alway." It seems very evident from all of Christ's teaching that the importance of his coming to the Christian should not be put upon his personal return and reign upon earth, but upon the need of his essential presence with the Christian all the way through his earthly journey. The emphasis in the lesson from Luke is not so much upon the coming as upon the Christian's readiness for the event when the day arrives, and the best readiness is to be girded and have our lights burning. Any listless looking or spending the time contending for the fact of his coming is not such a readiness as the lesson calls for. If we think of the event as a visible appearance only and limit it to this we shall be apt to do as many do who look for the coming of an earthly friend, put off the preparation for his reception till near the day of his coming and then seek to appear to better advantage than the average life we live. The greatest point in the lesson possibly is the thought that whenever our heavenly friend shall appear, if at midnight or any other hour, our house may be in readiness. In other words, the lesson is a plea for a right kind of life all the time. It is not only getting ready but keeping ready.—*The Standard.*

Rev. George W. Penniman, as reported in *The Boston Herald*, says:—

"The Christian faith is in the highest degree educative, because it sets before us the clearest and the highest ideal, and yet an ideal which is attainable. Jesus not only depicted and insisted upon a higher standard of life than the world had seen, but he also lived what he taught.

"What one man has done—not merely taught, but done; not merely preached, but practised—another may do. The highest standard of a life; higher than the wisdom of the sages or the insight of the poets, yet a standard of life to which we may attain, because Jesus of Nazareth, our brother man, has attained to it,—is not this of the highest educative value in the formation of character?

"The trouble with much of our life and conduct is that it is continually getting out of perspective. We are overestimating little things and underestimating great things, because we lack a proper standard to which we may refer them all. It is not the busiest lives so much as the wisely directed lives which attain unto the noblest characters and the greatest usefulness."

In the multitude of sermons that one hears in the churches or sees in print there are few that are burdened with the need of a salvation that is social as well as personal; few that seem touched with conviction of a widely diffused moral miasma that depraves the public conscience, and a moral profligacy of civic life engendered by an unchecked commercialism. The Christian preacher now needs to hew to the line of social righteousness as closely as did the Hebrew prophets whose divine inspiration his creed asserts. But Christian conference is needed in the present crisis quite as much as Christian teaching. God-fearing men in these United States need now to get together to confer about the common salvation at home, as well as for the salvation of the heathen.

*The Outlook.*

Rev. Felix R. Hill, Jr., writes in *The Homiletic Review:* "A glance at the New Testament teachings will show that the requisites of membership in the early Church meant something more than the acceptance of Christ as divine; always there was demanded a saving faith in him authenticated by a life that was genuinely and distinctively holy. The chosen generation, royal priesthood, and holy nation to which Peter refers in such glowing terms, were those who had been called into this marvelous light of grace. There can be no legitimate membership apart from repentance, faith, and a consistent, holy life."

The divisions of Christendom have wrought much evil in the world. Denominationalism has been a mischief-maker. Creeds, Churches, missionary societies, and denominational papers which have made over-much of divisions and artificial distinctions, have a long account of folly and misdoing set down against them by the recording angel. Because it is too much trouble to separate the good from the evil, and to strengthen all that is good in our institutions to such an extent that they can slough that which is useless, or worse, it is now the fashion to feel or to affect indifference to them all. But indifference in some respects is a more deadly sin than bigotry or open hostility.

*The Christian Register.*

Character is tested by actions, by the life, more than by the words that are spoken. The great characters of the world have undoubtedly moulded many after their kind. The heroes, the warriors, the statesmen, the reformers, the martyrs, the scholars, the social and political leaders of past centuries, have each in his turn exerted a wide and potent influence upon the world's life, and this by what they did more than by what they said. Historic characters are made such by deeds chiefly. It is those who live the truth as well as speak it,—who are ready to die for it if necessary,—who reach and inspire the masses.—*The Universalist Leader.*

Rev. L. O. Williams says in *The Universalist Leader:* "Without works faith is a form without substance which must soon vanish away. We too often look for faith as a result of intellectual processes, thinking that we may make some discovery in the world or fall upon some argument that will force from us a reluctant assent. We beg leave to remind you, however, that the great faiths by which men live have not come through observation or logic, but through sacrifice. It is as true to-day as it ever was that he that doeth the will shall know of the doctrine."

There is a fag-end religion even in the Church, men and women giving the fag-end of their time and energy and interest and support to the Lord and his work. That is what is the matter with many of our Churches and with many a Christian who wonders why he does not experience more joy and comfort in his religion. What is left after all other needs and desires are satisfied, or nearly so, is given to the Lord; what is convenient for one to do or give, when everything is being done according to one's ideas, nothing more.

*Lutheran Observer.*

A notable change is taking place in the aim and methods of evangelistic work. The camp meeting, which used to be a prominent feature of Methodism, is seldom heard of now. Where it is kept up, it makes little effort to preach the gospel to the unconverted. It appeals mostly to Christians. The many religious summer schools expect their membership to be mainly composed of Christians. The most noted evangelists assume that their mission is to deepen the spiritual life of believers.

*The Congregationalist.*

Brother men, one act of charity will teach us more of the love of God than a thousand sermons—one act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and "those who are out of the way" will tell us more of the meaning of the Epiphany than whole volumes of the wisest writers on theology.

F. W. ROBERTSON.

Let us remember that there is no greater stumbling-block in the way of the reception of true religion than the uncandid, untruthful, unjust, ungenerous deeds and words and tempers sometimes seen among men who profess to be and who, in a certain sense, are "not of the world."

DEAN STANLEY.

We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and difficulties.

CHANNING.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes, and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered sepals drop away when the full flower is blown.—FREDERICK W. FARRAR.

The larger, fuller life in Christ comes only in response to earnest seeking of it.

H. A. BRIDGMAN.

---

## LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume; 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen: $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL; 80 pages, cloth covers, red edges. Price by mail, 55 cents: $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each: $5.00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

---

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents: Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15: 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

Christian Science Reading Room,
413-416 WELLS BUILDING,
MILWAUKEE, WIS.

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 98 |
| SELECTED ARTICLES. | | |
| Speed Tests of Steam and Electric Trains. | | 99 |
| The Cedars of Lebanon. | | 99 |
| In Answer to a Criticism. | | 100 |
| Some Objections Answered. | | 100 |
| The Reasonableness of It. | | 101 |
| Sickness not Imaginary. | | 101 |
| THE LECTURES. | | 102 |
| EDITORIAL. | | |
| Thanksgiving Day Service. | | 104 |
| The Right Way. | | 104 |
| Unto Whomsoever Much is Given. | | 104 |
| A Word to the Children. | | 104 |
| FROM OUR CONTRIBUTORS. | | |
| Our Church Edifices. | A. K. Frain. | 105 |
| The Arch Enemy, Discouragement. | Elizabeth Earl Jones. | 106 |
| The Boy in Christian Science. | Beatrix Isabel Best. | 106 |
| The Only Way. | G. E. S. | 107 |
| AMONG THE CHURCHES. | | |
| New Church Organized in Easton, Pa. | | 107 |
| From La Crosse, Wis. | | 107 |
| New Church in Milwaukee, Wis. | | 107 |
| From Placer, Ore. | | 108 |
| The Work in Halifax. | | 108 |
| From Stanton, Neb. | | 108 |
| TESTIMONIES OF HEALING. | | 109 |


Vol. V. BOSTON, OCTOBER 16, 1902. No. 7.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.

Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

### National.

The trustees of the Carnegie Institute have received numerous letters urging them to take up the subject of economics and to make a thorough investigation of the relations between capital and labor, the rate of wages paid in proportion to the unit of work performed, private ownership of natural monopolies, etc. The executive committee of the institution has considered the matter, and an advisory board on the subject of political economy, which will give special attention to strikes and trusts, has already been selected. That the executive committee will bring the subject in concrete form before the board of trustees at its meeting in November is practically assured.

Friends of the Carnegie Institute believe that with its resources it could not only conduct a most comprehensive investigation of existing labor conditions both in this country and abroad, but it could effectually compare the information already published in varying forms on the subject, eliminate the personal bias with which almost every writer unconsciously colors his premises, and without bias coördinate the results.

The tenth National Irrigation Congress assembled last week at Colorado Springs. This congress is given national importance this year from the fact that the last United States Congress passed a bill authorizing the proceeds from the sale of public lands to be used for irrigation purposes in the several states. President Roosevelt sent a message of congratulation and cordial sympathy to be read before the convention.

Judge Lacombe, in the United States Circuit Court, New York, has handed down a decision in which he holds that a citizen of Porto Rico is not a citizen of the United States, and is, therefore, subject to the conditions of the immigration laws just as are other aliens. Their civil rights and political status are matters which the Treaty of Paris provided should be determined by Congress.

The thirty-sixth annual encampment of the Grand Army of the Republic assembled at Washington last week.

### Foreign.

A portion of the itinerary of the Crown Prince of Siam, who is to visit America this month has been completed. Starting from Boston he will pass through Portsmouth, Montpelier, Syracuse, Buffalo, Niagara Falls, and Pittsburg. The train for the use of the Prince and his suite will be composed of a Pullman combination car, a Pullman dining car, a compartment car, and the private car Columbia. The party will number upwards of twenty-five persons.

The three hundredth anniversary of the founding of the Bodleian Library, one of the six greatest libraries in the world and one of the finest university libraries in existence, was celebrated at Oxford last week. There were present many distinguished guests, and representatives from universities and libraries in various countries. The degree of Doctor of Civil Laws was conferred upon Ambassador Andrew D. White.

It is stated that the Canadian and British Governments have decided jointly to establish a fast Atlantic steamship service between Halifax and Liverpool with an annual subsidy of $1,125,000 for ten years. The service at present contemplates twenty-knot steamers. The Canadian Pacific Railway and a syndicate of steamship companies have both made offers for the contract.

It is reported that permission has been granted for building the American railway from Canton to Hankow in China, a distance of seven hundred miles, and that work was begun September 3 under an official assurance. This railway is being built by the China-American Development Company, and almost entirely with American capital.

The first reading of the bill which has been submitted to the Danish Landsthing by the foreign minister ratifying the cession of the Danish West Indies to the United States was fixed for October 15, the second for October 22. The Agrarian interests favor the sale, while the bankers, merchants, and even the Court, do not favor the sale.

An edict from the Chinese throne commands the viceroys that the picked students are no longer to be sent to Japan to be educated, but to the western countries, and that the expenses are to be met by the various provinces.

According to reports a direct express train over the Trans-Siberian and the Manchurian railroads will leave Vienna on January 1, and the service will be continued thrice a week thereafter.

The American generals, Corbin, Young, and Wood, dined with King Edward at Buckingham Palace last Monday by the King's "command."

A cablegram from Newcastle last week announced that one hundred thousand tons of coal had been sold on the Newcastle Coal Exchange for America.

### Industrial and Commercial.

The installation of the telephone system of the Illinois Central is now rapidly nearing completion. The line between Chicago and Omaha is nearly finished, it is stated. The line from Memphis to Louisville has been completed within 165 miles of Louisville, and it is expected that this gap will be closed up within the next few weeks, thus making the entire line, with all its ramifications, ready for operation by November 1. The telephone system will not displace but supplement the telegraphic system, the latter being used for dispatching trains as heretofore and the former for transacting the general or miscellaneous business of the road.

The official statement issued by the directors of the United States Steel Corporation shows net earnings for the first nine months of this year aggregating $101,142,158. Dividends of one and one-half per cent on preferred stock and one per cent on common quarterly were declared.

The increase in the freight transportation of the Rio Grande system calls for five hundred new freight cars of the "hopper" style for the carrying of coke, coal, and ores.

Members of the cotton trade estimate that the crop this year will reach ten or eleven million bales.

### General.

Professor Herman V. Hilprecht of the University of Pennsylvania, who has been abroad a year and a half engaged in excavating the buried city of Nippur in Babylonia, says: "We have unearthed twenty-three thousand tablets, and I shall make the deciphering of them my life work. The contents of these tablets will change the ideas of the world as to the early Babylonians. It will be seen that they knew in 2300 B.C. that the earth was a globe, and that their astronomers took the same view of celestial phenomena as we now take. The inscriptions are in cuneiform characters. Their deciphering is a matter of much difficulty, for we have no Babylonian alphabet; we must not only translate, we must discover the alphabet, which is the key to the translation. Nippur is, in fact, sixteen cities, one built above the other. We have by no means reached the lower of these buried cities. Much of the temple library has been brought here, and is now in the museum of the university. Within the last four months our most important discoveries were made."

A branch of the Women's Auxiliary of the American Park and Outdoor Art Association was recently organized in Boston. The object of the National Association is primarily the preservation of natural parks for public use and to stimulate public opinion as to the value of parks as educators. Its next object is to teach the value of trees, shrubs, flowers, fine lawns, and the artistic laying out of private grounds; the building of artistic houses and other structures; the value of trees on public streets, their planting and preservation. In short, the mission of the association is to cultivate a love of beauty in its application to public buildings and grounds, as well as to the homes of the people in city and country.

Committees representing the Automobile Club of America and the National Association of Automobile Manufacturers met in New York last week. The sentiment in favor of licensing, and of supervision of automobile construction and of regulation of these matters by the State laws with reciprocity among the States was unanimous. A State commission which should name and control examiners was suggested.

The Supreme Court of Illinois having denied a rehearing of the case, the long contest for the preservation of the entire lake front at Chicago for park purposes has apparently ended. This decision sustains the contention of property owners on Michigan Avenue for a view of the lake unobstructed by constructions on made ground.

According to despatches the Pennsylvania Railroad has placed the largest order ever given by any railroad company to a single concern. It calls for two hundred and fifty high-class freight locomotives, aggregating in cost $3,250,000, all to be delivered within the first six months of 1903.

The new collegiate department of Clark University has been formally opened at Worcester with dedicatory exercises and the inauguration of the first president of the college, Carroll D. Wright, United States Commissioner of Labor and Statistics.

Chicago is to have a replica of the equestrian statue of Washington by Daniel C. French, which was erected in Paris two years ago by the Daughters of the Revolution. The statue will be cast in bronze, and will stand in Washington Park.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Speed Tests of Steam and Electric Trains.

A SERIES of tests have recently been carried out on the experimental track of the General Electric Company at Schenectady. These tests were made with a view to determining the relative efficiency of steam and electric traction in suburban passenger service. The primary object of the test was to make a comparison of the rate of acceleration of the same train when hauled by an engine and by a pair of electric motor cars, such as would be used were the suburban lines to be equipped with third-rail electric traction. For the purpose of the test, a train of six cars was made up, which included five standard passenger coaches preceded by a dynamometer car.

The engine selected was one of the big tank engines especially designed for suburban service, provided for this purpose with large heating surface and cylinder capacity, and small-diameter six-coupled drivers. For the electric test two General Electric motor cars, one weighing 73,000 pounds and the other 70,000 pounds, were used. These cars are 54 feet over all in length, and are equipped with four motors, the two cars together giving about the same weight on drivers as the steam locomotive. The test was, therefore, perfectly fair, the acceleration being directly comparable for trains of equal weight. The drawbar pull, speed, and the time were recorded by the same dynamometer car in all cases, the engine simply being unhitched and the two motor cars coupled up for the alternate trials. In carrying out the tests, the train of six cars with its engine or its electric motors, as the case might be, was started from rest and run over one mile of track, the acceleration being made as rapidly as possible with the power available. These runs were repeated, dropping off one car at a time, and a careful record was kept of the speed attained in ten seconds, twenty seconds, thirty seconds, etc. The total weight of the train behind the engine or electric cars varied from one hundred and fifty-seven tons down to twenty-three tons.

The comparison of results proves that the electric motors can better utilize the weight upon their drivers during acceleration than a steam locomotive, the motor covering the same distance in the same time with less energy expended, and at less maximum speed than a steam locomotive, owing to its being able to maintain its maximum accelerating rate for a longer period.

As an illustration of the advantages, in point of economy of power, of electrical traction over steam, we find that for a train of six cars the watt hours per passenger required in a steam train are 43.9, as against 29.7 in an electric train. In a three-car train the watt hours for steam would be 77.4, as against 37.5 for electricity.

The actual comparison of coal consumption works out in the ratio of 6.6 pounds per horse power hour for electric traction and 15.6 pounds for steam traction. Assuming the cost of coal for electrical power is about a third the total cost of that power if maintenance and interest on investment be included, it is concluded that the actual gross cost of electrical power would closely approximate the coal consumption cost of the steam locomotive in this class of service, the maintenance and attendance cost of the electrical equipment being, however, considerably in favor of electrical power.

Extracts from an article in the *Scientific American.*

### The Cedars of Lebanon.

AT an elevation of about six thousand feet above the sea, on the left of the road to Baalbek, is a group of the noblest specimens of the vegetable kingdom in the East, which are believed to be thousands of years old and the remnant of the far-famed cedars of Lebanon, of which David and Solomon sang, and from which came the timbers for the Temple.

The term Mount Lebanon is misleading. There is no peak of that name, which is applied to a lofty range with several conspicuous summits extending about one hundred miles from the neighborhood of Damascus to the sea, and being about twenty-five miles broad from base to base. The most elevated peaks are Mount Hermon, 9,383 feet; Daharel-Kudhib, 10,020 feet; Jebel-Makmai, 10,016; El Miskych, 10,037; Fum-el-Mizab, 9,900; Sannin, 8,900 feet. These peaks are broken by rugged ridges, precipitous cliffs, and deep gorges. A parallel range, which does not reach to so great a height, is known as Anti-Lebanon.

Of all the mighty forests which formerly covered the slopes of Lebanon only five remain to-day, and they are limited in area. The loftiest trees and those most celebrated for their antiquity are found near the town of Becherre at an altitude of 6,300 feet, and are known as "The Cedars of God"—"The cedars of Lebanon which He hath planted;" and according to the botanists, who count their age by the circles in their trunks, they are three or four thousand years old. Like the immortal cliffs that tower above them, they have watched the passage of a procession of kings down the centuries, led by David, Solomon, and Hiram.

They are not so large nor so lofty as the great trees of California, but their antiquity and associations make them the most sacred and the most interesting groves in the world, and pilgrims come here to worship them. The best authorities are sure that we make no mistake when we revere them as the survivors of that forest whence Hiram obtained the timber for Solomon's Temple. The logs must have been carried down to the coast by hand, conveyed by sea in rafts to Joppa, and thence carried over the mountains to Jerusalem.

It is said that thirty thousand men were at work in the forest for twelve years and relieved each other every month in bodies of ten thousand men, who were organized and managed like an army. David obtained here the timber for his palace, and Zerubbabel in constructing the second Temple. The timbers in the temple of Diana at Ephesus and in the temples at Baalbek came from the same forests, and we know that the Phœnicians shipped much cedar to Greece, to Egypt, and to other places on the coast of the Mediterranean, not only before but for centuries after the days of Hiram, the mighty king of Tyre.

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

The remaining forest consists of about four hundred trees. The tallest exceeds one hundred feet, and the largest is fifty-six feet in circumference.

In the midst of the forest is a small chapel in which the Maronites worship and where they hold great feasts on the anniversary of the transfiguration and other ecclesiastical holidays. Below the forest is a beautiful lake about half a mile in length and a quarter of a mile in breadth, fed by innumerable springs that gush from the surrounding rocks.

*Chicago Record-Herald.*

## In Answer to a Criticism.

To the Editor.

In your published report of the Union Neighborhood Convention, it is said, "Rev. Robert Humphrey filled the gap by reading a carefully prepared paper upon Christian Science." The paper itself may have been carefully prepared, but evidently the education of its author in respect to Christian Science has been neglected, since his paper falls quite as far short of an intelligent exposition of Christian Science as some criticisms which have not been carefully prepared.

The statement, "You do not exist, I don't exist," may be "Hindooism," as our friend declares, but it is not Christian Science.

It is said that "Pundita Ramabai recognized it as such when she was in this country." It is no more strange that a Hindoo should fail to perceive the difference between Christian Science and Hindooism, than that many of the learned clergymen of our own country should thus err. The pantheistic doctrine of the Hindoos, which teaches the non-individuality of man, is as offensive to Christian Scientists as it could possibly be to others. That Christian Science is not in keeping with such a theory is demonstrated in that a close application of this Science in the lives of its adherents does not lessen the individuality, but rather increases it. Christian Science does not deny the existence of any created thing, but repudiates the erroneous concept of these perfect creations.

While Christian Scientists may differ in their understanding of the nature of sin and disease, they recognize that these exist in human experience and must be grappled with and overcome according to divine law. Mrs. Eddy declares: "In Christian Science it is plain that God never removes the punishment for sin only as the sin is removed —never punishes it only as it is destroyed and never afterwards, hence the hope of universal salvation. . . . Again, to assume there is no reality in sin and yet commit sin is sin itself which clings fast to iniquity. The Publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus" (Message, 1901).

Though the troubles of earth may be mountains to mortals, they weigh nothing in God's sight, and surely He sees all things as they are and is not in any way deceived. Our friend criticises the Christian Scientists because they employ a surgeon to set a broken bone. We venture the assertion that in their theory Christian Scientists are no farther in advance of their practice than are the Christians of other denominations. No doubt the Rev. Humphrey believes the Scriptural statement, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." If so, is his practice consistent with his teaching? Theory always precedes practice, even as a law precedes its enforcement; and even a perfect way will not produce perfect results until perfectly used. Christian Scientists, like other Christians, are only infants in their ability to exemplify the life of the Master, and the child, whatever may be expected of him, cannot do the work of a man. Before reminding Christian Scientists of their shortcomings, it would be well for our good brother to make sure that he is able to comply with all the requirements of Christianity.

It is said that the gentleman touched upon Mrs. Eddy's financial affairs. We would like to add a short chapter on this point. Mrs. Eddy, through her entire experience as a Christian Scientist, has studiously thrust aside legitimate opportunities whereby she could have become a millionaire. Of these we name a few. She ceased teaching just at the time when her college was besieged with applicants and promised a very large income. She has transferred her periodicals (and these yield a goodly income) to the Christian Science Church, and besides contributing large sums for the advancement of the cause, she gives liberally to many charities. She lives plainly and economically, and confines herself to her study, where she toils night and day for the benefit of others.

Our critic declares that the material senses in some instances are unreliable, but that there is no reason to reject the testimony of the senses because at times they mislead us. "We need to interpret the senses." We can agree with this latter statement. To rightly "interpret" the testimony of the senses is included in the mission of Christian Science. Furthermore, we ask, if the personal senses deceive in one instance, how can we accept their testimony in any case? In court a witness whose testimony on one point is found to be false is considered unreliable, and his testimony is subject to impeachment. Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." This being true, if the testimony of the Spirit is correct, material testimony is false, for the two are exact opposites.

ALFRED FARLOW.

In *The New Bedford* (Mass.) *Standard.*

## Some Objections Answered.

IT is merely a quibble to object that Mrs. Eddy asks, "What is God?" and to infer from her use of the word "what," instead of who, that she denies that God is individual Being or infinite Individuality. The question What is God? inquires into the nature or essence of Deity, and I doubt whether any creed or catechism asks the question, Who is God? In the Westminster Shorter Catechism, for example, the question is asked: "What is God? Answer: God is Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." And in the Westminster Confession of Faith it is also declared that God is invisible, without body, or parts, or passions. Christian Science is in full accord with this idea of God and follows this definition with logical consistency—never lowering the thought to the finite or anthropomorphic conception of Jehovah.

The word person has about a dozen different meanings, and in only one sense of the word can the term be correctly used to define God. One meaning of the word person is "being," and we say God is infinite Person or supreme Being.

Christian Science has now been proved in so many cases of healing and reformation that any one who seeks to oppose it by bitter words will always be overcome by the facts. Facts stubborn and invincible prove that the divine law of Life demonstrated by Christ Jesus frees men to-day as of old from disease and sin.

It will not avail, therefore, to make gratuitous comparisons between the successful works of Christian Science and the frauds practised by Jannes and Jambres, who withstood Moses, or Simon Magus, who sought to purchase the power of healing from the apostles.

Some of our critics seem to think that we are buying and selling the healing power, which indicates that they have not yet entirely risen above the thought of Simon Magus, that spiritual things are subject to barter and sale. The

Digitized by Google

text "freely ye have received, freely give" applies as much to the one who receives Christian Science healing as to the one who gives the treatment. Greed cannot succeed in getting something for nothing by quoting this text. On this subject Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel." There is no objection raised when applying this principle to the ministry of preaching, and for stronger reasons the ministry of preaching and healing both, as it is in Christian Science, ought to be remunerated. WM. HOLMAN JENNINGS.

In *Weeping Water* (Neb.) *Republican.*

## The Reasonableness of It.

THE position that Science and Health holds in relation to the Bible is that of a commentary, and from the number of commentaries that have been compiled, one must admit that there was a need of helps to the better understanding of the Scriptures. Every Sunday School teacher uses the notes which have been prepared on the lesson, and all ministers explain to their congregation the Bible-texts. Surely our critics should accord to Christian Scientists the same privilege of studying the Bible and taking Science and Health as their commentary, since it has brought to them the most satisfactory explanation of what is contained in the Bible.

Christian Science acknowledges that sin and sickness are phases of human experience, but their non-existence as eternal entities is perfectly logical and demonstrable in the light of man's real spiritual nature as God's image and likeness. Our critics do not apprehend this last point, that the statements of Christian Science are demonstrable in the same way that Euclid lays down his theory, draws on the definitions to uphold his structure, and finally deduces the conclusion and adds his Q. E. D.

JOHN E. PLAYTER.

In *Metal Miner.*

## Sickness not Imaginary.

CONCERNING the statement that "there is no disease," attributed to Christian Scientists, permit me to say that these words cannot be properly understood without some accompanying explanation. Disease is variously described in Christian Science as an illusion or mistake, having just as much reality and existence as illusions and mistakes can be made to have, but no more. It will be generally conceded that when an illusion is recognized as such, it ceases to have even the reality it was supposed to have. When Christian Scientists say "there is no disease," they have in mind the necessary understanding that God is infinite Good, and that man, made in His image and likeness, reflects this infinite Good.

It is a pleasure to read the words in your columns, full of common sense, which point out how ailments are aggravated by "brooding over them." It is likewise true that the Christian Scientist should never complain, though most of us are mere beginners in this glorious faith which contains such splendid possibilities, and we are apt to fall sadly short of our whole duty in practical demonstration.

I am informed that Christian Science has some blessed results to record in the neighborhood of Lockport and Middleport, and it must be reckoned rather to its credit than otherwise that the occasional failures of Christian Scientists are published as special news, while the failures of other systems of therapeutics fill long obituary columns without calling forth comment.

The future is full of promise for true Christianity. Christian Scientists look for the time when Christians of all denominations shall be united and "of one mind" in their determination to heal the sick by the same spiritual means as sinners are now being reformed. In that day we shall truly recognize that all sin has been effectually and finally pardoned, and, as the Scriptures inform us, "God shall wipe away all tears from their eyes."

W. D. MCCRACKAN.

In the *Middleport* (N. Y.) *Herald.*

## How Wood Pulp is Transformed into Newspapers.

LET us consider how newspaper is made in one of the great mills of the Adirondack Mountains, where the giant machines, rattling on, day after day, never stopping, are scarcely able to supply the demand of a single New York newspaper. The timber, which is felled in the forests of the north in winter, is floated to the mill in the mountain streams by the spring freshets, and piled up in great heaps about the mill buildings, whose many roofs, chimneys, and towers form a strange picture in the wilderness against the background of cloud-topped mountains.

By being fed to shrieking saws, the spruce logs are cut into pieces that are no longer than a man's arm. "Barking" machines, which have disks of rapidly-whirling radial knives, attack the wood and tear off the bark. To prevent a waste of any part of the timber, an endless chain conveyer carries the bark to the boiler-room, where it is fed to the fires. Another conveyer, like the moving sidewalk at Paris, carries the clean logs to the grinding-room, where a long line of three-horned monsters is waiting for them.

Flumes, beside which men are mere pygmies, bring the mountain torrents rushing down to the grinding-room feeding the energy of forest cataracts to the great turbines. They have an enormous work to do. Within the iron cases of the three-horned monster are grindstones of a special hardness, turned by the turbines. The "horns" are hydraulic presses, which force the logs under them against the stones. Thus the wood is ground to pulp, the stones eating away three feet of wood an hour. The engineer tells us that more than 10,000 "horse-power-hours" of energy are needed to convert one cord of spruce into pulp, and that the mills use more power than a whole manufacturing city in New England. Cold water flows continuously on the grindstones to prevent the friction setting fire to the wood, and the mixture of ground wood and water, which flows away from the grinders, as a pinkish, gruel-like fluid, runs over the dams and through screens and drying machines, until, a thick mass, it is either put in storage tanks, in bulk, or formed by machinery into thick sheets that can be rolled up like blankets. It is then ground wood pulp, ready for the paper machines.

The sulphite pulp is prepared in a different way. The logs, when they come from the barking-machines, are cut up lengthwise, by "splitters," and then cut crosswise by "chippers," into pieces less than an inch thick. This thickness gives the length of the fiber. A "chipper," with its whirling knives, eats up a hundred cords of wood in a day. By falling on another "moving sidewalk," the chips are carried away to be screened, and then hand-picked—to sort out dust and dirt—and then are carried to storage bins above the great sulphite "digesters"—monster steel cylinders, with conical ends, standing upright in a row.

*Success.*

To him who, neglecting the revelations of immediate duty, looks regretfully behind and fearfully before him, life may well seem a solemn mystery, for, whichever way he turns, a wall of darkness rises before him; but down upon the present, as through a skylight between the shadows, falls a clear, still radiance, like beams from an eye of blessing; and, within the circle of that divine illumination, beauty and goodness, truth and love, purity and cheerfulness blend like primal colors into the clear harmony of light.—WHITTIER.

Digitized by Google

## The Lectures.

### At Chicago, Ill.

Judge Septimus J. Hanna, member of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, addressed a large audience in the Auditorium last night [September 30]. His subject was "The Theology of Christian Science."

*The Chicago Post.*

Judge Hanna was introduced by Edward A. Kimball, who spoke as follows:—

In behalf of First Church of Christ, Scientist, I bid you a cordial welcome, and extend to you the loving hospitality of this hour.

And now, in order that your sojourn with us may be in unperturbed repose, I think I may safely assure you that no word will be uttered here that is calculated to desecrate your religious sense, or offend the most delicate moral sensibilities, or do violence to your practical common sense.

I think that if you have believed in and obeyed God, you will do so the more, and do it the more gladly because of this night. If you believe in the Holy Bible, I am confident that your affection for the inspired Word will here be reinforced.

If you have accepted the divine Christ as Saviour and example, you will, even more intelligently, cleave unto him as your Redeemer and know that this Redeemer liveth and is now available for good in every hour of your need.

If you have never believed in God or accepted Christ, because you could not comprehend the bewildering conceptions which men have devised, you will learn that Christian Science removes religion and the Christian mission from the realm of unnatural mystery and brings them within the realm of law, of naturalness, and of rationality.

If you have ever had the slightest idea that the salvation and complete welfare of man are to be gained through the supremacy of the Mind which is God, and was also in Christ, instead of through mindless matter, you will here be comforted.

I do not think that the lecturer will entreat you to believe in Christian Science, nor importune you to become a Christian Scientist. He is here, rather, to stand as witness in testimony of the vast achievements of Christian Science, which have been in answer to the deepest needs of humanity.

He comes to speak of facts which spontaneously gain the sanction and satisfy the exacting demands of pure reason. He comes to plead for a better understanding of God who is altogether good, and who has not ordained the sickness or discomfiture of mankind.

He comes to plead for confidence in the science of a Christian salvation which is ample enough to save the sick man legally as well as the sinner, and he comes, too, pleading for the recognition and exercise of your natural dominion over evil.

He does this in the name of that which is at once true theology, true philosophy, and true science.

Coming to this age, which is in the travail of its fierce conflict over creed and philosophy, it comes, not to join in this conflict nor engage in acrimonious competition for your favor. Even though it be stoned and reviled, it "revileth not again." Its whole service is to teach men the science of God and man, to educate them in the holy art of loving, to wipe the bitter tears away, to comfort them that mourn, to heal the sick, and to turn the footsteps of the tired sinner out of the mire of tormenting evil. It cannot quarrel. It does not know how to hate or fight.

You will be addressed to-night by a man who, years ago, was wise enough and sensible enough to be a good lawyer and a good judge.

In the course of time he was also wise enough to know that the mighty works which were being done in the name of Christian Science warranted his deliberate and temperate investigation, and were pretext for a new and universal hope.

Leaving the honorable profession wherein he had contested for justice in the civil law, he entered into successful contention for the rights of man under the divine law which promises to abolish the law of sin and death, and destroy the works of the devil, which have bound earth's children to intolerable suffering, "lo, these many years."

After long experience and progress as a Christian Scientist, it need hardly be said of him that he is well qualified to enlighten you on this subject and engage your respectful attention.

It is a pleasure, therefore, for me to introduce Hon. S. J. Hanna.

### At Duluth, Minn.

A large audience gathered at the Lyceum yesterday afternoon [September 28] to listen to a lecture by Carol Norton, C.S.D., member of the Christian Science Board of Lectureship, on "The Growth and Teaching of Christian Science." Mr. Norton is a pleasing speaker, and held the close attention of his auditors throughout his interesting address.

Mr. Norton was introduced by Abbot Edes Smith, of Minneapolis. Mr. Smith said in part:—

The Apostle John tells us of the "Light which lighteth every man that cometh into the world." There is no man so sick, no man so sinful, that he does not have a glimpse of that light; for the Psalmist declares: "If I make my bed in hell, behold, thou art there."

With Paul, the best of us must admit that he sees the light only through a glass darkly; but no man who is true to the light which he sees, however faintly he may see it, can fail to be led on and up, until for him the darkness fades away and sooner or later, some day, somehow, somewhere, he finds himself to be perfect as the Father, in that light wherein is no darkness at all.

Was not Jesus right when he said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." How can I judge my neighbor by my conscience, without thereby giving him the same right to judge me by his conscience?

Strange to say, however, some well-meaning people have imagined it to be their duty not merely to do good, as did Jesus, but also to attack the religion of others who accept the primitive Christianity of Jesus in all its original simplicity, in all its original purity, and in all its original entireness, and who are honestly striving to go about doing good, as he did, remembering that Jesus said, "It is enough for the disciple that he be as his master." To those who think they are attacking Christian Science I would say, in the words of Gamaliel, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Nevertheless, by the unintentional misstatements of many who, in the pulpit, in the press, and elsewhere, with a very imperfect and incorrect understanding of their subject, have spoken and written against what they believe to be Christian Science, there have been caused widespread misconceptions of our religion. Not, therefore, to proselyte, but to free the public mind from some of these misconceptions, there has been established in The First Church of Christ, Scientist, in Boston, Mass., a Christian Science Board of Lectureship, whose members are authorized to deliver public lectures under the auspices of the various branch Churches of Christ, Scientist.

We meet here this afternoon under the auspices of First Church of Christ, Scientist, of this city, to listen to the words of a member of this Board of Lectureship. It

Digitized by Google

gives me great pleasure, and I esteem it a privilege to present to you the speaker, Carol Norton of New York City.—*The Duluth Herald.*

### At Brandon, Man.

Hon. William G. Ewing of Chicago, delivered a lecture on Christian Science to a fair-sized audience in the Opera House on Friday evening [September 26]. Mayor Fraser introduced the speaker.—*Brandon Times.*

### At Winnipeg, Man.

There was a large attendance at the Winnipeg Theatre yesterday afternoon [September 28], when Judge William G. Ewing of Chicago, lectured on Christian Science. Mr. Ewing was formerly a judge, and has a judicial manner in presenting his arguments, which is very effective.

*The Telegram.*

### At Winona, Minn.

A representative audience greeted Judge William G. Ewing of Chicago at the Opera House last evening [October 2]. The subject of his discourse was particularly attractive to many of the residents of the city, and he was listened to with the closest attention during his entire address.—*Winona Independent.*

### At Janesville, Wis.

A large audience assembled at the Opera House last evening [October 4] to listen to an address on Christian Science by Judge S. J. Hanna, C.S.D., of Boston, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston. The speaker is of calm, deliberate, and pleasing address. He was introduced by Attorney Marshall P. Richardson.

*The Janesville Recorder.*

### At St. Joseph, Mo.

Mrs. Annie M. Knott, C.S.D., of Detroit, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, spoke to a large audience at the Tootle Theatre yesterday afternoon [October 5].

Mrs. Knott had for her theme the tenets of Christian Science. The address was prepared with care and was presented in a style of delivery which held the closest attention throughout. Very many who were unacquainted with the teachings of Christian Science attended the lecture, hearing for the first time of the beliefs of the society.

Mayor Borden presided at the meeting and introduced the speaker. At the close of the service a rising vote of thanks was tendered Mrs. Knott.—*The Daily News.*

He that attempts less than the status of his heart would warrant, attempts the impossible and limits the Holy One. To keep back part, to reserve anything which the mind and heart declare should be consecrated, is sin, and God cannot accept sin. An incomplete consecration implies an absence of love from the heart, and without love consecration is no consecration.—*Anon.*

## Announcements.

### Applications for Membership.

Applications for membership with the Mother Church to be acted upon November, 1902, must be in the hands of the Clerk on or before October 18, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Remittances.

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL.

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

## Thanksgiving Day Service

A SPECIAL Lesson Sermon for the Thanksgiving Day service to be held in the Mother Church and the Branch Churches is being prepared, and will be published in due time.

## The Right Way.

THE announcement that the anthracite coal strike has practically been settled is cause for general thanksgiving, and the fact that it will be settled without final resort to brute force or starvation is something upon which the operators and miners on one hand, and the general public on the other are to be congratulated. Such conditions as have prevailed for the past six months are not creditable to a professedly Christian country, and in fact the spectacle of organized capital and organized labor, exhibiting their blindness to the rights of the public, was painful in the extreme. It is to be hoped that the knell of hatred, malice, selfishness, and self-will, as factors in labor disagreements, has been sounded, and that the utter futility of such methods as have been employed heretofore has been recognized.

The only permanent adjustment of the relations of capital and labor must come, not through the misery and hardship of strikes, but through recognition of the inalienable rights of humanity. This recognition can come only through a right concept of the relation of each individual to every other individual. This involves the recognition of the Fatherhood of God, the recognition that God is the Principle of all righteous action, all justice, and all wisdom. The universal brotherhood of man manifested in the teachings of Jesus and acknowledged in Christian Science must be the standard. M.

## Unto Whomsoever Much is Given.

IT is said of a late Englishman, that while a man of unusual breadth of learning, even among England's legions of the erudite, he was strikingly unlike most scholarly men in what may be termed the wasteful hoarding of his knowledge, a lifelong habit of reserve in expression having made him a somewhat remarkable example of the "reticence of learning." Unusual resources were at his command for he was a child of many schools, was traveled, and the owner of a private library of over one hundred thousand volumes; but while constantly absorbed in the quest of new information, his life was singularly unproductive, and his vast learning passed away with him.

With less eminent people it very often happens that a laudable ambition to acquire, to gain for their own good, is apparently wanting its true counterpart, the productive impulse, an impelling desire to give out to others; and the unhappy divorce of these normal associates has marred the usefulness, and consequent satisfaction and growth of many lives.

The talented, in human estimate, and all those who have enjoyed peculiar advantages and opportunities, command a privilege and must recognize a responsibility which cannot be ignored or denied at the suggestion of a false humility, without dwarfing their ministry and leaving many "an hungered" who rightfully extend their hands for the food that is thus withheld.

To yield to the temptation to self-depreciation, is often to give frowardness its coveted opportunity, for ignorance is sometimes most tryingly voluble upon occasions when wisdom would be modest and retiring, and the mentally and spiritually enriched need to remember, with all others, the injunction of the Master when he said, "Let your light shine."

In Christian Science, ability is measured only by the fathoms of the divine fulness, and our availability should not therefore be measured and sadly limited, perchance, by a human-sense timidity and hesitation which is entirely out of keeping with the freedom and the proprieties of the spiritual life.

"Unto whomsoever much is given, of him shall be much required." W.

## A Word to the Children.

WHEN Jesus gathered the little ones into his loving embrace and said to the grown folk round about him: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God;" and added: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" did he mean you? Are you the child? Christian Science teaches that the kingdom of heaven is not a far-away mystical place, to be reached at some distant, indefinite time, but that heaven is harmony, and that we can enjoy it here and now. It is possible that our homes, yours and mine, can be made heavenly; yes, can be heaven. This makes it clear that the boy or girl who is doing everything to bring harmony into the daily home life is the veritable child whom Jesus bade us copy. Hence, dear children, because you lead and I must follow, it seems to me well that we assure ourselves that we are journeying the right way, the way of Life.

The ideal child whom the Master had in mind, and who brings the kingdom of God into the home, is kind, gentle, lovingly active, springing at the cost of self-indulgence to relieve father, mother, to lighten the burdens of all. It is the unselfish child in whom determined wilfulness and conceited opinion have yielded to obedience, unanswering obedience, to a parent's superior wisdom and experience. It is the child who politely leads by the hand the little classmate clad in poor attire. It is the child who turns unhesitatingly away from a coarse remark and refuses to listen to an impure suggestion, much less repeat it. It is the faithful, trustful, humble child who quickly hears the voice of Truth and follows promptly. It is the child who gladdens the home with the sunshine of joy. Now we begin to see that the Christ-blessed child is the expression of love, obedience, purity, faith, humility, and joy, and we understand why we can enter the kingdom of God through no other consciousness, by no other way.

Daily, hourly, ask yourself this question, "Am I the child whom Jesus blessed? In every thought and word and deed must we, too, that are older grown, keep watch lest we forget to follow into the realm of faith, purity, simplicity, Love,—the kingdom of God. S.

IN speaking of the efforts being made to settle our economic problems, one of our contemporaries has recently and well said that:—

"No legislative enactments and no Constitutional amendments can effect a radical remedy of the conditions which imperil the welfare of the American people, if not the perpetuity of American institutions. Statesmen may well give themselves to the consideration of legal and constitutional measures, and merchants, manufacturers, captains of

Digitized by Google

industry, labor leaders, and professors of economics, to industrial and sociological measures; but immeasurably more important than either is the cultivation of a simplicity of life, a just measure of the value of material wealth, a temperance in desire, a spirit of fraternal good-will, a regard for public welfare, and a mutual respect of all men for one another, and of mutual regard for one another's rights and interests; for these ethical elements of character are absolutely essential to the preservation of a democratic state, as they are to the well-being of any community, whatever its political organization."

This is exceedingly good counsel so far as it goes, but it lacks effective suggestion. There is a world-wide difference between the consciousness which expresses the moral judgment, and exerts the moral influence referred to, and that positive realization of Truth which is Christlike and inherently forceful and corrective.

The number of those in this world who have the tempered desire, the spirit of good-will, and a thoughtful regard for the rights of others, is legion, but the great majority of them would unhesitatingly admit that they do not have that apprehension of Truth which confers the conscious ability to meet and master to-day's error in Christ's way. The insufficiency of ethical influence in the presence of buttressed and organized sin is no less apparent than the efficiency of that positive spiritual apprehension which gave Jesus such unquestioned mastery. The adjustment of the world's difficulties, the overcoming of entrenched evil, demands no more and no less to-day than it did in the first century, and to rely on any other agency than the Christ-truth, by which as Jesus assured and enjoined his disciples they should continue the doing of his mighty works, is to place dependence upon a broken reed.

Here Christian Science reveals its unquestioning loyalty to Christ in declaring the present availability of that spiritual power which made him personally superior to every claim of evil, and which is essential to the triumph of right and justice in the communal no less than in the individual life. It makes plain the practical relation between his ever-presence and our overcoming. W.

---

In commenting upon the ethical value of Biblical stories like that of Abraham's offering of Isaac, the editor of *The Outlook* has recently referred to the potency of the "inward light, the inward voice of divine revelation" which, reinforced perhaps by a prophet's rebuke, has broken "the dream of superstitious delusion with a mental awakening."

This statement of the order of Truth's advance in consciousness would do credit to a Christian Scientist, and it defines a process of spiritual evolution which obtains to-day no less surely than in the times of Abraham. Regeneration, the new birth, is just this progressive "awakening" to Truth, the breaking of the inner light of spiritual revelation upon the dark and delusive domain of false human sense.

---

We learn informally that some of the branch churches have held meetings for the purpose of devising ways and means of affording their members an opportunity to contribute to the Building Fund of the Mother Church, and that some have already taken active steps towards raising comparatively large sums. If our friends will kindly send us concise reports of meetings held for this purpose, we shall be glad to print one or more each week, as space permits.

---

The articles appearing in local papers on the subject of Christian Science and written by the State Publication Committee are of much interest and value to the Field at large. We shall be very grateful for clippings of all.

## From Our Contributors.

### Our Church Edifices.

A. K. FRAIN.

A friend recently said to us: "It seems to me you would be more closely following Jesus, whom you profess to emulate, if you would go into the slums with your work, feeding the hungry and rescuing the perishing, instead of erecting magnificent and costly temples of worship throughout the country."

In reply, we might say: You live in a fine home, beautifully located and richly furnished; you vote for, and approve, the expensive courthouse, statehouse, schoolhouse, and for those massive piles of brick and stone labeled "Poorhouse," "Asylum," or "Hospital." We believe, however, a more thoughtful answer will help to clear the atmosphere respecting the matter.

Christian Scientists claim for their religion that it is, first and foremost, a thoroughly practical, every-day system of thought for the correct government of every detail of human life. A system just as practical in the slums, so-called, as in any other field. We voice the sentiment of hundreds of thousands in saying that they are living evidences of Christian Science fruitage from the slums of despondency, drunkenness, despair, hatred, malice, revenge, poverty, sickness, and vice.

It is true they do not build almshouses or make any organized effort to meet the *effect* of discord, *per se*. It is, however, equally true that there is no body of Christians or humanitarians who give of their means more cheerfully and freely when appealed to for any worthy object along this line of work. This is evidenced by their large contributions to the Armenians, to the Galveston sufferers, etc.

Christian Science teaches what common experience corroborates, that relief of an effect can be but temporary, at best, and often tends towards the growth of the very evil it would eliminate; hence, permanent cures can only be obtained by exterminating the cause which lies at the foundation of all discord. It is good to destroy the thistle blows. It is best to kill the roots which breed the blows.

In the Christian Science text-book, "Science and Health with Key to the Scriptures," the Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy, has told the world what this cause is and how to eradicate it. It is told so clearly and concisely that the wayfaring man may read and understand. It is read and understood by many thousands of people,—young and old, in every conceivable condition of mental, moral, and physical suffering; and they are learning from its pages how to lift themselves and others out of the embrace of vice, penury, and dis-ease of every sort. They are emerging therefrom just as fast as they grasp this wonderful truth, which was preached and practised by Jesus and his students nineteen hundred years ago. In addition to this, they are daily lifting human thought,—humanity,—to a higher level through their demonstrations, or practice, of Christian Science. Is it too much, therefore, to say that Christian Scientists are elevating mankind from the mire of servitude to sin and sickness, and placing them upon the solid rock of mastery upon which it is their God-given right to stand?

Multiplied millions are expended in the construction of universities, colleges, schools, and libraries, yet the most important study which can engage the attention of man is that of Christian Science. For the proper exposition of this Science, so essential to the happiness of all, buildings are erected to meet its demands which, completed without sacrifice, free from debt, beautiful, and harmonious,—are not yet commensurate with their supreme need as focal points for the instruction of mankind. These structures stand as externalized evidences of the power of Truth; as lighthouses pointing the way from the rocks and shoals

Digitized by Google

of material sense, to safety, reality, infinite Mind; as object-lessons to the "weary and heavy-laden," who may come and be relieved of every burden. They are God-made, not man-made, and reflect forever the power and goodness of the Christian Scientist's ideal,—infinite Love. Their development marks an epoch of freedom from the world's bondage to sin and sorrow.

Christian Scientists are optimists. They have more faith in the power of Good, than in evil. They are daily proving this faith to themselves and others. In their text-book Mrs. Eddy says, "Against the fatal belief that error is as real as Truth,—that evil is equal in power to Good, if not superior, and that discord is as normal as harmony,—even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor" (Science and Health, p. 368). It is this "fatal belief," that hangs like a pall over many lives. It hides the real cause of the suffering about us. It prevents our recognizing the supremacy of Good and proving this supremacy in our own case. The stronger this belief, the more fatal its results. It is the inciter to all wrong. It is the only devil.

Those who study the Christian Science text-book seriously, without prejudice, and who try to work out their problems by the rules given therein, just as perseveringly as they would try to solve a problem in mathematics by *its* rules,—all such will assuredly get the correct answer. More than that, they will have made genuine advance in the work of rooting out the cause of all the apparent vice and distress now seen so plainly. More than that, they will then, and perhaps not till then, having eyes, be able to see, and having ears, be able to understand, something of the scientific thought which inspires, and something of the necessity and usefulness of the Christian Science church buildings.

## The Arch-Enemy, Discouragement.

ELIZABETH EARL JONES.

WE are all quite familiar with the old story of the devils and the just man. Evil devices of every kind were resorted to by the devils to make the just man sin, but he would not. They teased, they tormented, they tempted, they tried to force and to deceive; but all to no avail. The just man remained loyal to his God. At last a brilliant scheme was suggested by the arch-demon; it was that all the devils should henceforth direct their efforts to discourage the saint, well knowing that should he yield to discouragement he would become weak and it would then be an easy task to conquer him.

The first symptom of this false consciousness is doubt; the last despair. It was, indeed, a devil's master stroke, a subtle plot, and, if it proved successful,—a sure doom. But Love, the ever victor, triumphed.

Since I have been trying to follow Christ's example as it is so clearly and practically set forth in the Bible when read with our text-book as a commentary, I have often had occasion to remember this story of the just man and the wicked plot against him, and it never fails to rouse within me a protest that the devil or evil should try to tempt poor humanity with a suggestion of discouragement, and this thought brings with it a realization of the necessity for constant watchfulness and prayer.

Rich promises are before us. "Seek and ye shall find;" and if we have faith as a grain of mustard seed, seeming mountains of evil will be removed, and no good thing prove impossible. If we ask, "nothing wavering," we shall receive and accomplish, and we are told by that indefatigable Paul, that "In due season we shall reap, if we faint not." And more, far more than all this is promised, because our God is never-failing divine Love, the Mind that includes all.

As we approach conscious oneness with this Mind, we begin to understand in Christian Science, that the fulness of Love's infinite kingdom is reflected by each of God's little ones. Spirituality establishes man's dominion. If we look to a power less than God for freedom, joy, and life, it is inevitable that we become disappointed and discouraged, for no less power really exists. If, on the other hand, we know that "it is God which worketh in us both to will and to do of His good pleasure," and if we have ever so small an understanding of what God really is, we become strong instead of weak, and it would be impossible to doubt, no matter how dark the seeming clouds of error, or what the testimony of the deceptive senses. No, it is man's nature; his privilege, and his Christian duty to "rejoice always."

With the example that our Leader has set us, of unfaltering trust in God, consecration to the right, and tender love for mankind, it should not seem hard for us daily to strive to lay aside all pettiness, idleness, and self-seeking, that we may be the better fitted to help our fellow-man.

Christ is ever with us, regal in humility and power; he stills the tempest, walks o'er the wave, heals the sick and the sinning, turns water into wine, and rises triumphant even over the tomb,—and all may follow and share his cross and crown.

## The Boy in Christian Science.

BEATRIX ISABEL BEST.

A BOY! What does the term suggest? An upright sort of individual, not given to sentiment, but with a scorn for sham, a boundless capacity for "getting into things," and a true little heart kept hidden from the public in general, but surely discovered by a boy-lover. A religion that gets such hold of this boy as to enter even into his play, and call forth expressions of regret from him that "Sunday School is so short," must, indeed, have "something in it."

Amongst my many boy friends I number some Christian Scientists, boys who are endeavoring to demonstrate Truth for themselves, seeking to apply it in daily life, and I am prompted to give a few of their experiences as nearly as possible in their own words, and as you read, bear in mind that these boys are truly "boys," in all that word implies, full of activity and full of fun.

A few weeks ago final examinations were being held, and in one boy's class they began sooner than he expected. "I was scared," he said, "when the teacher told us, but I said to myself, 'Look here, I ain't afraid. There's nothing to be afraid of. Truth is all.' And I kept on thinking this way, and I got through all right and they gave me a special promotion." The principal of one of the large schoo's remarked to one boy's mother upon the ease with which he took his examinations, an ease which is the result of demonstration. To those who know anything of the suffering most children undergo while taking examinations, it ought to be a joy that some at least are finding their way out of the bondage of fear incident to the experience.

Two boys had some trouble in their play, and, as often happens, one went home, saying to the other, "I'll never speak to you again." The other, a Scientist, said, "I just kept saying, 'Love governs, Love governs,' so I did not feel angry and I knew it would be all right, and the next day we were out coasting, and he came up and asked me if I would like to go down hill with him on his sled, and I did, and it's all right."

Another boy I knew was wakened one night by an aching tooth. He asked his mother for some help and himself got Science and Health which he read for about half an hour, and, as he triumphantly remarked afterwards, "That was the end of that toothache."

A public school teacher bore witness in a conversation with me concerning her quick temper and irritable way of speaking. She mentioned the boy by name, and said,

Digitized by Google

"Sometimes when I begin to speak crossly, I catch sight of that dear little face, and I have to stop, or say it some pleasanter way. I do not know what it is about him. I expect it is his Christian Science." One day I stood for a few minutes beside this boy, a little fellow then about seven years old, while he was trying to copy Feruzzi's "Little Mother,"—an ambitious undertaking. I spoke to him concerning form and beauty, and such a sweet smile was given me with the answer, "Yes, I know; Mind does it all."

In the Sunday School class to which these boys belong the lesson is read, and since beginning to do this, two of them have earned money to buy Bibles of their own, another is beginning to earn for that purpose, and one has almost enough to buy a copy of Science and Health. Boys of nine and twelve years do not usually save their pennies to buy Bibles or other religious books.

I know of another boy who with his little sister spent his own money to buy a new edition of Science and Health as a birthday gift for his mother. "It was the revised edition we got," and the smile and the emphasis on *revised* were indeed a "thank you" to our faithful Leader; and as I find here a word, there a paragraph, a sentence, perhaps the punctuation, changed, making it all more beautiful, clearer, and plainer, I stand still, and am grateful.

These varied, and seemingly small experiences show that Truth is becoming the way to these boys; that in this battle of destroying "every sick and sinful thought" they wage their warfare and "run the race set before them with joy." Again I say, surely there is "something in it."

## The Only Way.

G. E. S.

WHAT a help is even a little understanding of the Truth to a man in business; how it does calm and encourage and inspire confidence! The knowing that he is really spiritual and that there is no reality apart from Spirit and its reflection, actually makes a new man of him. He is freed from old beliefs in ways which expand and bring joy to consciousness. Fears become hazy recollections of nothingness, and his heart overflows with gratitude that he has found his strength in the knowledge of Good.

The sense of lack or the fear of it can only be truly met by the absolute realization that ever-present Love is the one source of supply. The very act of seeking to realize this helps to externalize it.

God's man is entirely harmonious in all ways, for he is the idea of the only Mind there is, and it is beyond intelligent conception that any disturbing thought can emanate from this Mind which is Good.

The writer once heard a noted man say that "some one should tell the truth about the Bible." Subsequently it was learned that that "some one" is Mary Baker G. Eddy, and it is the truth she has told in her book, "Science and Health with Key to the Scriptures."

It is from this book and the teaching by a student of Mrs. Eddy that the writer has found the hope and understanding upon which the foregoing is based, and for which he is most grateful.

If there be a God at all, we shall know him by his perfection,—his grand, perfect truth, fairness, love,—a love to make life an absolute good,—not a mere accommodation of difficulties, not a mere preponderance of the balance on the side of well-being. Love only could have been able to create.—GEORGE MACDONALD.

The sincere man or woman is free from conceit, for conceit always involves a certain lack of downright honesty with ourselves which makes us blind to our limitations.

HAMILTON W. MABIE.

## Among the Churches.

### New Church Organized in Easton, Pa.

September 10, the Christian Science society of Easton was dissolved and reorganized as a church to be known as First Church of Christ, Scientist, being a branch of the Mother Church in Boston, Mass.

In the early part of 1898, a few interested in the subject met on Sundays at the residence of one who had been healed through Christian Science, to study the Sunday lessons. This was the beginning. Since then many cases of healing have resulted among the students and their acquaintances in Easton.

In January of 1902, the society recently dissolved was formed with eleven charter members. The growing interest and increased attendance at the meetings justified the society in seeking a more central location. This was found in the Pomp Building. Rooms 31 and 32 were secured, one being used to hold the Sunday morning and Wednesday evening services, the other for a reading room.

The friends of the movement are greatly encouraged by its steady growth. *Exchange.*

### From La Crosse, Wis.

The directors of the Interstate Fair, held at La Crosse, Wis., September, 1902, gave us permission to place a tent on the grounds for the purpose of distributing Christian Science literature. We were very favorably situated, where every one passing into the building could see the invitation: "Reading Room of First Church of Christ, Scientist. All are welcome."

At the close of the first day it became apparent that we must enlarge our supply of literature, and we made a second call upon Scientists in the Field to bring in back numbers of their Journals and Sentinels. To this call there was a glad response, and, including these contributions, we dispensed to a hungering multitude fourteen hundred copies of the various publications.

Progress marked every line of work represented—each meeting in some degree, "The world's sense of need." We feel very grateful to the directors of the Interstate Fair for the privilege granted us.—MIRIAM C. BLACKWELL.

### New Church in Milwaukee, Wis.

On Sunday, September 21, First Church of Christ, Scientist, of Milwaukee, opened its new church home to the public with two services, Second and Third Churches of this city joining in the afternoon. Both the morning and afternoon services were largely attended by friends and strangers, all alike showing a deep interest. The subject of the Lesson Sermon for the day was "Reality." It could not have been more appropriately chosen for this occasion. It gave us one more opportunity to recognize the helpful service of the faithful Lesson Committee. The thought of Reality was practically emphasized in the addresses of the Readers. In reference to the church the following suggestive thoughts were expressed: "The Christian Science Church is but the growth out of material beliefs into the spiritual understanding. This church is but the outward evidence of work accomplished through unity of thought and purpose, and this unity of thought must continue in order to hold this church, as an evidence. . . . No matter how beautiful or perfect this building may be, it in and of itself is but a building,—it is not the temple of God. 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?' Thus only, so much of God as each and every one of us, individually, brings into this place of worship, only so much of God will be here. Thus we must rule out of our consciousness anything unlike God, and worship Him in spirit and in Truth.

Digitized by Google

and make sure we do not defile the true image, nor deface the true likeness, but bear record in our lives that we have been with Him, and are true followers of the Christ. 'But I say unto you, That in this place is one greater than the temple.' 'Inasmuch as He who hath builded the house hath more honor than the house. For every house is builded by some man; but He that built all things, is God, . . . whose house are we; if we hold fast the confidence and the rejoicing of the hope firm unto the end.'"

Very often in the efforts to bring out the beauty and harmony of line and color, the workers realized the helpfulness of recognizing God as the author of all harmony and trusted Him for guidance. The children gave the windows, also the artificial lights, so beautifully symbolizing the "radiance of Spirit." These words from the Scripture were given us to ponder: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." "For the fruit of the spirit is in all goodness and righteousness and Truth." "Proving what is acceptable unto the Lord."—JULIA J. RICKER, *Clerk*.

### From Placer, Ore.

As briefly as possible, I should like to tell of the growth of Christian Science in a mining camp, of about one hundred and fifty people, in the mountains. The organization is known as Christian Science Association of Greenback Mine, Placer, Ore.

Three years ago Christian Science was unknown in this vicinity, but with the arrival of two students, the work began in a very small way and the growth has been gradual and good. There has seemed to be much antagonism and bitterness, and a few sermons have been preached against Christian Science, but that did not prevent God from healing the sick, and the thought is leavening. Two people began reading the Lesson Sermon on Sunday evenings, in our home, and as the healing went on, others came in, till we were forced to seek larger quarters.

A year ago we commenced regular services in a hall and our attendance has been as high as sixty. The Sunday School is numerically small, but the fruits of it are promising. Last Easter it was our pleasure to send a love offering to the Mother Church, and we are now working for a lecture, the children joining us in this demonstration.

We look anxiously for the *Journal* and *Sentinel* and are very thankful to our dear Mother for the many blessings she has bestowed upon us. It is our constant desire and prayer, that we be worthy of them, and loyal to her as our Leader and guide.

Science and Health and "Miscellaneous Writings" have been placed in the Bunk House (miner's dormitory), and other books, pamphlets, and literature are in regular circulation. There is quite an active growth in Science this summer and many are proving for themselves that God is Good.—MRS. CLARA WILLSON THOMPSON.

### The Work in Halifax.

Possibly it may interest the readers of the *Christian Science Sentinel* to hear something of the work being done in Halifax. We have seldom heard from this branch of the Field, and yet I found on my arrival in this delightful city, that Christian Science was not only on a firm foundation, but that it is prospering in every way. I must tell you of the beautiful demonstration we had last evening. We are not many in numbers and have but little material substance, but we decided to have a lecture and engaged a lecturer. Then the question was how we could meet the expense. Until a week ago we had but six or seven members, then we added six to our number, but did not add very much in material wealth. We had a fund in hand to meet running expenses, but it was thought best not to touch that, but raise the money for the lecture outside of the fund. When the amounts were added we found we had pledged one hundred and five dollars. You can imagine our pleasure and surprise. There was no hesitation or crying, but it was given willingly and at once. We have demonstrated harmony and love as well as means. Good healing has also been done. We feel that now we will advance still more rapidly in this beautiful truth, as the lecture will bring the cause to the notice of the public, and be the means of leading others to at least investigate Christian Science and read our text-book.

ELIZABETH T. E. STUYVESANT.

### From Hoopeston, Ill.

First Church of Christ, Scientist, of Hoopeston was dedicated yesterday [October 5]. The services consisted of the regular sermon, followed by an address by the First Reader. A telegram congratulating us, was received and read from First Church of Christ, Scientist, of Milwaukee, Wis. Several Scientists from adjoining towns were present, and ten from Danville, Ill., also one from Chicago.

It was a happy day marking the completion of our church, and the sense of gratitude seemed to prevail for the good things which God had provided for us.—S. F. S.

### From Asheville, N. C.

Our first service in the church edifice owned by the Jews of this city, was held September 7. The church has recently been refitted with new furnishings for the room to be used as a reading room, which is very attractive.

Our congregation has increased in numbers, and we rejoice in the knowledge that Love is leading us and rewarding us for taking a step higher, in the scale of harmony. We pray that we may so live the Christ life that all who are thirsting for Truth may come and drink and be refreshed.—MRS. MARY LINDSEY, *Clerk*.

### From Stanton, Neb.

Christian Science has had its representatives here for about six years. By slow accretions the number of believers grew until on March 13, 1902, a business meeting was held, Readers were chosen, and arrangements were made for Sunday services, etc. Since then, regular monthly meetings have been held, also the Sunday service, which has had a very regular attendance, of from sixteen to twenty.

Love and harmony have reigned in all the work; one motive governs,—to advance the cause of Christian Science.

September 16, Stanton listened to its first Christian Science lecture, arrangements having been made for Judge Ewing to visit this point. To try to measure the good done by it would be folly. It has been discussed, and praised, and rejoiced over ever since; and in response to a general desire to read it, one of our local weeklies publishes the lecture in full this week. No printed copy, however, can possibly convey the deep impression it made on all who heard it.

Money to meet all expense came with loving generosity, and before noon of the next day all bills were paid.

Desire is now turning towards a public hall in which to hold services, and towards a Wednesday evening meeting which the public may feel more free to attend.

The population here is largely German, or of German descent. They are kind and liberal-hearted and pleasant to meet, and the Field is ready to harvest. It only needs patient continuance in well doing.—H. E. W.

The works are ready, waiting for us, all we have to do is to be willing to be led into them.—*Selected*.

Digitized by Google

## Testimonies of Healing.

"Ye shall know the truth, and the truth shall make you free." I began to understand something of the true meaning of this promise about three years ago, and have had many proofs since then that Truth does, indeed, make free. I had never been very strong and had seldom known by experience what really good health was. I had heard of Christian Science for several years, and was not exactly opposed, but never gave it serious consideration. As I look back I can hardly realize that I could have been so blind to my best interests all those years. It was to please a sister that I finally did consent to have Christian Science treatment. She came to see me at the State School in Coldwater, where I was employed, and found me in bed, suffering greatly from sciatica and unable to sit up. I had suffered much, and it was such a relief to have her take charge of me, though all were very kind, that I was ready to let her do with me as she thought best. So I was brought to Jackson and a Christian Science practitioner sent for. Words can but feebly express how thankful I have been ever since this step was taken. I began to improve at once, and in less than three weeks was able to attend church. One week later I *walked* home from church, a distance of more than a mile. I have had no return of rheumatism since, and other troubles have been, some entirely, others partly, overcome; among them weak lungs, severe headaches, extreme nervousness, and indigestion. For a number of years I had been obliged to wear a chamois skin waist, except during the summer, had a serious time with pneumonia, was always afraid of taking cold, and was always taking cold and coughing. Since coming to Jackson I have not worn chamois skin nor taken any medicine, and have been more free from colds than ever before. I was always inclined to look on the dark side of things, but Christian Science is teaching me that worrying implies lack of trust in God, and I am learning to look on the bright side.

I think that I thoroughly appreciate the physical benefit received, but to know by actual demonstration that God *is* an ever-present help and to know something of that peace which passeth all understanding, I value still more. When I first read Science and Health I did so only because requested to do so by the practitioner. I feel truly grateful that I have been led to seek the truth and my daily prayer is "Lead me in Thy truth and teach me."

H. C. H., Jackson, Mich.

---

I had for years been groping in seeming darkness and despair, mortal mind constantly telling me that I was broken down in health, overwhelmed with trials, troubles, and difficulties, till the burdens laid upon me seemed greater than I could bear. In vain I cried to God to help and sustain me. Because I had asked amiss I had grown to believe that there was no rest or peace this side of the grave. Although a member of the Baptist Church since childhood and always trying to believe that mine was the church built upon the Rock, Christ, yet all the time I felt that I had surely never attained the apprehension of Truth which was at last revealed to me, through Christian Science.

About one and a half years ago, I was taken very seriously ill with pneumonia. I grew worse very rapidly, till my sickness took the form of a congestive chill, and it seemed very evident that death was fast approaching. Our family physician lived thirty miles away and I would not allow any one to go for him, thinking perhaps I would get better, but instead my case grew so alarming that a doctor could never have gotten there in time to do any good, had he lived only a few miles away. So I asked my husband to send for a Christian Scientist who lived near, and who had impressed me very favorably in a talk which we had had some time before. My husband, not then believing, consented. When the Scientist came in, feeling that I was going fast, I said to her, "Oh, help me if you can!" "Yes, dear, I will soon help you," said she. She then requested those in the room to leave her alone with me, and turned to me with a smile. It seemed to me that the light of God shone in her face, and almost immediately a calmness began to steal over me. Truth came with such power that error had to give way, and I was soon fast asleep. When I awoke I seemed to have awakened to new life. I was filled with a calm, sweet joy and said to myself, surely this is that for which I have been so long seeking. That dear Scientist visited me each day for a week and told me of Truth. She showed me the Fountain of living water. I drank and it was sweet to my thirsty sense. Oh, how delightfully new and sweet!

My health was perfectly restored and I have no more use for material remedies. God is sufficient at all times and for everything. I now realize that prayer is not in vain, that Love wipes our tears all away. My heart goes out with love for God, the Principle of my being; to Mrs. Eddy, our dear Leader, and to that faithful woman who brought into my life Christian Science.

Mrs. Electa Anderson, Placer, Ore.

---

I am a beneficiary of Christian Science in a great measure. A little over two years ago I began to read the literature and was healed of catarrh of the throat, and of rheumatism that had bothered me for several years.

I have been engaged as a traveling salesman for ten years. During that time I had acquired many objectionable habits which were getting a firmer grasp on me as time went on, and sometimes when I wished to be free from them, all I could get in answer to my desire was to go ahead and drink deeper of the cup of indulgences, since that was all that could be done.

As I read the pure and uplifting literature of Christian Science I saw the great possibilities, and thought whispered to me, It is true; all its promises are true, and if you accept them you will have chosen the good part and have gained an hundredfold in the present time, and Life Eternal. This has been proved true. I began attending the services and have never had any desire for old habits. I have been in better health, and have been enabled to carry on my business in a successful manner, and in a way satisfactory to those with whom I deal, as well as to myself. In fact, all the discordant conditions of my life were eliminated with the touch of Love, as made known to me through the teaching of Christian Science.

To me it is something to be profoundly grateful for, to have health, happiness, and abundance; but that is not all. Christian Science has given me the desire to learn of the things of God, the desire to love and help humanity, and a peace that passeth all (human) understanding.

I should like to give one instance of many, where this truth has blessed those who have asked me for help. A man not knowing I was a Christian Scientist asked me to get him a position. I told him I would be glad to help him, but could do so only in one way, and that was through Christian Science. He laughed. I asked him to call at the hotel where I was staying, and I would tell him something about the work and what it could do for him. He did so, and after explaining to him somewhat the teachings of Christian Science, I told him I would give him the help required if he wished for it.

I saw him the next day and he said, "What you told me last night is so. I want one of the books, Science and Health, and I will pay for it when you come again." This man had been for eight years working at a very small salary, but on my next visit he had part of the money for the book, and within a few days he had a position offered him at nearly twice as much salary as he had been getting, and a short time after this had a second offer, that paid him more than twice as much. He had been healed of kidney

Digitized by Google

disease and the tobacco habit, also of unhappiness, during the first week of his study. I afterward visited his home. His wife had begun to read the book and had been made well and happy. The home was one of plenty, of refinement and intelligence. The Bible and Science and Health were their daily study, and they had already begun to help others. It was as with the prodigal. He had become weary of feeding on husks, the non-sustaining things of matter, and had said in his heart, I will arise and go to my Father and accept the truth, and the Father had given him the never-ending understanding of Love which heals and redeems.

I am glad to be in the Field working by the side of those who, as one has expressed it, are pleading with a stricken race for the recognition of Christian salvation, which saves from the pangs of disease and the stain of sin.

It is right that I should acknowledge my gratitude to our Leader, Rev. Mary Baker G. Eddy; for through her ceaseless labor, this salvation has been made possible to human experience, and all who will "may take of the water of Life freely."—CHAS. J. PRENTISS, Chicago, Ill.

---

I wish to mention a healing of the morphine habit of nine years' standing, which was accomplished in four days' treatment, and another of snuff-taking of long standing, which was healed, also a case of consumption which the doctor had operated on, taking a part of one of the ribs out in order to draw off the pus which he said had collected; finally he decided the patient must die, but said if she would use cod-liver oil she might live a year. I will add that she is now in Kentucky visiting, and in a recent letter she tells me she is doing well. Another case was that of a lady who has had bowel trouble for four years, and who at last became so bad she came to this city to be treated by the physicians here. On examination the doctor pronounced her case a very critical one, and said there must be an operation at once. Meanwhile he treated the case with drugs, and in about two weeks made another examination and decided that the operation must be performed immediately, and told her the results would be likely to be fatal. She came to Christian Science and in two weeks was able to walk nine blocks; she washed, starched, and ironed her own clothes and packed them and was on the train for a four days' journey to her home in Tennessee, and wrote back saying she had had but one slight attack since she left me. She wrote: "I am getting along well, and I have made several good demonstrations since I saw you." I am sure much good will yet come from this wonderful healing.—E. KATE HOWELL, Shawnee, O. T.

---

Six years ago while my husband and I were in a neighboring city with friends, I was told of a man who had been cured of consumption by reading a book.

My husband was an invalid, and I was so anxious he should be healed, that I called to see the man at his place of business, to hear what he had to say, and get the name of the book.

The man certainly looked strong and hearty enough to live for many years. He told me he was nearly gone with consumption when he got Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and by reading the book he was really healed, and also learned how to keep himself well.

It was a great mystery to me, but I believed every word he told me, and at once bought a copy of the book, took it to my room, and began reading. My husband was a druggist and I expected to find somewhere in the book a prescription to cure all disease. I wish to testify to the fact that the prescription is there, but not in the form in which I expected to find it.

I began at the beginning and read and re-read page after page, for some days, when suddenly a great error was removed from me. Resistance was useless, I was being guided by a firm hand. My sadness and depression were all gone, replaced by love, light, joy, and peace.

From that moment I have not doubted that Christian Science is the revelation of God to this age, made possible through the pure and noble character of the woman, to whom thousands who have been healed from sin and suffering are paying their tribute of gratitude.

From my own experience I know that the Bible, and Science and Health are *true*, and that those who are *willing* and *obedient*, will be led into the green pastures and beside the still waters; that woe cometh only to the disobedient.

MARY BRALLIER, Concord, N. H.

---

By occupation I am a blacksmith, and two and a half years ago I was about driven from the shop by hammer rheumatism in my elbow. After various pain-killers, cure-all liniments, a very highly charged electric belt, etc., for about three months, to no purpose, for a change I called on Christian Science for help, but without any hope of being benefited.

When I began treatment my arm was quite crooked and was wasting away very perceptibly. In about two weeks I could wield a nine-pound hammer with that arm, which before treatment could scarcely use a one-pound hammer. With that physical change, my thoughts began to change. I felt that anything so wonderful was certainly worth looking into, so I began studying Science and Health and afterward bought a Bible (my first one), and in a short time I found I had no tired feeling and could get along with about two hours less sleep. Profane language and tobacco chewing began to get distasteful. I had been addicted to both for about forty-three years. Burns, boils, toothache, etc., yielded to Truth through my small understanding, and with more help from our Leader's writings and the *Sentinel* and the *Journal*. "I propose to fight it out on this line."—A. S. GAMBLE, Placer, Ore.

---

My husband and I are deaf-mutes. Before we knew of Christian Science we had much trouble and sickness, it seemed one long struggle for daily existence. My husband's pay was small, the factory unpleasant, and the Union assessments frequent. Our lot seemed hopeless. We knew our sister was a Christian Scientist and talked often and much about it. One day about a year ago my husband was in bed sick with sciatic rheumatism. The doctor said it would be weeks before he would be able to work again. We sent for our sister and decided to change our way of doing entirely. We would stop putting our weight on the wrong side, we would trust absolutely in the allness of God. The doctor was dismissed and all the medicines were discarded. With Christian Science treatment he was able to be out of bed the next day and go to work the day following; the sciatica has never returned.

We then had treatment for our general unfortunate conditions. Circumstances forced my husband to give up his hard, unsatisfactory position; fear came in many times, but we put it out and trusted to God's goodness and love. After about six months' treatment the demonstration was complete and we feel "free indeed." My husband was sent for to take a position in a comfortable factory near home, with good pay, and has never been idle a day since on account of sickness or lack of work. We attend the Christian Science Church services every Sunday and Wednesday. We have all the literature and get the Sunday Lesson. Our fourteen-year-old boy is a member of the Mother Church and of First Church here. He talks and hears, and helps us very much. We are thankful for Christian Science.—J. P. K., Chicago, Ill.

Digitized by Google

## Religious Items.

God has always provided means for bringing souls into His presence with joy. Moses was called apart from the world to hold converse with Jehovah and it was after the communion that his face shone. He could not be in converse with God and remain the same man he had been. The impress of God was upon him. Even Jesus in the Mount of Transfiguration, while talking with the Father had the "fashion of his countenance" altered. What an expressive sentence this! If we want our lives changed, our look and manner take on a new and strange fascination before our companions, we must know how to get into the secret of God's presence, how to talk with Him. Do not expect some audible voice to speak to you when you talk with God. The secret of the Lord is with them that fear Him. He can speak in a language the soul can understand. Love always does. Communion is coming into union with God. One with Him in all your desires and purposes and plans. Others will often be more conscious of the effect than ourselves. "Moses wist not that the skin of his face shone." Well for us if others discern our transformation.

*The Standard.*

Rev. H. W. Barnes says in *The Examiner:*—"It is the union of words and works which justifies the faith of the Christian. Christ himself appealed to his work and his words: 'If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him.' When this question, 'Who is the son of man?' was asked him he simply announced himself as the Light that was among them, a sort of living light, on which they should believe that they might become sons of light, and not walk in darkness, but have the light of life.

"That which was wanted was not words for their ears, but experience for their hearts—letting the light in, that it might bear testimony to itself. Men must taste to see that the Lord is gracious. They will never catch the flavor of His graciousness till they do something more than hear about it or study descriptions of it. It is too large for words, but not too large for faith."

Rev. Robert Morris Raab, B.A., says in the *Homiletic Review:*—"A worldly, half-paralyzed Church, led by ministers who do not know what to preach, will fall short of changing the moral complexion of the world. The weakened condition of the ministry is quite as pathetic as that of the Churches. We may really indulge the hope that men will so sicken of this surface trickery in the name of religion as to hasten a strong reaction in favor of religious certainty and depth. Our times are morally very weak; there is much breaking down in the best of us. But the nerveless resistance, which has withstood the declension of American religious life will be forced to take the path of positive reform. If so, Protestantism may fall into two distinct bodies; one holding strictly to the Biblical message and the other pursuing a speculative life; one grappling with the hard facts of life and relying, for the religious improvement of all conditions of men, upon God; and the other devoting itself to the ceaseless round of intellectual guessing."

Rev. P. S. Henson, D.D., says in *The Watchman:* "And yet let us beware of mistaking the purpose of Christ's sacrificial suffering. Such representation of it has sometimes been made as led men to suppose that the sinner's salvation was accomplished very much like the rescue of Captain John Smith, and that God Almighty like the sternly vindictive old Powhatan was eager to smite him to the death, while Jesus Christ more tender hearted like the gentle Pocahontas interposed to ward off the vengeful blow, and so for Christ's sake was the sinner spared. Surely there was reason for Christ's pathetic words: 'Rigteous Father, the world hath not known Thee.' He is no such vengeful deity as these have been accustomed to suppose. He is no 'horrid Molock,' the fire of whose anger could only be quenched with blood."

A man who wants to be good must fight for it. The Christian life is a warfare—a conflict with self, with environment, with the invisible forces of evil. And no man in his own strength is equal to the battle. But the regenerated soul is not alone in the struggle. On his side are infinite forces, the sustaining hand of Omnipotence, the guidance of the indwelling Spirit, the comforting presence of his Lord, the helpful fellowship of believers in the Church. Thus sustained and compassed about, no earnest soul need despair of victory, however hard bested by foes within and without.—*The Examiner.*

Rev. C. A. Wethube writes in *The Watchman:* "The question, 'What is the Christian religion worth to you?' is really not so important as is the question, 'What is the Christian religion, as possessed by you, worth to the community in which you live, and to those beyond it whom you reach in various ways?' It was very common, during past generations, to ask a professed Christian, 'Are you enjoying religion?' A much better question is, 'Are you doing all you can to make the religion of Christ in you permanently worthful to all with whom you have dealings?'"

Rev. John Kelman says in *The Congregationalist and Christian World:* "There is a habit among some thoughtful people of simply sitting and looking at religious problems as we might look at the people passing along the road—a merely spectacular interest. They never think for a moment that they must decide definitely upon these problems for themselves. But Christianity is continually stopping a man and bringing him right around and saying, 'Which way is it to be, yes or no?'"

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads toward decay and waste.

DAVID STARR JORDAN.

We have the living Teacher, the present Holy Spirit of God as really with us as He was with those who wrote the Bible. Without His inspiration we can no more read it aright than they could write it aright. And we shall trust our teacher according as we do His will and think His thoughts as far as we know them. Tradition, reason, and faith are the trinity through which we discern the Word of God.

*The Congregationalist and Christian World.*

Alexander McKenzie, D.D., LL.D., says in *The Standard:* "Let no one think that the purpose of the law is to reprove us. It may be compelled to do this. It will not stop with this if you give it room to advance. It delights to approve, to encourage, and reward. One who lives in the right shall hear again and again, Well done, good and faithful art thou! Comfort and strength are in the counsel of the Lord, and there any one who will may find them."

John Clifford, M.A., D.D., says in *The Homiletic Review:* "Christianity can advance only by personal conversion. Real religion is always original. It is never, never simply derivative. In the earlier stages it may be imitative; but that stage is passed soon, and the person must have an experience of his own and must know for himself what Christ is, what Christ can do if he is to be of any use in the Christian Church."

The prayerful purpose to be true to our own best,—that is to pledge ourselves to a continuous and unceasing forward march, to undertake what we can never again lay down as a completed task. For to trust our own best involves the thought that we stand ready to go forward to the better thing, that only the attainment of our present best can unfold to us.—*Selected.*

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched, accidentally even, resound with sweet music.—PHILLIPS BROOKS.

The late Bishop Westcott believed that it was as perilous to live on borrowed opinions as it was to live on borrowed money; the practice must end in intellectual or even in moral bankruptcy. Our creed must be a spiritual growth and not a dress.

Christians are to be separate from the world for leadership, not exclusion. They are to be in advance of the rest of the world in character and love, leading on to God.—*The Watchman.*

Religion is the consciousness of the fatherhood of God and the brotherhood of man, manifested in peace and good-will and all work for human welfare.

REV. GEORGE E. LITTLEFIELD.

The more humble we are, the more kindly we shall talk; the more kindly we talk, the more humble we shall grow.—FABER.

---

## LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL: 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science: 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum: One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 114

SEMI-ANNUAL LECTURE OF THE MOTHER CHURCH. 115

A PRAYER. (Poem.) Elizabeth Earl Jones. 119

EDITORIAL.

- Christian Citizenship. 120
- Only Right Thinking. 120
- The True Ground of Rejoicing. 120

SELECTED ARTICLES.

- Who is the Best Interpreter? 121
- The Right Means. 121
- A Kindly Protest. 121
- Some Explanations. 121
- Prayer not Medical Practice. 122

FROM OUR CONTRIBUTORS.

- Good is Expressed in Wholeness. G. M. 122
- The Truth Established. Dora W. Stephens. 122
- Unselfish Love is Holy Work. Arnold Blome. 123
- God is Love. F. B. Homans. 123

THE LECTURES. 123

AMONG THE CHURCHES.

- Church Organization in New Bern, N. C. 124
- Union of First and Second Churches in Dayton, O. 124

TESTIMONIES OF HEALING. 124



Vol. V. BOSTON, OCTOBER 23, 1902. No. 8.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

National.

The anthracite coal strike began May 10. On Friday, October 3, the strike being still unsettled, at the invitation of President Roosevelt, representatives of the miners and coal operators met with him in Washington to confer on the situation. As the outcome of that conference it is practically assured that both of the contending parties will accept the appointment by the President of a committee of arbitration whose finding shall be final and binding. The committee, already named by the President, will consist of the following men: Brigadier-General John M. Wilson, U. S. A., retired, late chief of engineers; E. W. Parker, Washington, D. C., expert coal mining engineer, statistician of the coal division of the United States Geological Survey, and editor of the *Engineering and Mining Journal* of New York; the Hon. George Gray of Wilmington, Del., of the United States Court; E. E. Clark, Cedar Rapids, Iowa, grand chief of the Order of Railway Conductors; Thomas H. Watkins, Scranton, Pa.; Bishop John L. Spaulding, Peoria, Ill; Carroll D. Wright of the United States Labor Bureau.

Commenting upon the broad international aspect of The Hague International Court of Arbitration, Judge Penfield of the United States Department who attended the recent hearing on the "Pious Fund," says: "The Hague Tribunal is accomplishing important results for America. Arbitration is not taken so seriously in Europe as it is in the United States. The American idea of treating international arbitration thus is beginning to exert its influence; it promises to overcome European prejudice and to lead to a general acceptance of this principle.

"In Europe they are slow to understand our idea of the equality of man; the individual counts for little. The Hague Tribunal is thus performing the important mission of extending the liberal spirit of American Institutions.

Postmaster-General Payne will discuss, it is understood, in his forthcoming report, the prospects of one-cent postage. Postal revenues are now so large that the nominal deficit of the Department is disappearing, at least upon the basis by which it is regularly computed. This is due in some measure to the exclusion from the privileges of second-class rates, of publications without a *bona fide* subscription list.

Twenty-eight engineers and assistants of the United States Geological Survey have been ordered to assemble at Needles, Cal., this month to begin active work in carrying out the provision of the irrigation act in the thirty-two townships reserved for this purpose along the Colorado River between Needles and Yuma on the California side. This will be the first experiment made under the new irrigation law.

The experimental shipment of American fruits to Europe this autumn by the Department of Agriculture has proved a success. A carload of Keiffer pears in four equal shipments was sent to London, Homburg, Glasgow, and Liverpool, and arrived safely under the government guarantee against loss.

The Post Office Department is said to be experimenting with various kinds of lighter material to be used as a substitute for the leather now used in mail pouches. It is expected thus to reduce the compensation paid the railroads, which is by weight, and also lessen the mail carriers' loads.

The renewal of the literary copyright between the United States and Spain has been agreed to by the cabinet at Madrid.

Foreign.

The hearing of the "Pious Fund" case before The Hague International Court of Arbitration has resulted in awarding to the United States $1,420,682.67 and perpetual interest of $43,050.99. As this is to be paid in Mexican silver the award is about halved. This is the first case tried before the Court. Two other cases are pending; one concerns the claims of American sealing and whaling vessels against Russia, the other concerns the Samoan claims arising out of the military operations of the United States and Great Britain in repressing rebellion in that island in 1899. Another matter before the Court being considered by the Spanish Treaty Claims Commission is the determination of claims of American citizens arising out of the late war.

It is stated that Queen Liliuokalani will leave Honolulu next month for the United States for the purpose of again pressing her claims for the crown lands.

The French and English have obtained equal concessions in the coal, petroleum, and iron fields of the Province of Szechuan, China.

Emperor William has bestowed the Prussian order of the Crown of the first class upon Captain Sverdrup, the Arctic explorer.

Industrial and Commercial.

The Algona Steel Company of Sault Ste Marie, Ont., is constructing a large steel and concrete dock for receiving the ore from its mines on the north shore of Lake Superior. Electricity generated by utilizing the flow from the lake conveys the material from the dock to the blast furnaces. The rail mill is said to be turning out seven hundred tons of rails daily. An associated company contemplates the erection soon of an immense plant covering nine acres for the manufacture of seamless steel tubes up to twelve inch size, under the Perrin patents, which the company has secured.

The flour mills at the head of Lake Superior are reported to be grinding about fifty thousand barrels of flour per week and the output for the year is expected to reach two million barrels. The Duluth-Superior Milling Company, which has a lease of the mills formerly included in the flour milling trust, is increasing its capacity steadily as are also some of the smaller companies.

The United States Steel Corporation has purchased at New Orleans thirty acres of land with a river frontage of twenty-two hundred feet upon which it will erect a warehouse and make it the distributing point for South and Central America for its steel product, which can be brought from Pittsburg by an all-water route.

The report of the surveyor-general for the quarter ending with September shows that the amount of lumber handled at the port of Bangor, Maine, was greater than for the corresponding months of last year, but less than for 1900, and amounted to over forty million feet.

General.

The Automobile Club of America last week conducted a road run from New York to Boston and return to test the reliability of machines. The run was under strict regulations. The maximum speed allowed was fourteen miles per hour. The first day's run was from New York to New Haven, the second from New Haven to Springfield, the third from Springfield to Boston. According to unofficial reports seventy-five machines started from New York, seventy-two from New Haven, the same number from Springfield. On the return trip seventy-one started from Boston, seventy-one from Springfield, and sixty-eight finished at New York. Twenty-two machines claim to have made the entire run without a single penalized stop, and thirteen with only one stop. In a similar test last year between New York and Rochester eighty machines started and only forty-one finished.

The total eclipse of the moon last Thursday gave astronomers opportunity to make microcentric measurements to determine the diameter of some of the moon's craters, or the white spot surrounding them; the time of occultation of stars passing behind the moon, from which their speed in space can be reckoned; and photographic data of various phases of the eclipse, intensity of light, etc.

The challenge of Sir Thomas Lipton and the Royal Ulster Yacht Club for the America's cup reached New York last week on the steamer Oceanic. The conditions are identical with the last challenge. The first race is set for August 20. The challenge has been accepted and an order for the defender has been placed with the Herresheffs at Bristol.

It is said that Lone Wolf, a restless Comanche chief, tired of the guardianship of the United States, desires to take his followers to Chihuahua in Old Mexico, provided the Government will buy lands there in exchange for its lands in Oklahoma. He desires that the short race of his people shall be run true to the traditions of its fathers.

An automobile was recently driven from Boston to New York, 245 miles, in a continuous run in thirteen hours and five minutes elapsed time, ten hours and a half actual riding time. The best previous performance is credited with fifteen hours riding time.

The potato crop for this year is estimated at two hundred and sixty-three million bushels and the combined spring and winter wheat crop at seven hundred million bushels; flax-seed, forty-five million bushels.

It is expected that the cut of logs on the Penobscot waters this winter will amount to about two hundred million feet if the weather is favorable. Of this quantity about half will be for the pulp paper mills.

The noted yacht, the Dauntless, once the flagship of the New York Yacht Club and the winner of many races, is to be converted by the widow of its late owner into a house-boat for humanitarian purposes.

It takes a steamer a week to go down the Russian river Volga, from the point at which it becomes navigable, to the Caspian.

The Christian Endeavor Societies of New England held a convention in Boston last week.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Semi-Annual Lecture of the Mother Church.

A LARGE, attentive, and appreciative audience gathered at Symphony Hall on Thursday evening, October 16, to listen to the semi-annual lecture on Christian Science given under the auspices of the Mother Church, The First Church of Christ, Scientist, of Boston, and delivered by Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H. The subject of the lecture was "Christian Science and its Discoverer." The lecturer was introduced by Professor Hermann S. Hering, C.S.B., First Reader of the Mother Church, formerly a member of the Faculty of Johns Hopkins University in the Department of Electrical Engineering.

The introductory remarks of Professor Hering were as follows:—

*Friends:*—The occasion to which you have been invited this evening, is the semi-annual public lecture given under the auspices of The First Church of Christ, Scientist, the Mother Church of the Christian Science denomination, and on behalf of the church, I extend to you a most hearty welcome.

To meet the demand for a correct and authentic public presentation of the subject of Christian Science, there was inaugurated a few years ago, a Board of Lectureship, consisting of men and women who are thoroughly qualified to speak on the subject.

Hundreds of lectures have since been given in the United States, Canada, and Europe by the members of this Board. The evidence of the good they have accomplished in overcoming prejudice and correcting false impressions is very marked, and they have been especially effective in bringing to weary, suffering humanity, the understanding of a substantial Christianity, the healing Christ, the Comforter which brings them health, happiness, and holiness.

We feel very grateful to our beloved Leader, Reverend Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, for all the good which she has made it possible for us to receive, and we are glad to tell of our well-loved and well-tried religion, to our fellow-men, if haply *they* may be feeling after a living, loving God, who is not far from every one of us.

The lecturer of the evening was a Universalist minister, the son of a Universalist minister. He was educated at Buchtel College, Akron, Ohio, receiving the degree of Master of Arts from that institution. Later he entered Tufts Divinity School, upon graduation he received the degree of Bachelor of Divinity, and for ten years thereafter preached in the Universalist Church. He was at one time assistant pastor of the Every Day Church of Boston, and later engaged in College Settlement work in the North End.

After becoming interested in Christian Science, he severed his connection with his former church, has since devoted his entire time to Christian Science work, and in addition to being a member of the Christian Science Board of Lectureship, he is First Reader of the branch church in Concord, N. H., near the home of our revered Leader.

The lecturer's education, scholarly attainments, and past experience well qualify him for the duties of the evening, and bespeak for him an impartial and unprejudiced hearing on a subject which in his own life and work he has found to be a practical and demonstrable explanation of the teachings of the Master.

The subject of the lecture, "Christian Science and its Discoverer" is a timely one, and I know that all will be glad to hear the truth not only of the discovery but also of the Discoverer, who has given to the world all that she has and is, that mankind may be able to prove that God is All-in-all.

It is with great pleasure that I now introduce to you Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H.

Mr. Tomlinson spoke as follows:—

The holy purpose of Christian Science is clearly stated in those words which the Master quoted from the Prophet Isaiah, as the announcement of his mission: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised." To accomplish these beneficent results for mankind is the sole and only object of Christian Science. To this end its prayers are offered, its literature freely distributed, and its churches erected to the service of God and man. Christian people who see this religion as it is, give it their fraternal sympathy and their kindly consideration.

In the brief time allotted us, we cannot hope to state fully this great theme, yet we may open the way for the earnest seeker after Truth to give this subject, which is now uppermost in the minds of thinking men, a fair and candid examination. No doubt its unparalleled development has occasioned the oft-repeated question: "What are the reasons for the marvelous growth of Christian Science?"

The text-book of this denomination, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, was first issued in 1875. In this brief interval there have been sold more than a quarter of a million copies. The first church of the denomination was organized in Boston in 1879. To-day its churches and societies in this and foreign lands number more than seven hundred. Two thousand seven hundred and eighty-four members were admitted to the Mother Church in Boston during the past year. The last Communion service of The First Church of Christ, Scientist, was attended by thirteen thousand persons, as reported by the Boston press. These facts, together with the conspicuous achievements and widely read writings of its wise Leader; the high character of its adherents, among whom are not only men of large business affairs, but also clergymen, physicians, teachers, and learned judges; and its multiplied cures of sickness and sin have awakened profound interest which has occasioned much discussion.

### THE DISCOVERER AND LEADER.

Those who are conversant with this movement, know that what is most conspicuous in the Cause and its growth is the wisdom, foresight, untiring devotion, and lofty Christian character of its Leader. The opportunities

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

afforded me for a full and adequate estimate of the Leader of this great movement have been favorable. During the past four years my residence has been in Concord, New Hampshire, the home of Mrs. Eddy, and for more than three months at one time I was a member of her household. The New Hampshire histories contain many important and interesting facts concerning Mrs. Eddy and her ancestors. From these accurate historical works one may glean much of interest concerning her and her family. She was born in Bow, near Concord, N. H., descended from sturdy Scotch and English ancestry. Captain John Lovewell, the famous Indian fighter, whose valor in the field destroyed the power of the savages and made it possible for the early settlers of northern New England peacefully to establish themselves, was her ancestor. Her great-grandfather was Captain Joseph Baker who settled in Pembroke about 1740. Captain Baker was one of the foremost men of his section. He received his commission from King George as captain of a Colonial Foot Company. He was a member of the third Provincial Congress of New Hampshire, and active in helping the province to take its stand for the new Republic. His three sons, one of whom was Mrs. Eddy's grandfather, were all soldiers of the Revolution. Intellectually, her family has always stood high. Mrs. Eddy's brother, Albert Baker, was a graduate of Dartmouth College. He was an honored member of the New Hampshire bar, an eminent debater, and a brilliant orator. He was thrice elected to the legislature of his native state, and had rapidly attained a leading position in those legislative halls when he died, at the early age of thirty-one. In the old church of Pembroke, three of her ancestors were its honored deacons. Her mother's father was Deacon Nathaniel Ambrose, and through his generosity and labors there was founded the North Congregational Church, which was known as "Deacon Ambrose's Church." The historian also tells us that so largely was the Baker family interested in founding the Methodist Church of that town, that "with propriety it might have been called the Baker meeting-house." Thus both sides of her family were founders of local churches. Mrs. Eddy's parents were devout members of the Congregational Church, both have family crests. Her mother was a woman of rare Christian virtues, and the atmosphere of the home was devoutly religious.

Mrs. Eddy is richly endowed for her work by nature and by grace. She possesses quick comprehension, a remarkably retentive memory, deep spiritual insight, a tireless energy, and an unquenchable love of mankind. Her native gifts were supplemented by the instruction of special tutors and by careful training in the schools and academies of New Hampshire. She was thoroughly taught by the well-known grammarian, Prof. Dyer H. Sanborn, and was greatly assisted in her education by her distinguished brother Albert. She had a well-established reputation for literary ability before her discovery of Christian Science. In childhood her thought naturally expressed itself in poetry, and verses flowed from her pen as readily and smoothly as the streams flow from mountain springs. Her prose and poetic compositions were eagerly read, and some of her writings, published in a book of poems fifteen years before her discovery of Christian Science, are now found in our public libraries. Her writings were sought by some of the leading magazines of the country.

Mrs. Eddy, from earliest childhood, was deeply interested in the subject of religion. She was early baptized into the church, and became an ardent member. As a child she listened eagerly to discussions on religion between her father and the visiting clergymen who frequented their hospitable home. When afflicted with a fever, her mother turned her daughter's thought to God in prayer. Relief came through her earnest petitions, and from that moment to the present hour the thought of God and His helpfulness to man has constantly abided with her.

In a momentous hour, she turned her thought wholly to the divine Helper. A wondrous illumination dawned upon her expectant vision, that subsequent years of deep seeking and finding have proved to be God-given by healing the lame and the blind, and by raising the dying. Having found the means whereby Christ Jesus and his disciples wrought their beneficent works, she earnestly labored to give her discovery to all mankind. She wrote the text-book of the denomination, founded the Massachusetts Metaphysical College, and established the church and its Publication Society. Thus she is not only the Discoverer of Christian Science, but the Founder of the religious denomination bearing that name. Those who have followed her closely, have observed her whole-hearted and entire devotion to the Cause entrusted to her care. She gives no time to social enjoyment, every moment of her waking hours being devoted to the service of God and man. She is honored and beloved in her home city. She has generously contributed to the city's public improvements, and her liberal donations are given not only to the Church of Christ, Scientist, but to other benevolent institutions. After a thorough study of her work and an intimate acquaintance with her life, I declare with gratitude, that I have found Mrs. Eddy to be the most reverent, Christlike character that I have ever known.

### Liberality of its Members.

Some critics, noting the remarkable prosperity of this Cause, have charged its followers with mercenary motives, when in fact this prosperity is due to liberality by reason of gratitude for the great benefits received through their religion. They remember the words of the Master, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Foremost among the virtues of these people, are their pure motives and unselfish labors. Clergymen, physicians, lawyers, and others, have given up all that was dear to them in order to take their stand for this vital religion. They know from deep experience how unselfishly and freely help is given. Its literature has been placed in nearly all public libraries, and its members gladly lend their reading matter to all who seek it. In nearly every city of the land there have been opened free reading rooms, to which the public is welcome. All possible provisions have been wisely made for helping every deserving applicant, whether he be rich or poor. No worthy appeal for healing and teaching is ever made in vain.

It is true that this religion gives to its members help in all ways. Through the healing they have been freed from sickness and its attendant expenses, and they have been enabled to devote their entire time to their vocations. A deep love for God and the Holy Scriptures has taken from them a desire for many of the luxuries and extravagances of life. Its members have indeed been made healthier, happier, and more useful to themselves and to others. These gifts they feel are from God, and they are grateful to Him for His blessings. We ask, Why should not God bless those who are doing right? Why have not the workers in this vineyard of the Lord the same right to receive remuneration as the laborers in other vineyards? Clergymen, teachers, and others, are understood to be doing God's work and are paid for it. Why should not the Christian Scientist receive pay for doing good work? The incomes of its churches are sufficient to meet their demands, and come from its own membership and no others. These churches, as well as their members, are abundantly blessed of God. We submit that the prosperity which attends this Cause should not excite criticism but rather congratulation. It testifies that God does abundantly bless His people and His Church. It indicates that this religion means better conditions for the poor. It means

Digitized by Google

adequate education for all the children of men, and sufficient time and opportunity to worship God aright. It suggests that when the religion of Christ is applied to the practical needs of men, there will be accomplished the grand purpose for which this Republic was founded, the enjoyment by all of "life, liberty, and the pursuit of happiness."

### Its Biblical Theology.

An important consideration closely identified with the rapid growth of this religion is its evangelical theology. Its adherents know it to be not a new or different religion from the Bible; it neither adds to, nor subtracts from, the historic Christianity of Christ. It is the simple Apostolic gospel of the early Christian church which its members are earnestly striving to live among men. It has no creed, but the following are its tenets, written by Mrs. Eddy and accepted by all adherents:—

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to Eternal Life.

2. We acknowledge and adore one Supreme and Infinite God;—acknowledge one Christ—His Son Christ Jesus; the Holy Ghost or the divine Comforter; and man His divine image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and in the understanding that evil and sin are unreal, hence not eternal. But the love of sin is punished, so long as it lasts.

4. We acknowledge Christ's atonement as the evidence of divine and efficacious Love, unfolding man's unity with God through Jesus Christ the Wayshower.

5. We acknowledge that man is saved through Christ—through divine Truth, Life, and Love, as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and his resurrection were designed to elevate human faith and understanding to the spiritual perception of the eternal existence of the good and the real in man.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure.

[Copyrighted and used by permission of Reverend Mary Baker G. Eddy, the author.]

These tenets are contained in the text-book of the denomination, "Science and Health with Key to the Scriptures," written by Mrs. Eddy, and are therein fully explained. What I herein say is gained from a study of this book.

With all believers, the Christian Scientists' most precious book is the Holy Bible. One of the most prized gifts of their religion is the bestowal of a deeper love for the sacred Scriptures, and a closer study thereof. Unbelievers, who had rejected the Old and New Testaments because of their apparent inconsistencies, are now constant readers through the new light given them by the study of their text-book, which is indeed the "Key to the Scriptures." Others, who had thrown aside the inspired Word as impracticable for this age, through their new understanding make the Bible their daily companion. In adversity and in sorrow, this precious Book lifts the clouds, and lets in the sunlight of Love divine. In sin and in sickness it restores the wanderer to his father's house, and bestows the healing balm of Life Eternal. Of the Bible, Mrs. Eddy says: "It is my only text-book." And again she declares that it is to her "the chart of life." These believers rejoice with the Rev. R. S. McArthur, who says of the Bible that "It never had so mighty a grip alike on the educated classes and the simple-minded folk as at this hour."

As taught in Christian Science, God is the God of the Bible. He is the Almighty God of Abraham, the "I AM" of Moses, the "Father which art in heaven" of the Master; He is "the God of our fathers," who gave them a home in this favored and promised land, who bestowed upon them the priceless inheritance of civil and religious liberty, who brought them triumphant through fraternal strife and hath made them one nation, and one brotherhood, from the Atlantic to the Pacific, and from the Lakes to the Gulf. He is more and more becoming to them the Giver of a home of peace and good-will upon earth. He is bestowing here and now upon them freedom from pain and sorrow, sickness and sin. He is bringing them through the struggle with self, and giving them that tender sympathy and love which makes them feel their kinship with all the sons and daughters of men.

In company with all Christian people, Christian Scientists hold that their Saviour is the one Christ Jesus, foretold by the prophets and revealed in the New Testament. He stands alone, their Lord and Master, than whom there is none other. He is the foundation of their church; for with Paul they say, "Other foundation can no man lay than that is laid, which is Jesus Christ." Helped by the deeper experiences they have felt, they recognize the great worker of good deeds in Palestine as the worker of good deeds in their own homes. He healed the sick and raised the dead; he declared of every follower, "The works that I do shall he do also." Recognizing his presence with them here, knowing that they are nothing themselves, but that to him belongeth all power, they rejoice to see the brokenhearted healed, the blind recovering their sight, and the sick and sinning set at liberty. Why should not their faith and their fruits proving that God's words are true, give joy to all His church?

They recognize the presence of the Holy Ghost, the divine Comforter, leading into all Truth. They understand that, to be without the presence of the Holy Spirit, is to be without the living God and the healing Christ. In the unmerited abuse which in the past has sometimes been unjustly heaped upon them, they are comforted by the Master's words, "They hated me without a cause. But when the Comforter is come, . . . He shall testify of me: and ye also shall bear witness because ye have been with me."

In company with the higher insight of all religious peoples, these believers think of man as more than a creature of the flesh. His type is not the Egyptian Pharaoh oppressing the children of Israel in cruel bondage, but rather he appears in Moses, escaping from serfdom into the promised land of freedom. The true man as revealed to them is not a material, sensual, animal man; he is seen rather in the youthful David with full faith in God going forth to destroy the Goliah of sin and sickness, disease and death. The man they strive to know is found in Christ Jesus, Son of the heavenly Parent, the perfect image and likeness of infinite Spirit. They are grateful because they are discovering through the light of Christian Science that their natural heritage is not weakness and weariness, but rather strength and health, peace and joy, the gift of their loving Father. They are learning that the laws which govern them come not from an evil power, but that God and His laws alone govern men. As it is written, "The gift of God is Eternal Life," and they are beginning to understand the words of the apostle, "Now are we the sons of God."

The third tenet speaks clearly as to the Christian Science position concerning sin. It declares in unmistakable terms that this religion does not ignore evil. Its determined purpose is to destroy sin and put an end to its reign. The text-book, on page 327, declares: "Sin is the image of the beast, to be effaced by the sweat of agony." Every member of this church, instructed by his Leader, prays each day to the heavenly Father, "Rule me, and rule out of me all sin." In this earnest struggle, he is helped by knowing that sin is no part of God's kingdom, and therefore it is outside the realm of the real. God, who is infinite Good, could not create or ordain sin, hence it is not real nor eternal. Sin consists of wrong thinking and wrong acting, and ceases when mortals think and live aright. God is

Digitized by Google

light; sin is darkness; hence it is written, "God is light, and in him is no darkness at all."

### Atonement.

Most heartily with historic Christianity does this church accept the atonement of Christ. It sees in his atonement the clear evidence that infinite Love does indeed work with man. In Christ's perfect oneness with the divine Mind, God, is seen man's unity with his Maker. The atonement is the at-one-ment, or at one mind with God. A simple sentence from the chapter, "Atonement and Eucharist," explains the practical view of this vital doctrine.

"Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement,—in the *at-one-ment* with God,—for he lacks the practical repentance which reforms the heart, and enables man to do the will of Wisdom" (Science and Health, p. 19).

The fifth tenet begins, "We acknowledge that man is saved through Christ." With all other followers of Jesus the Christ, the members of this church understand that there is no salvation outside of Christ. With the Apostle they affirm, "There is none other name under heaven given among men, whereby we must be saved." Through their text-book, they are helped to see that man is saved through Christ now, as he was saved when Jesus walked the highways of Galilee. Overcoming sickness and death, as well as overcoming sin, was Christ's work. And this same method he gave to his Church. He commanded his disciples, in all times, not only to preach the gospel, but to heal the sick. The first action of the early church which attracted attention, was the healing by Peter and John of the lame man at the Temple. This healing created much antagonism in ecclesiastical circles, but it was the means of the rapid growth of the early church. Those healed by the Christ method find themselves not only vastly improved physically, but morally as well. Sickness follows the so-called mind of evil; health follows the mind of Christ. Great as have been the temporal blessings bestowed by this church, its richest gifts have been its spiritual ministrations. With the healing of the body there comes a new interest in the Bible, a deeper love for God and man, and a more reverent following of Christ Jesus.

In the last tenet of this religion all its believers solemnly promise to strive, watch, and pray for the mind of Christ; to love one another; to be meek, merciful, just, and pure. Might not this beautiful statement be well taken upon the lips of every sincere seeker for the light?

Does not this brief review of the fundamental points of this religion suggest that it is not to be lightly cast aside by inuendo or invective? Does it not show that it is worthy of the consideration of thinking people?

### Applied Christianity.

At some place in the discussion of this subject, one is quite certain to hear it said, "I can accept Christian Science as a religion, but I do not see that healing is any part of the work of the Christian Church." In reply, it must be acknowledged that, in the present condition of the church, there is some justification for the common call for more practical works. Many forms of helpfulness have been taken from the church, and have been assumed by other agencies. Hospitals are provided for the sick; the Associated Charities and the Poor Farms care for the poor; the Reformatories and Industrial Schools look after the sinners. Even the youth are cared for outside the church, in Young Men's Associations and other worthy institutions. Shall we therefore conclude that the church has no beneficent mission? Who is a better judge of the purpose of the church than the Master? His words were not only, "Preach the gospel to the poor," but "Heal the brokenhearted; recover the sight of the blind." His explicit command to the members of the church which he established was, "Heal the sick, raise the dead, cleanse the lepers, cast out demons." If the mandate of Jesus be regarded as authoritative, healing is not only a constituent part of the work of the church, but it is a compulsory part of this work. There is good reason, then, for thoughtful deliberation upon the religion which not only reforms the sinner, but also, in keeping with the direct commands of its founder, and the practice of the apostolic church, cares for the poor, and heals the sick.

The answer that is sometimes given to what has already been said is, that the church is doing this work through the noble army of physicians. We have no quarrel with those who are using other methods of healing, but we contend that greater results can be obtained by relying entirely on the divine Power. We never know what Spirit, God, can do for us until we throw our whole weight upon the side of God. Whatever others may think, Christian Scientists have proved convincingly to themselves that in their reliance upon God alone they have chosen "the better part" and the more effectual part. In Christ's healing of disease, even though he used no drugs, he did possess an effectual remedy. Jesus was in harmony with patriarch and prophet when he said: "Whatsoever ye shall ask in prayer, believing, ye shall receive." And the Apostle James instructed the early church, "If there be any sick among you, send for the elders, and the prayer of faith shall save the sick." Again it is said, "The effectual fervent prayer of a righteous man availeth much." It is evident, then, that the Bible method for the cure of disease is that which Christian Science discloses. To object to this system, because of its healing through prayer is to reject a fundamental doctrine of the Holy Scriptures.

Revelation supports this religion in its healing method. Reason also gives its endorsement. Observe how intense hatred flushes the face and changes the entire action of the physical organism. Many a one through intense anger has brought upon himself severe sickness. It has been said that if a mother were to nurse her child when in a fit of anger, that which was food for the child would become poison. To cure anger, shall one administer a drug? Then to cure the effects of anger, would a material remedy be the only one? Rather shall we not say, that as hate is an erroneous mental condition, the remedy is the right mental condition? If the wrong thought produces sickness, then the right thought must heal it. Again, recall how fear affects the body. It makes the face grow pallid, and wastes the form. What suffering and torment follow the condition of fear! And as anger seems to produce sickness, so fear brings on disease. A bad mental cause is followed by a bad physical effect. Shall a drug be the only remedy, or shall the wrong thought give way to the true? If Jesus is permitted to reply, his words are, "Ye shall know the truth, and the truth shall make you free." "Fear hath torment," says the apostle; and the mental remedy he prescribes is this: "Perfect love casteth out fear." Drunkenness, licentiousness, the opium habit, all false appetites induce a train of evils resulting in sickness and death. Is it unreasonable, in view of the wrong mental states involved, to hold that when these false conditions of mind are replaced by the mind of the Lord, harmony will be restored? Again, are not so-called nervous diseases the offspring of morbid mental conditions? Shall not a system enlist our sympathy which insists that if the wrong mental conditions are replaced by the right mental conditions, harmony will ensue? A writer, not a Christian Scientist, has wisely said: "The idea that one has some incipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects —any of them or a thousand similar thoughts may carry a healthy man to a premature grave." He further says, "The morbid condition of mind produces a morbid condition

Digitized by Google

of body, and if the disease does happen to be in the system it receives every encouragement to develop." Christian Scientists know that this practical helpfulness of their understanding, acquired through the study of their text-book, in harmony with the Bible and with reason, has been an important factor in the wonderful progress of their church.

### The Important Discovery.

To some good people a sufficient reason for refusing to investigate this subject is the assertion, that if this were of God the discovery would have been made long ago. This objection is one which might be advanced for every new step in the progress of the race. Why did not Martin Luther and Washington and Lincoln come long years before their advent? To reject Christian Science because of its late discovery is to show slight understanding of the world's development. As well refuse the telephone on the ground that if it were truly beneficial to man it would have been discovered long ago, as to refuse the investigation of Christian Science because of its recent discovery. A study of history will make it clear that discoveries are made when human needs are apparent, and the demands for higher and better conditions are recognized.

The apparent need for swifter communication by land and sea between man and man, and the demand for better facilities of transportation, were followed by the discovery of the steam engine and the electric dynamo. In our civil, social, and religious problems there are apparent and appalling needs. Is there not a crying demand for higher and better conditions in the social fabric? Do not our overflowing prisons, our crowded hospitals, our asylums, all point to a deep human need for better conditions? Do not the race and industrial problems that confront us call for a new remedy? Or shall we say that discoveries are in place everywhere except in religion? Do we not all agree that the great discoveries which have so advanced the civilization of the age have been the work of God? Shall we then affirm that God works beneficently through discovery in every field except religion? We are confident that the future will make plain that the advent of Christian Science was as necessary and as natural as the advent of the electric light. Before electricity could be discovered and applied, there must depart from man the fear of this agent. There must be a recognition in it of a power that may be used for good ends; there must come a desire to escape from darkness and emerge into light. Accompanying this new and uplifted desire, is the right man to make the discovery. Watt, Morse, and Edison became discoverers, not through accident, but by reason of their fitness for the discovery. Only through extraordinary insight, indefatigable research, and persistent and unremitting toil, have we been blessed with the steam engine, the telegraph, and the electric light. We are confident that the future will make plain that those conditions which accompanied the beneficent discoveries in the physical realm, have been present likewise in the advent of Christian Science. The closing years of the last century were strongly marked by a departure of fear and the presence of a higher understanding and love for the infinite All-Power, the Creator and Father of man. These years were likewise characterized by an intense aspiration for higher and better conditions among men.

### Hopes Fulfilled.

In the Discoverer of Christian Science we have found most strongly marked the hopeful features which our past century has made apparent. She knew her heavenly Father only as divine Love, for whom she had no thought of fear, but only the most tender regard. At her mother's knee she was taught that the power of God through prayer could restore her to health and harmony. In childhood, through effectual fervent prayer, she banished sickness and restored health. Having heard that Daniel offered up his prayers to God seven times a day, she thought that this was the practice among all Christians, and she would not close her eyes in sleep at night until seven fervent petitions had been offered at the throne of grace. She was gifted with extraordinary spiritual insight. So remarkable were her spiritual gifts that a sainted clergyman said of her, "She was sanctified before she had birth." Accompanying this deep love for God was an intense love for man. Her early years were marked by unselfish devotion to the needy. As a child she was wont to bestow her garments upon her less fortunate playmates. As she grew older, she became a ministering angel to the afflicted and the needy. She was inspired with an intense conviction that the remedy for all the ills which afflicted mankind was the loving power of God. It needed only a crisis in her life to make possible a great discovery. This crisis came when, apparently dying, there was found no earthly remedy to help her. Bereft of all material aid, she sought the heavenly Comforter, and God's answer to that prayer was health and the discovery of Christian Science. To whom shall we go for convincing proof as to the truth of the discovery and its value? Is it not true that those who consider themselves or their interests injured by a discovery frequently reject it, and condemn the discoverer? The owner of the stage coach opposes the coming of the railroad; the maker of candles is blind to the electric light; but the great mass of the people are glad to abide by results and accept what is best.

In conclusion, the vastly important declaration made by this religion is, that there has been discovered the Principle of healing sin and sickness employed by Jesus and the Apostolic Church. The further understanding is, that the fruits of this discovery may be enjoyed by all. Each one may so understand the Principle of his being that he can overcome sickness in himself and others, and destroy the power of sin and even death itself. This healing Principle is God, of whom the Psalmist chanted, "He healeth all thy diseases." Is this too good to be true? Rather shall we not say, it is true because it is good. If Christian Science is false, then its more than a million cures are the product of a falsehood; all its intelligent and devout membership, its multiplied churches, are the outgrowth of delusion. How long is it since falsehood was the father of such progeny? When was it that the law of God was so changed that thorns are bearing grapes, and thistles ripening figs? If it be true, then herein we have fulfilled the bright and glowing promises of psalmist and prophet. Herein is found realized the long hope of the ages; herein glows brighter and brighter the light which has been leading the children of men out of darkness into the eternal noonday of God; herein are fulfilled the comforting words of Holy Writ: "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

## A Prayer.

ELIZABETH EARL JONES.

Oh lead and light me, all the rugged way,
As a fond mother leads her little child;
When night seems darkest, tell me of the day,
And when I weep let me behold Thy smile.

Thy tender love doth all suffice for me;
But should I ever from Thy paths depart,
O loving Father, turn me back to Thee,
E'en though the turning seem to break my heart.

As the false sense of man is crucified,
Let me arise with Christ, above the gloom
Of sin and sense and self,—all purified,—
And triumph with the Master o'er the tomb.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Christian Citizenship.

We are sometimes asked what is the duty of Christian Scientists regarding politics, and how much part should they take as individuals in national, state, and municipal elections. It would seem that there can be but one answer; namely, it is the plain duty of every citizen to participate in the government of his country, and he is the best citizen who most carefully, prayerfully, and punctually exercises the right of suffrage. This does not mean that the admittedly undesirable in political methods shall be perpetuated, nor that blind and unreasoning partisanship shall govern our actions. Right thinking and right acting must be paramount in the domain of public affairs; and in order to bring about this condition, rightly directed individual effort is required.

It is the duty of every good citizen to do his share toward the election of men of unselfish motives and sterling integrity, for just and wise laws and their fearless administration are essential to public welfare. Consistent Christian Scientists are well qualified to perform this duty, and the plea that they do not approve of methods now in vogue, or that the heat and turmoil of the ordinary political campaign is distasteful to them, is not a valid excuse. To stand aloof will not cure the evil. If practical politics are not what they should be, the blame is largely with those who decry present methods without taking active steps to correct them. Ambition and selfish desire for private gain have no place in the ideal social condition. If political methods and conditions are to be improved, the change must come through the individual whose ballot is cast unselfishly, whose every thought is one of love for his fellows, and whose every desire is for the establishment of Christ's kingdom. M.

### Only Right Thinking.

"There is nothing either good or bad, but thinking makes it so." We have from the human standpoint admitted the wisdom of Hamlet's words: we have learned to expect that the tenor of man's thought will manifest itself in his work. Christian Science teaches that man, the reflection of God, is what he thinks; and as he thinks in God, manhood is manifested, harmony demonstrated. Man thinks health, his step grows more elastic, his breathing deeper, his eye brighter, the body responds to health-thinking just as certainly as the figure wrought in color or stone responds to the thought of the painter or sculptor. The artist could never produce his effect, should he, even at intervals, lose sight of his ideal, work he never so assiduously.

"Keep your eye on your model, don't watch your hand," said the master as he passed up and down the corridor criticising the work of his students. It was wise teaching, indeed, and most practical; the counsel goes with us, growing with our growth and expanding with our experience.

"Keep your eye on your model!" We stop to consider our life-model. Man, our model, is not some vague conception that thinks, he is the thinking itself, the active reflection of Life, Love, Intelligence.

The bad thinking which presented itself to Hamlet as a claimant equal in power to good thinking, Christian Science relegates to the realm of unreality and thus denies its power, then through its demonstrated teaching it proves that man's harmony,—spiritual, moral, physical,—is a manifestation of right thinking.

As Christian Scientists, we must begin and continue to think purity, gratitude, gladness, health. S.

### The True Ground of Rejoicing.

**Let him that glorieth glory in this, that he understandeth and knoweth me.—*Jeremiah*, 9: 24.**

The repository for the worldly sense of happiness is a to-morrow which can never become to-day, and being thus infinitely removed its possessions are wholly unattainable though perennially sought.

The religious teaching of the past has largely accommodated itself to this sense of joy's futurity, and in so far happiness has been a mirage which has enticed only to elude. It has been externalized and excluded from the *now* of personal consciousness. Christian hope has been largely centered in a heaven which is distinctly apart from the possibilities of present experience, and from which men are not more separated by space and time than by their instinctive turning from death, their purposeful avoidance of what they have regarded as heaven's only door.

Over against all this thought stand the many gladsome declarations of Jesus which teach clearly that the true ground of rejoicing is immediate and abiding. "The kingdom of heaven," said he, "is within you." "Your heart shall rejoice, and your joy no man taketh from you." "These things have I spoken unto you, that my joy might remain in you." "Ask, and ye shall receive, that your joy may be full."

A thought of life's satisfactions which begets the greed for spoil, is gross and repulsive to the spiritually aspiring; nevertheless, in a significant sense and degree, we have all located happiness in achievement, and have found our pleasure in compassing those ends which have appealed to us as most worthy of Christian endeavor. The doing of the works of healing as Jesus commanded, the casting out of demons,—those manifestations of evil which torture and degrade mankind,—successful effort here, has been thought of as yielding some of the sweetest returns of the Christian life; but at a time when his disciples were indulging a satisfaction of this kind that seemed to be abundantly authorized, Jesus said to them, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." He who is under the dominion of the world's thought, that the winner is to find his joy in having the material things he has won, will find it difficult indeed, to understand these words of the Master. The competition of the world has grown out of the conviction that when success was ours, joy would be ours also, and the legitimacy of our making success in every wholesome undertaking an occasion for happiness, will not be denied upon the human plane; it appeals strongly even to the average Christian sense, but it manifestly finds its source in that human touch with error, that divided consciousness which is foreign both to God and to His idea.

Jesus reversed the human estimate, in his teaching that "the joy of the Lord," our true reward, is the consciousness of good,—the recognition of our spiritual individuality as the manifestation of God.

It is well, as one has said, to "cultivate a buoyant, joyous sense of the crowded kindnesses of God in daily life," but

Digitized by Google

however great our blessings, however noble our doings, we are to rejoice not in assured possessions, nor in accomplished ends, but in that realization of Truth, that awakening to spiritual selfhood which makes these acquirements and overcomings natural and possible, now. Our joy thus becomes a well of water springing up and flowing forth unto eternal life, and the Christ-mind, the palladium of our peace, is preserved within, safe from the disturbing touch of every earthly experience. Paul continually enjoined and exemplified this rejoicing in the inner supremacy of Truth, and his words to the Philippians fittingly embody both his thought and his habit: "Rejoice in the Lord alway: and again I say, Rejoice." W.

## Selected Articles.

### Who is the Best Interpreter?

MENTAL training in any legitimate line increases one's ability to understand, and, everything else being equal, a scholar should be more ready to perceive the beauties of Christian Science than an ignoramus; but it is oftentimes true that bigotry and self-conceit accompany what is commonly called knowledge, and thus prevent the reception of new ideas. Those who are well satisfied with lesser theories than Christian Science are not apt to be favorably impressed with it. St. Paul had this in mind when he said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise," etc. Our Master also declared, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Christian Science text-book expounds Christian Science in a sufficiently clear manner to heal thousands who have never had any other teacher than the book itself. Let those who pretend to think it verbose produce a philosophy that has accomplished more for the world than the teaching of Science and Health. Do they propose to take away from the people that which has accomplished so much good, and give nothing in its place? Are they willing to allow that one who has never demonstrated a proposition in mathematics, though he may be able to repeat the rules accurately, is a safe teacher of mathematics? Would not such a teacher be like clouds without rain? Do critics advocate that our schools be equipped with teachers who have never had any practical experience, teachers of mathematics who have never solved a problem? The difficulty is, some are not willing to admit that Christian Science is indeed a science and therefore are not willing to treat it as such. We insist that even in "chemistry" only those who have had practical experience are safe teachers and the teacher who has had the most experience is the best qualified to teach. ALFRED FARLOW.

In *Boston Ideas.*

### The Right Means.

Is Christian Science illogical because it heals a man by mental means rather than through his stomach? Then Jesus was illogical, because this is the way he healed, and taught his followers to heal. From the standpoint of common sense we should strive to deal with cause rather than effect, and this is precisely what Christian Science does in correcting a man's sinful thoughts that he may enjoy better health. It is because Christian Science deals its hardest blows at sin, that it corrects the tendency to be sick and suffer. ALBERT E. MILLER.

In *Nicholson* (Pa.) *Examiner.*

### A Kindly Protest.

OCCASIONALLY there appear in some papers uncharitable reflections upon the church or organization popularly known as the Christian Science Church, its teachings, leaders, and followers. Not infrequently the comments are based on a failure to heal some incurable disease, and statements which have no foundation are spread broadcast as facts, and on this flimsy base a superstructure of defamation, misrepresentation, and abuse is too often reared.

More often than not, the writer is quite ignorant of the subject-matter and makes up in sneers what he lacks in knowledge. There is unquestionably much in its teachings which the ordinary mind rejects. At the same time, we doubt if the average medical practitioner would enjoy having only his failures to cure made a subject of remark.

While not professing to know much of the creed, canons, or workings of this church, if its members are to be judged by their works, then there must be good in its teachings. If acts, not words, are to count, then their sincerity is beyond question.

It seems hardly fair to select failures to cure as the only measure of their faith. Be the reason what it may, whether as some claim they try to live what they profess to believe, and are more nearly allied to the early Christians among whom brotherly love meant everything, than are the members of other churches, or whether they are simply fanatics, blind followers of the blind, as is held by others, it is incontestably a fact that they are "doers of the Word," as they understand it.

To its members the teachings of this church bring in a large measure of happiness and contentment and a love for God and man. No one can attend their services without being impressed with the sincerity, earnestness, and good-fellowship that exist among its members. If any are sick they are visited; if any poor, they are helped; if hungry, fed. If faith, hope, and charity are the three great virtues, and charity the greatest of the three, these will be found to a greater degree amongst the members of this modest church than in some of the great historic churches of Christendom.

In fact, these people try to live their faith, to practise what they preach, and neither sneer nor threat swerves them from their path. Their object and purpose is not to attack, but to attract; to do good, not harm.

There must be good in teachings from which flow temperance, kindness, humanity, and brotherly love. Would not one's time be better spent in attacking evils which degrade mankind than in sneering at an institution which tends to elevate the race?

From an Editorial in the *Portland* (Ore.) *Journal.*

### Some Explanations.

As Christian Scientists we contend that there is but one First Cause, and that is God. This primal, creative, governing Cause, God, is Spirit, and all effects therefrom are, and must in the nature of things be, spiritual. Man, the image and likeness of such a God, is not material, but is spiritual. All so-called "force" is really divine energy manifested, reflected, in the good and only the good, the spiritual and only the spiritual. There being no matter, even from the standpoint of the natural sciences, all is spiritual, and dates back to God, the great First Cause.

We do most heartily agree with the affirmation that the declaration of the unreality of matter is a very old doctrine. It is as old as God Himself. How could it be otherwise when God is, was, and ever will be Spirit, and could not create matter. In our text-book, Science and Health (page 335), we read: "Spirit, God, has created all, in and of Himself, Spirit. God never created matter, for there is nothing in Spirit out of which matter could be made; for as the Bible declares, without the Logos, the

Digitized by Google

Wisdom or Word of God, 'was not anything made that was made.'"

Christian Science does not claim to have created these great basic truths, any more than Leverrier created Neptune, which up to his time, fifty or sixty years ago, had been swinging unseen in space. He noticed irregularities in the motions of other planets, and judged these to be occasioned by the proximity of some unknown planet. He persisted in his work and soon discovered Neptune. Thus Mrs. Eddy noticed the perturbations in humanity, its unsatisfied mental hunger, its unsolved problems, its erratic course. She recognized that the equipoise was being disturbed.

Jesus, in his short ministry of three years, endeavored to overthrow the long settled beliefs of the centuries. For three hundred years after his ascension, Christian healing, based upon the unreality of matter and the reality of the good, the pure, the healthful, and the true, occupied the attention of men, but was finally smothered by the crystallizing of creed and dogma. The truth in the first chapter of Genesis, demonstrated by Jesus, that man is the image and likeness of God, is an eternal truth. Mrs. Eddy has simply brought it out from its hidden condition, and applied it to sick, sinful, and dying humanity, to save them from their own mesmeric beliefs. On page 146 of our text-book we find "Divine Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. This healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the 'Ancient of days.' It lives through all Life, and extends through all space."

Let me close with another quotation from page 104 of our text-book: "Agassiz, the celebrated naturalist and author, has wisely said: 'Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it.'" Long since people have tired of saying that Christian Science conflicts with the Bible, and the world is fast leaving behind the second erroneous postulate, and hastening onward to the third stage described by Agassiz. This Christian Science or Science of Christ,—knowledge of God,—will ultimately be accepted by the entire world.

E. C. BUTLER.
In *Mexican Herald.*

## Prayer not Medical Practice.

No one can find fault with the statement that "the doctrine of no-doctoring is not doctoring, and of doing without medicine is not medical," unless reliance upon God, as taught by Christianity, can be defined as medical practice.

Any attempt to define a Christian Science church as "a medical institution," and to bring it, as such, under the special legislation governing medical practice, must inevitably raise a series of knotty legal problems. Since every Christian denomination is based on the Bible, and the latter preaches and teaches, from cover to cover, that God heals, it must follow that, if the Christian Science denomination is to be reckoned as "a medical institution," then every other Christian denomination must come under the same classification, or else it must proclaim its belief that God does not heal.

The terms "mental concentration" and "thought-transferrence" do not properly describe the *modus operandi* of the Christian Science treatment, and these terms are not used, so far as I can recall, in Christian Science literature, except in warning students against the exercise of human will-power. The Christian Science treatment consists of knowing the truth in regard to God and man; namely, that God is Spirit, omnipotent and omnipresent; while man, made in His image and likeness, is spiritual and not material. This spiritual understanding of the truth is Science and not merely belief, hope, or expectation; and this Science frees man from discord in accordance with Jesus' promise: "Ye shall know the truth, and the truth shall make you free." Thus it is that Christian Science not only reforms the sinner, but also heals the sick.

W. D. MCCRACKAN.
*In Brooklyn Eagle.*

# From our Contributors.

## Good is Expressed in Wholeness.

G. M.

WE should not sentence ourselves by admitting traits of character or a disposition adverse to the Christ character, any more than we should admit the reality of sickness and its many phases. If we do, we shut out the manifestation of the Christ idea, and hold ourselves still in bondage to the Adam belief.

If God is the only Creator, the Father and Mother of all, and man is His offspring, then there can be no time when man does not express all that is beautiful and harmonious in character. He thus brings out all the "fruits of the Spirit," "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

To be made "every whit whole," is to have no nature apart from God. In speaking of a good-natured person, do we stop to think it truly means the nature of Good, God, expressed through that one? Wholeness, completeness, is the full expression of Good, in which health, character, and disposition are included.

## The Truth Established.

DORA W. STEPHENS.

IT was my privilege to attend the World's Congress Auxiliary, which was held in Chicago in connection with the World's Columbian Exposition of 1893; also to be present at the meeting of the Parliament of Religions, when the address written by our Leader marked an epoch in the world's history.

On the platform, and in the great auditorium, were seated thousands of persons, representing different nationalities, doctrines, and creeds, all more or less based on the belief of life and intelligence as existent in matter. While listening to the inspired words of our Leader, which set forth so clearly the true idea of God and man, this verse from Scripture came to my thought with force and significance, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all *one* in Christ Jesus."

As the reading proceeded, and the infinite idea of infinite Mind was unfolded, I saw how perfectly Christian Science coincides with the Scriptures. The testimony of the personal senses, of "minds many" gradually yielded to the spiritual sense of one Mind, and that Mind's perfect idea, —Christ, the Son of the living God, stood revealed in a clearer light than ever before. The power of the word of Truth had indeed transfigured thought, proving Mrs. Eddy's words to be true: "Mine is the spiritual idea, which transfigures thought" (No and Yes, p. 35).

Had I not already been convinced, through innumerable proofs, that Christian Science is the truth, as taught by our great Master, this experience would have destroyed any possible doubt. Although many times since then, the false conceptions of material sense have clouded the clear consciousness gained on that memorable morning, the same Principle which produced it then, has melted away the shadows, and revealed again and again this Son of God, this divine idea of divine Mind.

Digitized by Google

## Unselfish Love is Holy Work.

ARNOLD BLOME.

SOME time ago, I heard these remarks from a lady interested in Christian Science. She said, "We had painters in our store within the last week, and they showed that they were much impressed with the kindness and love shown them by a Christian Scientist for whom they had worked. They said, "If all Scientists are as loving and considerate as this lady, then all ought to learn of Christian Science, and the working-men would have more respect shown them, and it would enable them to do their work more cheerfully." It seems that whenever she passed them she had a word of cheer for them. The janitor of a neighboring building where this Christian Scientist had a patient, had a similar experience and expressed gratitude for her kindness. While I was listening to these words a host of thoughts seemed to flow into my consciousness. They aroused within me a desire to express goodness in every act, word, and thought, and were a rebuke to idleness and self. It has long been lingering in my thought that unselfish love reflects the divine and manifests Life eternal.

This little incident has been a great help to me, for it has taught me that our enemy is only a lazy self, because our opportunities to express God, Good, are always at hand.

We learn in Christian Science that "God is Love," and that "God is All in all;" then it is unprofitable and useless to try to reflect anything but Love. The appreciation expressed by these men proved how beautiful and profitable is the reflection of Love in the small things of life. It healed them of prejudice and bitterness because of class distinction.

In doing for others we do for ourselves and work out our life-problem. As there is but one God, one Mind, there can be but one body—Christ, and we are members of Christ. Ought we not, then, to love every member of that body as ourselves? The Master's whole time was spent in doing good to others, and he said, "I am the way," "follow me." Even on the cross he worked and prayed for those around him. Is not this same unselfish love manifested by our Leader? Who is not daily feeling the influence of her unselfish life and love?

## God is Love.

F. B. HOMANS.

EVERY Christian and believer in the Bible will admit the statement that God is Love, and yet how many pure-minded Christian men and women deny in their extremity the very statement they know to be true. When sorrow and trouble seem to fall heavily upon them they meekly submit and say "Thy will be done." Is it God's will that children should be torn from loving parents; that thousands should be slain in war, drowned at sea, tortured by plagues and tyrants? Would He be a God of love if He were the author of such things? No, it is God's will that His children should live in peace, love, and harmony, for God is Love. If we only believed, trustfully knew, that God is Love, and relied upon His protection, we would ward off all sin and sorrow. Whoever does a kind, loving deed, even though he be full of wickedness, will feel the glow of peace and happiness come over him which always goes with a good deed. Why? Because it is the Good, God, that prompts the action. No one ever failed to receive this silent but bountiful reward for a noble deed done.

Often we hear people say, "I wish I were rich and I would give this and do that," etc. We do not need money to do God's work or to receive God's reward. A kind thought, a loving word, or a thoughtful act is worth more than money to the sorrowing heart, and a thought of Love, if understandingly given, will open the way to feed the hungry, heal the sick. To see, to know, and to feel that God is Love, this is to live and to be filled with joy and peace.

## The Lectures.

### At Crawford, Neb,

There was a large audience at the Syndicate Hall on Monday evening [September 22] to hear the lecture delivered by Judge William G. Ewing of Chicago, on the subject of Christian Science. The speaker explained the Christian Science doctrine as near as he could in the time occupied, and was given the closest attention possible by his hearers. His remarks were well received and will undoubtedly result to a great extent in allaying the prejudice existing against Scientists and correcting wrong impressions formed as to their doctrine.—*Crawford Bulletin.*

### At Cincinnati, O.

A lecture on Christian Science by Judge William G. Ewing of Chicago, Ill., was given at Robinson's Opera House, October 5, under the auspices of First and Third Churches of Christ, Scientist, of this city. Attorney Kelly introduced the speaker appropriately and briefly.

The Opera House was filled with a fine audience of the most intelligent and cultured people of Cincinnati, who gave the lecturer the closest attention from beginning to end of his grand discourse.

There were visiting Scientists present from Boston; Ottawa, Can.; Dayton; Winchester; Lexington; Cynthiana, and other cities.—*Correspondence.*

### At Minneapolis, Minn.

An audience which tested the capacity of the Metropolitan Opera House assembled yesterday afternoon [October 5] to listen to a lecture on "Teaching of Christian Science," by Carol Norton, C.S.D., of New York. Mr. Norton is a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., which is the Mother Church of the Christian Scientists in the United States.

The lecture was given under the auspices of First Church of Christ, Scientist, of this city.

Mr. Norton was introduced by Rev. Dr. Marion D. Shutter, of the Church of the Redeemer, who said in part:—

"When I left the Baptist faith, in which I was brought up and which I still love, some of my friends charitably said that I was crazy. Now, I hear on all sides that Christian Scientists are crazy. Well, I like people who are crazy enough to believe that God is not dead and buried in Judea, but that He lives, and leads, and inspires, and works to-day, as in the world's remotest yesterdays.

"You have done much to banish the old theological ideas and make the world think new thoughts. You are one of those liberalizing forces by which that noble, but conservative body which I admire for so many things, has been compelled to write across the somber pages of the Westminster confession: 'God is Love.'

"Some day those three words will be the all-sufficient creed of Christendom."—*The Tribune.*

### Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* please take note of the label on the cover of the last number received. If this reads Dec. 02, it means that this is the last number for which payment has been made, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March, 1903.

There is nothing so sweet in the old Bible a the declaration that "God is Love." I am no Calvinist, but I feel in looking over my life that I cannot rely upon word or work of mine to offset sins and shortcomings, but upon Love alone.—WHITTIER.

Digitized by Google

## Among the Churches.

### New Quarters at Fort Wayne, Ind.

First Church of Christ, Scientist, held its opening services in its new quarters, Floral Hall, at 10.30 yesterday morning [October 5], and notwithstanding the inclement weather the beautiful hall was filled with a fine audience.

*Fort Wayne* (Ind.) *News.*

### Proposed Church in Austin, Tex.

Second Church of Christ, Scientist, of Austin, has acquired a building site on the corner of Guadalupe Street and West Ninth Street, being the northeast corner lot of Block 101, city of Austin.

This denomination intends to erect a handsome church edifice on this property in the near future.

*Austin Tribune.*

### Church Organization in New Bern, N. C.

We now have a Christian Science Church in our city. The Society which has been doing its work quietly for several years has disbanded, and a church has been organized, to be known as First Church of Christ, Scientist, of New Bern, N. C.

The Society consisted of seven loyal Scientists who have stood all tests brought to the work in its pioneer efforts, and when ready to form into a church organization, they found twenty-one active workers ready to unite even more firmly and faithfully, to establish the teachings which they believe will free mortals from sin and sickness and eventually from death.—*New Bern Journal.*

### Union of First and Second Churches in Dayton, O.

Wednesday evening, October 8, 1902, records perhaps, the greatest demonstration yet brought out in our city. It was a happy, joyful occasion, a song of thanksgiving and praise to God; for at this meeting First and Second Churches of Christ, Scientist, were re-united after two years of separation. The following communications passed between the churches:—

Dayton, Ohio, October 6, 1902.

Mr. Lloyd B. Coate, Clerk, First Church of Christ, Scientist, Dayton, Ohio.

*Dear Brother:*—We the undersigned committee of Second Church of Christ, Scientist, are officially authorized to report that at a meeting held this evening it was decided by unanimous vote that Second Church is ready to unite with First Church as one church, in the bonds of fellowship and love, to work together for the growth and good of the cause of Christian Science in the city of Dayton.

Yours in the bond of Truth and Love,
FRANK JOSEPH KRAMER,
MRS. ESTHER E. FRAZIER,
BERNARD HENRY KRAMER, JR.,
*Committee.*

Dayton, Ohio, October 8, 1902.

Mr. Bernard Henry Kramer, Jr., First Reader, Second Church of Christ, Scientist, Dayton, Ohio.

*Dear Brother:*—It is with pleasure that we acknowledge receipt of the communication from Second Church of Christ, Scientist, this city, stating that it is willing to unite with First Church of Christ, Scientist, as one church in the bonds of fellowship and love, to work together for the growth and good of the cause of Christian Science in this city. We will gladly welcome you into full fellowship, to all the rights and privileges of First Church of Christ, Scientist, Dayton, Ohio (upon conditions happily agreed to).

By official action of First Church of Christ, Scientist, Dayton, Ohio, at their annual meeting, October 7, 1902.

LLOYD B. COATE, *Clerk.*

## Testimonies of Healing.

### A Japanese Student's Testimony.

TRULY the ninth of September was one of the memorable days of my life. That afternoon I was suddenly attacked with both stomach trouble and fever; and gradually my condition became so serious that I was compelled to retire to my private room. I passed the whole night struggling with my enemy, and was scarcely able to read the words to which I turned, "God is our refuge and strength, a very present help in trouble," and "It is absurd to suppose that Spirit will produce disease and leave the remedy to matter" (Science and Health, p. 104).

I was tempted in my suffering to adopt a material method of relief, happily I was not overcome by the temptation, but determined that I would faithfully put my trust in the mercy of Providence.

With the above determination, the light of hope began to dawn in my heart despite my great agony. At this time I was visited by a kind friend, a Christian Scientist, who seeing my apparent suffering offered to give me a treatment. After about ten minutes of prayer for me, he left me with the following words of cheer: "Never mind, you will soon be all right." After his going I closed my eyes and prayed myself, and from that moment gradually a peace came upon me. I slept soundly until that evening, when, to my great wonder, I found that all the burden of agony had been taken away and I ate my supper with my usual appetite.

My healing was so quickly wrought through the power of Christian Science that I wondered if it was a dream; but to my great joy I found that truly all my sickness was gone, so that I could work as usual from the next morning. This experience is a proof to me of God's care, and that God is our refuge and strength, a very present help in trouble.—F. A., Oakland, Cal.

Christian Science is a wonderful help to me every hour of every day. Out of many demonstrations I may mention the following which shows the invincible protection of divine Love. Where I am employed there is a stable of from fourteen to eighteen horses, and early in the winter of 1901 a disease known as pinkeye broke out among them. One after another the horses were taken with the disease, which would last from five days to a month or more, and in one case it terminated fatally. The animals seemed to suffer a great deal, and could not be used while the attack lasted. The remedies ordered by the proprietor had no effect, and none of the veterinaries could do anything to stop the spread of the disease. It was finally concluded it would have to run its course. There were about forty people connected with the business, and I was the only one who knew anything of Christian Science. I began to work on the thought of God's protection, and made a close study of the 91st Psalm, making it a basis of demonstration. After almost all the horses were over the disease, the other drivers would say frequently, "Your turn will come next," etc. My horses were out in all kinds of weather and never missed an hour's work or a meal all winter long.

This was all the more remarkable, as the pair I drove had just come, with two others, from the eastern part of the state, and the climate is very different there from that f the coast. On that account, the first winter is supposed to be very severe on horses, until they become acclimated. Both of the other horses were very ill for a long time, and one never fully recovered, while mine have always been healthy. This was a grand proof to me of the utility of Christian Science, and it saved me no end of confusion and discord.

J. M. M., Seattle, Wash.

Digitized by Google

I will add my testimony to the truth of Christian Science as a healing power. Last February I met with a very painful accident. I burned my hand with very hot grease. Three of my fingers were burned to a blister. I was not where I could reach a practitioner, but I demonstrated myself as far as my understanding went.

The second day following I was where I could get help from a practitioner He gave me a treatment at night. The next morning the blisters were all dried and the pain and inflammation were gone. The second treatment was all that was necessary and my hand was well.

I have received benefits repeatedly from Christian Science, both morally and physically, and I am trying for a better understanding.—FRANK KILE, Placer, Ore.

---

According to the song I used to hear in our Sunday service, I was blind, I could not see; I was deaf, I could not hear; I was dumb, I could not speak. But, thanks to Christian Science, I learned to see anew. I found Christian Science in 1896. My eyes were then so inflamed and swollen that when I went to my work I passed mostly through the alleys on account of shame for my condition. I was deaf to our sermon, also to the English language, because I am a German. All I did understand were the words Christian Science, and Jesus Christ; but by continued reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the study of our *Sentinel* and *Journal,* and by living and practising in my daily life, I have understood as much as I needed for my daily protection.

Since I began to study Christian Science, I can testify that I have not used one cent's worth of medicine for relief, neither have any of my family, used anything except Christian Science, and we are all in good health. My suffering caused me to seek for relief and rest, and to-day I can say: I find happiness, rest, and peace in Christian Science.—E. HUGO HENSCHEL, Chicago, Ill.

---

I was quite dissipated, a slave to drink, and had not seen a certain former friend for years, when a business trip called me to Detroit, and out of old-time remembrances, rather than affection, I called at his place of business. He invited me to tea that night, and I there first learned from him, who had been my boyhood friend, of the Christ-truth of Christian Science. I shall never forget the feelings that took possession of me at the sight of this old friend, who had also shared my dissipation and sin, in days past, now bowed in silent prayer for me to a God whom I had never known. The flood of light that came with those moments of prayer can only be known to one who, in the prime of manhood, had been led to lay aside all manly hopes and say, "I am a slave to *rum.*" To be able, as one who had bowed to persecution for years, suddenly to feel the power of a giant; to arise and shake off, like a worn-out garment, the habit of years; this can be felt and understood only by one similarly situated. It can never be described.

That wonderful experience came to me nearly three years ago; and never since receiving this one treatment has a desire to drink come back, while blessings great and multiplied have poured into my heart and home, until at times I have felt like covering my face and saying, "I am not worthy."

I have never ceased to thank God, and have spread in my poor way, the knowledge of His truth; but at times there have come doubts, from where, I know not, nor do I care, for each one has left me with clearer vision and happier heart than before.

About ten days ago, there came from the business corner of error's Pandora box a gloom so settled, so impenetrable, that not a gleam of light came to me. God seemed to have gone out of my life, and only those who have felt His love can feel that gloom. It was not twilight; it was blackness. I tried to shake it off, but physical troubles came also, and I decided to take a trip. The night before I left, there came a letter from another Scientist friend which I had put in my pocket and which I quite forgot during the first day of our travel. I was wretched, not so much physically as mentally, and about dark I chanced to put my hand in my pocket and pulled out this letter, and as I commenced to read, my eyes rested on these words: "And it was to destroy the works of the devil that the son of God was manifested." That letter did the work (or rather the truth in it), and across the troubled waters came again Christ's voice, saying: "Peace, be still." Life again thrilled with joy, "and he that was dead came forth." To-day I am free, and with my freedom come higher thoughts of the great possibilities of a daily co-operation with him who loved me and gave himself for me.

W. V. B., Detroit, Mich.

---

For a number of years before coming into Christian Science I was an invalid. For weeks and sometimes months at a time I had to be taken care of, dressed, carried up and down stairs, etc. I had tried *materia medica,* hygiene, oil baths, cod liver oil, and climate, before Christian Science was brought me by a dear woman who told me I could be healed by it. My opposition to what I thought was Christian Science was so great that I told her I would rather not be healed than to be healed that way. However, I had not a spark of faith in the efficacy of drugs, and when I took medicine to make me sleep I became more wakeful than I was before taking it. At last, not knowing where to turn, I consented to take Christian Science treatment, and in two or three weeks I was able to take up my business that had gone on in a very poor way without me for five years.

The physical healing was nothing compared with the light that came to my darkened senses. I was in financial trouble, and in taking up my business again I brought my Christian Science into my work daily, but the financial question was not met at once. However, by persistent handling of the errors that came up, and casting out the thought of envy and jealousy, I was enabled to make the demonstration. I am most thankful to every one who has given me help in Christian Science, but especially to "Science and Health with Key to the Scriptures." I can never be thankful enough to Mrs. Eddy for her great and good work.—MISS ROSE WRIGHT, Spokane, Wash.

---

Over twelve years ago Christian Science was presented to my thought, and it certainly did not come by chance, but at the time when I was sadly in need of its healing power and presence, and its divine Principle, God. As I now know, I was in the very depths of darkness and despair with neither health nor strength to sustain me.

Through *materia medica* and its laws I was doomed to actual starvation. The last physician I tried, prescribed for my daily food a teaspoonful of peptonized powder in a glass of boiled milk for each meal, but with no promise of help from even that. I tried to swallow the dose as prescribed; for three months actually being starved to death. Knowing nothing better, I seemed compelled to submit.

While waiting for what I knew not, came these words to me: Did you ever hear of Christian Science? I said, "No." I was asked why I did not try it. I was told it was all from the Bible and it would not hurt me and I would not have to take any medicine, and I was given the name and address of a Christian Scientist. I will say that from the first treatment my whole life was changed. I had found my God. I took several treatments, bought Science and Health, and in due time studied, and no matter how hard the seeming battles over sense and self, I have never let go, and the victories on the side of right cannot be numbered.—MRS. MINNIE B. ALCOCK, Chicago, Ill.

Digitized by Google

Early one summer morning late in the season when spiders were plenty and finding their way into snug corners in the ceilings, I took a broom and stepped thoughtlessly into a chair to reach one of these intruders. The ceiling was very high, and in stretching to reach the spider I lost my balance. The chair tipped and I found I could not save myself in the least, as my feet were entangled in the long, soft folds of my wrapper. I fell backwards and struck the floor heavily. I lay over on my side for a few minutes, during which I suffered torture in my back. After working a little while to gain a sense of Love that outweighs and destroys pain and fear, I succeeded, in a measure, and arose, again mounting the chair to finish my undertaking, but the pain was so intense that I could not straighten up. The attempt was foolish, and only increased the awful discord. There was more work to be done than I had been willing to admit, and I sought the bed I had lately left, and stayed there the rest of that day, working continuously at my demonstration, for it must be made before Sunday.

It so happened that only two of my Christian Science friends became aware of the accident and with their impersonal aid and my own work I was able to sit up the following day for a little while, though with considerable pain, but the next day I felt enough better to dress, walk down a long flight of stairs and down street three blocks and back. The day following, which was Sunday, found me in my usual health and in my usual place as one of the Readers of our service. What but the greatness and grandeur and power of divine Love could thus help humanity in its weakness and stress out of the dilemmas, accidents, and sufferings entailed upon us through human law and ignorance? and how blest is humanity to-day, in being the recipient of God's message of healing, as revealed in "Science and Health with Key to the Scriptures."

ALICE M. PECK, Oshkosh, Wis.

---

I wish to express my gratitude for Christian Science through our periodicals, in so far as I can do this through human language, and tell something of its great benefit to me. It is now five years since I first heard of Christian Science, and they have truly been the happiest years of my life. It was in 1897, when away from home and friends, completely discouraged with the load of sorrow which seemed to be my lot, that Christian Science was brought to my notice by a number of persons who were perfect strangers to me then, but who told me of the great blessing Christian Science was to them, as well as to their friends. I was advised to read the Christian Science literature which they offered me, and I gladly accepted it and began to read. That was indeed a glorious day for me, and again this Scripture was fulfilled, "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up." This was surely my experience, for it was then that Christian Science proved a deliverer, when all else had failed. I procured a copy of Science and Health which I now prize more than all else. I had read but a few days, when I found to my great astonishment, that I was healed of two chronic ailments which had vanished like dew before the morning sun. Since then, many times has Christian Science proved to me to be the comforter spoken of by Jesus. In 1898 I had the privilege of class instruction from one of Mrs. Eddy's students, which has been of great benefit to me and has enabled me to bring the blessings of Christian Science to many others. The way has been discovered by our dear Leader, Mrs. Eddy, and my greatest desire is that I may ever prove faithful and follow therein.

MRS. EMMA A. RIXFORD, Oxford, Mich.

---

The greatest fault, I should say, is to be conscious of none but other people's.—CARLYLE.

## Announcements.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Remittances.

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Rev. Frederic J. Gould says in *The Christian Register*:—

"When we really seek to understand the perennial influence of Jesus upon the soul of man, when we would find the secret of his unrivalled supremacy, his pre-eminence of moral leadership in human society, we shall discover it, not in the goodness or greatness of achievement which makes him an object of religious faith, but in the principle or method of that goodness, which makes him the Author, the Inspirer, of a like goodness in ourselves. It is the way in which he has won his leadership. . . . which reveals to us the secret of his spiritual mastery.

"We may search hundreds of Christian commentaries of every age, and find no satisfying, convincing portraiture of the life of Jesus. But if we go back two millenniums and a half, we shall find this life was better understood by an enlightened and spiritual Hebrew, five hundred years before the birth of Jesus, than it has been by innumerable unspiritual Christians five hundred or eighteen hundred years after his death."

Life is something that acts from within even against external hindrances, whether physical or spiritual. Life makes itself known by what it does and what it becomes. . . . The tiniest acorn put into the soil will begin to grow toward a great oak, and unless hindered will in time become a mighty tree, full grown and complete.

The Christian is one who has received a new life. . . . It makes him a new creature, for it is of the nature of God. The old life of the natural disposition and desires which is called the life of the flesh, is now brought under a new force which changes the direction of growth and by a new impulse begins the production of a new type or a new kind of man from what he would have been had this principle been rejected.

If this new life is of God we may well conclude that its growth will be toward a divine ideal, toward all that is Godlike and perfect. This was Paul's conception of this life, "May grow up into him in all things," "till we all come . . . unto a perfect man."

*The Standard.*

Rev. P. S. Henson, D.D., says in *The Examiner:* "Undoubtedly for twenty centuries Christianity has been a mighty factor in this world's affairs. Many have professed it who never possessed it, and many who were genuine disciples of it have so utterly misunderstood the genius of it that in its name they have perpetuated the most abominable atrocities. But take it all in all, its beneficent restraints have contributed more than all other agencies to hold in leash man's brutal passions and to awaken within him the noblest ambitions. It has been the banner-bearer in the march of human progress and has laid the foundations and reared the walls of all the noblest structures of modern civilization. In education and in politics, in literature and in law, in reformation and emancipation, it has been the all-pervasive and determinative element."

Bishop Henry W. Warren, LL.D., says in *The Christian Advocate:* "So to-day some of the most effective Church organizations have essentially no preaching at all. Naturally after a few points of doctrine have been expounded to a given people ten years they become flat, stale, and unprofitable. But a service that ministers to the larger faculties of spiritual life is perennially new. The preacher who descends from the lofty realms of worship, faith, love and its expression in life, to mere intellectual demonstrations, descends from prophet to schoolmaster: from 'Thus saith the Lord' to thus saith logic, science, mind, with ample room for other minds to controvert and overturn. He brings his people down with him. It is as great a fall as if the teacher of dialectics fell to teaching only athletics."

Rev. C. H. Mann writes in the *New Church Messenger:* "The fulfilment of Scripture has been something vastly grander than what has been generally supposed. It is something more than the historical occurrence of certain events that have been foretold; it is something more than a realized prophecy, in which by prophecy is meant a telling beforehand what shall come to pass. . . . It is when man loves with the love that is revealed in the Scripture, and when he thinks with the truth that is therein taught, and when he acts as it is therein commanded that the Scripture is fulfilled. All other realizations of the Word is empty and meaningless; but this fulfilment of it is actual and full of life."

Rev. Robert Morris Raab, B.A., says in the *Homiletic Review*:—

"Is Protestantism losing faith in prayer? This is a delicate question. For my own part, I positively believe that Protestants are losing faith in the efficacy of prayer. This, of course, slants toward atheism. The man who deeply believes in God must believe in the efficacy of prayer, or suppose God bound. But there is a theory gaining considerable currency among Protestants that prayer is not valuable for any favor it brings from God, but valuable only for the beneficial reflex influence it has on the soul. This, of course, is a practical surrender of the Bible doctrine of prayer, and evidences a loss of faith in the supernatural."

Rev. N. A. Haskell is quoted in the *San Jose Mercury* as follows:—

"The religion of love and of good-will among men, though as old as is civilization, has been so confined within the narrow theologies of the churches, so overlaid of the supposed essentials of religion, that its beauty has rarely been seen or its presence recognized.

"When the Church of the new century reverently puts aside the theologies that have served the needs of man in an age that is past, and brings into the life of men this simple religion of love and of good-will, it will be welcomed and proclaimed throughout the land as a new religion."

The sum of the matter is, that it is not enough that a man acts conscientiously; he should have an enlightened conscience. The conscience may not only lack sensitiveness, but it may lack information. It may be inactive, and it may be badly instructed. It has been justly said that many of the grievous sins of our time, the crimes against society, the swindling transactions, the defalcations, the betrayals of trust, the repudiation of public obligations, are not deliberate violations of what is clearly seen to be right, but rather the result of consciences stupefied, sophisticated, and uninstructed.—*The Watchman.*

The remedy for a joyless life is more Christianity; more faith and love and service, and not less. Seeking delight for itself is courting disappointment. When we are wholly occupied with work or with companionship joy comes unsought. The happy Christians are intent upon the business of their life for God, absorbed in the work their Father has given them, studious to serve Christ in ministry to his brethren, instant in prayer.

*The Congregationalist and Christian World.*

Christ is the standard by which every man must test himself. It is not altogether unprofitable to make use of lower standards. To measure ourselves by the prophets, apostles, martyrs, and holy men who witnessed a good confession will enable us to see our own shortcomings and make us feel our need of grace. But all standards are imperfect except Christ.—*The Christian Advocate.*

Superstitions have indeed been associated with religion. So they have with law, medicine, nature, the family, the State. But we do not reject what is true in them with the false. Religion is just now eliminating itself from many superstitions, and there is every day more religion in the world and less ignorance, doubt, and fear.

REV. C. W. BIDDLE.

Would you see God? Look about you among the good, the true, the loving hearts of His children, and in every trait of holiness and benevolence there present see Divinity ever freshly incarnating itself, to teach new lessons of goodness, righteousness, and love to all the sons of men.

JOSEPH MAY.

There are worse things than persecution for righteousness' sake and among these is the supple conformity to the world, the easy indifference which bends to every influence and has no principle of resistance in it. That way lies the danger of the Church to-day.—WILLIAM M. TAYLOR.

The *Churchman* believes that a dual standard in the Church, one for the clergy and one for the laity, has had, and will always have, disastrous effects on Christian teaching and Christian practice.

Toleration in matters of religion I account the best fruit of all the struggles, labors, and sorrows of the civilized nations during the last four centuries.

PRES. C. W. ELIOT.

*Zion's Herald* has the following: "The worst of all heresies is the heresy of the heart, the most perilous of scepticism is the atheism of the affections."

Carroll D. Wright declares "the decalogue" to be as good a labor platform as any.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL; 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 130 |
| THANKSGIVING DAY. | | 131 |
| SELECTED ARTICLES. | | |
| The Truth of the Matter. | | 132 |
| The Last Great Enemy. | | 132 |
| The One Healer. | | 133 |
| "By their Fruits." | | 133 |
| Charity. | | 133 |
| THE LECTURES. | | 134 |
| EDITORIAL. | | |
| An Exalted Ministry. | | 136 |
| Anticipated Troubles. | | 136 |
| Character and Conduct. | | 136 |
| A Friendly Critic. | | 136 |
| The Thanksgiving Service. | | 137 |
| FROM OUR CONTRIBUTORS. | | |
| Finding the Light. | G. H. Lutz. | 137 |
| The Overcoming of Personality. | H. P. | 138 |
| The True Church. | Stella F. Sabin. | 138 |
| Balance your Account. | Mrs. L. M. Earle. | 138 |
| Children in Christian Science. | S. W. H. | 139 |
| AMONG THE CHURCHES. | | |
| From Lawton, Oklahoma. | | 140 |
| Growth in Erie, Pa. | | 140 |
| Progress in Richmond, Va. | | 140 |
| From Minneapolis, Minn. | | 140 |
| TESTIMONIES OF HEALING. | | 141 |



Vol. V. BOSTON, OCTOBER 30, 1902. No. 9.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The Agricultural Department is to have a model farm situated just across the Potomac. It will embrace that part of the Arlington estate not used for the National Cemetery, amounting to about four hundred acres and bordering on the river. It is the purpose of Secretary Wilson to make it an attraction for farmers, not only of the United States, but from all over the world. There will be model farm buildings, a model orchard, and all sorts of crops, standard and new.

Of the three hundred and eighty-six members who will comprise the next House of Representatives, two hundred and eighty-three of the present House have been renominated. A large majority of these renominations are in districts that practically insure their election.

It is probable that the Civil Commission will increase the Philippine appropriation for the St. Louis Exposition by one hundred thousand dollars, making the total three hundred and fifty thousand dollars.

At the close of the last fiscal year the funds made available for irrigation purposes by the sale of public lands amounted to $9,500,000.

Attorney-General Knox has made to the President his report upon the validity of the title of the Panama Canal.

**Foreign.**

Grand Duke Nicholas of Russia, in recently paying a friendly state visit to the Sultan of Turkey, passed through the Dardanelles on a Russian ironclad. This is the first foreign battleship that has passed through the straits since the Crimean War, forty-seven years ago. By the treaty signed at the close of that war the Dardanelles were closed for all time to any ship of war save those of Turkey. It is not improbable that the result of the Duke's visit and his action in taking a Russian man-of-war through these waters may be the neutralizing of the straits through a congress or an interchange of notes, as has already been done in the case of the Suez Canal, and opening them to the warships of all nations and making it an international waterway. In this event the Powers would undoubtedly compel Turkey to raze the extensive fortifications that line the shores of the Dardanelles.

A check to the sale of the Danish West Indies to the United States came last week when the Landsthing rejected the bill at its second reading on a tie vote. In 1867-68 negotiations for the sale of the islands were ratified by Denmark and by a plebiscite on the islands, but the treaty was shelved by the United States Senate for two years and finally reported adversely. The present negotiations have continued intermittently for several years, and the present treaty was signed January 24 by Secretary Hay for the United States and Constantine Brun for Denmark, and ratified by the Senate February 17.

It is reported from authoritative sources that France, Germany, and Great Britain have concluded an agreement providing for the military evacuation of Shanghai and the Yang-Tse-Kiang valley. The negotiations have brought about an important extension of the open door policy as urged by Secretary Hay. The United States, while not a party to the negotiations, shares in the benefits of the agreement as to equality of treatment and has been kept advised concerning the negotiations. An early date of evacuation is expected.

The correspondent of the *London Times*, who has just returned from a two months' tour of Manchuria and an inspection of the Russian railroad, says Russia has made such effective use of her opportunities during the past five years that Manchuria is virtually a Russian province, enriched with modern improvements and marked prosperity. Even after evacuation her privilege to guard the railroad will still make her occupation effective.

Premier Combes of France has had a conference with the National Committee of the Miners' Federation and the latter agreed to submit the demands of the strikers to arbitration. The Premier was also to consult with the delegates of the companies. His action is looked upon in France as being in emulation of President Roosevelt's intervention in the coal strike in the United States.

The King of Sweden and Norway, to whom was referred in 1899, as arbitrator, by Great Britain, Germany, and the United States, all claims of private individuals growing out of military operations in Samoa, has reported in favor of Germany.

It is reported that the Cuban House of Representatives has passed a bill granting the National Telephone Company, an American concern, a concession of fifty years' duration for an exclusive telephone system in Cuba.

Captain Otto Sverdrup, the Arctic explorer, has been invested by King Oscar with the grand cross of St. Olaf, and given an annual allowance of $810.

**Industrial and Commercial.**

The gold now in the United States Treasury exceeds that of any previous time in the history of the country, and, with one possible exception, it exceeds that of any country at any time in the history of the world. The single reported exception is that of Russia about eight years ago, when that country was preparing to resume gold payments. At that time Russia is said to have had in its treasury $598,000,000 in gold. Last week the vaults of the United States Treasury contained $573,936,194, an increase since July 1, 1901, of $79,087,897.

The great Soo power canal built on the American side of St. Mary's River, Michigan, at a cost of between four and five million dollars, and expected to develop sixty thousand horse-power, was formally opened last week and was made the occasion of a great industrial jubilee. The first power the 320 turbines produced was used to start a street car.

It is stated that the Southern Pacific Railway after a ten months' trial of oil for fuel for its locomotives, will return to the use of bituminous coal. It is reported that the intense heat cracked the boiler sheets, and that the coating formed on the boiler flues caused a great waste of fuel and heat.

A combination of independent steel manufacturers is reported to have purchased iron ore tracts in Michigan and Minnesota at a valuation of sixty-eight million dollars.

**General.**

The experiment showing the rotary motion of the earth originally made by the French astronomer, Toucault, in 1861, in the Pantheon at Paris, was lately repeated there by Flammarion. The pendulum attached to the dome of the Pantheon consisted of a piano wire two hundred and twenty feet long and sustaining a ball weighing fifty-six pounds. When allowed to swing freely through a long arc, the stylus attached to the ball at each return marked a different point, as if the table beneath were revolving.

The Boston Museum of Fine Arts has recently acquired two valuable paintings. One, purchased from a private collection in Venice, is an autograph canvass seventeen by twenty-two inches by Paul Veronese entitled "Justice;" the other is an unfinished portrait by Thomas Lawrence. The trustees have recently created a new department, that of Egyptian Art.

The official reports of the committee of the Automobile Club of America allows perfect scores to only eighteen machines in the recent "reliability run" from New York to Boston and return. As sixty-eight of the seventy-five machines which entered the run finished, a longer run for next year is suggested,—New York to Montreal,—and in 1904 New York to St. Louis.

The British cable steamship Colonia arrived at Honolulu October 10, after laying a cable 3,455 knots in length from Vancouver, B. C., to Fanning Island. The work of landing the cable at Fanning Island will be done by the Angelia, while the Colonia will later be occupied with the American cable between Hawaii and the Midway Islands and Guam.

Leopold Batrres, an eminent Mexican explorer and authority on archæology, has just returned from another expedition to the cities of Zapoteen in the state of Oaxaca, where the life of peoples who lived three thousand years ago is being disclosed with striking similarities between the mortuary relics of Egypt and the earlier Mexican civilization.

The Grand Trunk Railway Company, which controls the Central Vermont system, is credited with plans for extensive improvments in its freightage and wharfage facilities at its New London, Conn., terminal, a step in its proposed policy of shipping through that port a larger volume of freight from Canada and the West.

Dr. Woodrow Wilson was last Saturday inaugurated as president of Princeton University amid impressive and befitting academic ceremony. There were present many representatives from educational institutions and from public life.

Over thirteen thousand people visited the Corcoran Gallery of Art in Washington one day recently. The number of visitors during the month has been unusually large.

The trustees of the University of Chicago decided on the 22d inst. in favor of separate instruction for men and women at the university.

The crop of apples for this season is estimated at forty-three million bushels as against twenty-seven million last year.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Thanksgiving Day.

**Order of Service for the Mother Church and Branch Churches.**

1. Organ Voluntary.
2. Hymn.
3. Reading the Thanksgiving Proclamation of the President of the United States, or the Governor of the state, or both.
4. Reading a Scriptural Selection.
5. Silent Prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Reading the Explanatory Note on the first leaf of the *Quarterly*.
8. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
9. Responsive Reading by the First Reader and the congregation.
10. Reading the Lesson-Sermon prepared by the Bible Lesson Committee.
11. Solo.
12. Testimonies by members of the church, appropriate for the occasion.
13. Hymn.
14. Reading the Scientific Statement of Being, and the correlative Scripture according to 1 John, 3 : 1, 2, 3.
15. Pronouncing Benediction.
16. Organ Voluntary.

No collection is to be taken at this service.

### The Lesson-Sermon.

*Subject:* GIVING THANKS.

*Golden Text:* "O give thanks unto the Lord, for he is good: for his mercy endureth forever." Psalm 107 : 1.

**Responsive Reading:—1 Chronicles, 16 : 8–14, 25–29.**

8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

11 Seek the Lord and his strength, seek his face continually.

12 Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the Lord our God; his judgments *are* in all the earth.

25 For great *is* the Lord, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the Lord made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

29 Give unto the Lord the glory *due* unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

**The following Citations comprise our Sermon.**

| | The Bible, | Science and Health, |
|---|---|---|
| I. | Deuteronomy, 16 : 10–15; Nehemiah, 8 : 9–12. | 3—21 to 15 next page; 372—28; 61—4 to 6. |
| II. | Psalm 103 : 8, 10, 12; Psalm 116 : 12, 13; Luke, 18 : 9–14. | 362—1 to 13; 363—2 to 11 next page. |
| III. | Psalm 107 : 8, 9; Psalm 37 : 3; Psalm 16 : 5, 6, 11. | 530—5; 60—29 to 1 next page; 442—25 (in 238th and following editions); 78—28. |
| IV. | Leviticus, 7 : 28, 29; Numbers, 10 : 10; 1 Corinthians, 5 : 7, 8; Ephesians, 5 : 1, 2. | 459—3 to 8; 29—7; 298—18 to 20; 566—1 to 9. |
| V. | Deuteronomy, 26 : 10, 11; John, 4 : 35, 36. | 13—1; 343—10; 237—1 to 14; 348—26. |

NOTE.—For the convenience of students using editions of Science and Health prior to the 226th, the following references are added, giving the pages corresponding to those in the revised edition.

I. 309—6 to 32; 371—28; 271—3 to 5.

II. 361—9 to 21; 362—3 to 11 next page.

III. 522—23; 270—29 to 1 next page; 244—21.

IV. 455—26 to 31; 334—8; 194—18 to 20; 557—27 to 4 next page.

V. 318—17; 289—11; 133—1 to 14; 294—22.

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

## Selected Articles.

### The Truth of the Matter.

To the Editor.

In your issue of Monday, October 6, was an unwarranted attack upon Christian Science by Dr. Leavell, in an abstract of his sermon delivered in the First Presbyterian Church, this city, and it is with the view of correcting misapprehension of the teachings of Christian Science that I ask the privilege of replying.

Christianity was ushered in through persecution from other sects who differed from it; and to-day, as of old, the cross still attends its efforts to bless humanity; but where one has a message which he knows will comfort the sorrowing and help them, he delivers that message without fear of unkind criticism or unjust comparison.

The reverend gentleman contends that Christian Scientists are lacking in clear moral intelligence. The writer has been a student of Christian Science for the past fourteen years, and yet his moral sense is acute enough to distinguish between right and wrong sufficiently to deter him from making an attack upon a religious body of whose teachings he is ignorant—Christian Scientists are forbidden to do so by a church by-law, which reads as follows:—

Art. 27, Sect. 11. "A member shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of our land" (Church Manual, p. 61). We are admonished to "love one another," and to practise the Sermon on the Mount which cautions us against unjust criticism. Dr. Leavell says, "they call everything good." To this statement I reply that Christian Science is based upon the First Commandment of the Decalogue: "Thou shalt have no other gods before me." From this premise Christian Science designates as evil all that is opposed to the nature and character of God. In the Gospel of John we read: "God is a Spirit." God is infinite; hence Spirit is infinite—is infinite Good. From this Scriptural authority we declare that the opposite of Spirit, namely, matter, is evil. This position is proved when we accept the statement that God—Spirit—is omnipresence, omnipotence, and omniscience. In Psalm 139:7–10, we read of the omnipresence of Spirit; and if Spirit be omnipresent, its opposite, matter, cannot be present anywhere.

Christian Science does not refute individual consciousness nor the individuality of man, as the Doctor avers. Christian Science declares that sin is not of God's creation, and that true consciousness does not include a knowledge of sin, and that it is possible to fulfil Jesus' command: "Be ye therefore perfect, even as your Father, which is in heaven is perfect." The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, says on page 265:—

"This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."

And in her message of 1901 Mrs. Eddy writes:—

"Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real*. Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveler on his way home.

"It is self-evident that error is not Truth; then it follows that it is untrue; and if untrue, unreal; and if unreal, to conceive of error as either right or real is sin in itself. To be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation,—even as one guards his door against the approach of thieves. Wrong is thought before it is acted; you must control it in the first instance, or it will control you in the second. To overcome all wrong it must become unreal to us; and it is good to know that wrong has no divine authority; therefore man is its master. I rejoice in the scientific apprehension of this grand verity.

"The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality. Error uncondemned is not nullified. We must condemn the claim of error in every phase in order to prove it false, therefore unreal."

Christian Science denies sin, sickness, and death as entities, because it declares with St. John that God is the only Creator. God is Good, and His creation was pronounced "very good," and finished. Sin, sickness, and death are not found mentioned in this record of God's creation; and they cannot be creations of God, for St. John says: "For this purpose the Son of God was manifested, that he might destroy the works of the devil," and we know that is just what Jesus did. He destroyed sin, sickness, and death, and declared "the works that I do ye shall do." As true followers of the Master, every one shall have to prove his faith by his works, and in doing as he commanded. When the law of the spirit of life in Christ Jesus has made us free from the law of sin and death, then sin will be proven unreal, because it will have no power over us, and the desire to sin or belief of pleasure in sin will be destroyed.

JAMES D. SHERWOOD.
In *Houston* (Tex.) *Post*.

### The Last Great Enemy.

THE writer of the following article does not adequately represent the teaching of Christian Science, but his apprehension is far in advance of religious thought in general and is specially interesting as an earnest of things to come.

An old proverb says, "There is a remedy for everything but death."

Is there no way to overcome that? In this day and age we cannot afford to speak too quickly. To-day we do not overcome it, but is there any reason to believe that man has reached the end of knowledge? The question we have in mind now is not what we already do, but what it is possible to reach.

We submit that if ever a man appeared upon this earth as a scientific teacher it was Jesus of Nazareth. In a "practical" as well as "metaphysical" sense he was scientific. Honestly and reasonably interpreted, he was accurate in his teachings. It has required two thousand years of slowly wearing away of the curtains of blindness to determine this great fact, but sufficient is now visible to establish it. One thing after another has become manifest, and time has proved his promises, precepts, and teachings, to be correct. He has been wrongly interpreted by the world through these centuries, and fully as often by those who desired to be faithful followers, as otherwise, but in our blindness we did not see, and even in seeing we perceived not the truth.

His promises in reference to healing the sick have been proved, and are being proved every day, showing that the laws upon which he worked and which he attempted to teach are not only possible, but fundamental. Only those who have investigated fully and without prejudice have a correct understanding of the potency and power of these

Digitized by Google

laws. No man or woman who seeks to investigate them, filled with pre-existing faith in matter, and with a prejudiced purpose, can present an opinion that is of value to those who earnestly seek the truth. Very slow and unsatisfactory headway is made in trying to serve two masters at the same time.

Assuming only what is true, that his teachings as laid down have proved to be scientifically correct so far as the world has reached a point to work them out, there really remains but one thing more to test literally, and that is what the world has known through its advancing years as "death." Up to this point he has been found not wanting. Is it possible that he really literally means us to understand that there is a way, by learning and following which the last great enemy, death, may also be overcome? His other teachings are practically proved to be correct right here in our present periods of life. Is this an exception? Are the other promises intended to be for every-day use, and this only for dreams and hopes? He pledged to the world that he would overcome this great event, and the sacred history bears out the statement as true. All else having been proved true in experience and development (saying nothing of historical accuracy), is it not reasonable to believe that this too is to furnish to the world a great sense of relief in the future?

Every student of the Bible narrative covering the life of this wonderful teacher, is conversant with his promises and pledges, but we venture to say that not ten persons who read this believe to-day that his promise to the world that it should overcome death, as the last great enemy, was really in earnest; if in earnest, they will construe it as meaning something else—something away off several millions of miles in space and centuries in time—a mere hope to ease the harsh sorrows of earth. The ordinary man of earth, who has never deceived us, when he has had plenty of opportunity to do so, we bank upon. The person who has been our honest teacher and friend covering a lifetime, and never swerved from true loyalty, we cling to as the salt of the earth. What holds true in business and social life as a basic proposition is true everywhere.

It is quite evident that if people would give as much time to the honest study of these questions as to some of the most useless frivolities of life, they could find a mine of treasure.

From Editorial in *Charlotte* (Mich.) *Leader.*

## The One Healer.

NOTHING short of understanding faith in God, is capable of reforming the sinner, healing the sick, and ultimately overcoming all error on a natural, common-sense, demonstrable, Christian basis. And, while Christian Science often heals those who claim to have little or no faith in it prior to their own healing, no other class of Christians have such an intelligent and practical faith in God as Christian Scientists; for they rely on Him and depend upon Him to supply all their needs,—present as well as final salvation from all evil, sin, disease, and death.

They are also actually proving in a Christian, scientific way that all the promises of Jesus are as true and available in this age, as when they were first given; that Christ, who is "the same yesterday, to-day, and forever," has lost none of His healing, saving, and redemptive power; that "these signs shall follow them that believe," in the twentieth as well as in the first century.

Christian Science, as taught by Rev. Mary Baker Eddy, its Discoverer and Founder in and for this age, restores the original spiritual meaning and scientific sense of the Scriptures; and, as this spiritual interpretation and scientific sense of the holy Scriptures God, man, and the universe are discerned, blind faith in God gives place to understanding faith, or Christian Science. J. R. MOSLEY.

In *Macon* (Ga.) *Telegraph.*

## "By their Fruits."

THE strength of Christian Science lies in its practical results. It is a positive force. It arrests attention by its dynamics. On every hand people speak of the happy changes it has wrought in their friends or families. They know of former drunkards who through it have lost all desire for stimulants, morphine fiends who are freed from the drug, dishonest men and women made honest and pure, boorish and selfish persons becoming refined and loving, lifelong invalids rendered hale and hearty, chronic grumblers turned into cheery good fellows, consumptives healed, and the insane restored to their right minds. They see husbands and wives reunited and harmony enter homes where discord once reigned. They find gross materialists taking pleasure in spiritual matters, and agnostics and so-called atheists coming like little children to learn of the Scriptures.

If Christian Science had done nothing more than to supply the "Key to the Scriptures," which has unlocked the treasures of the Bible to those who were once indifferent or actually hostile, this alone would have sufficed to earn for it the high place among the older Christian denominations which it is taking to-day. W. D. MCCRACKAN.

In *New York Medical Journal.*

## Charity.

A RETROSPECTIVE view of religious history, the large number of different denominations, all professing to follow Christ, the struggle each had coming into existence, and when once in power the lack of tolerance each had for the other, wielding the lash of persecution with the cry of "heresy," against the new ones who stepped aside from the long cherished and beaten paths of the forefathers; the envy, strife, and jealousy that has arisen on doctrinal points between professed Christians disrupting the brotherhood of mankind, all show the need of Charity. Had there been a greater exemplification of this Christian trait our Master would not have been crucified, and instead of the cross and crown forming the central emblem of Christianity, it would have been marked with charitable toleration for those who honestly differ with us. Every stain on the pages of sacred history, all misrepresentation and denunciation of the motives of reformers, show a lack of toleration, a lack of Charity, and a violation of the Golden Rule to give unto others the same rights which we ask for ourselves.

Among the signs of the times at the dawn of the twentieth century is the death of the embers of religious persecution, and a greater demonstration of Charity. The more spiritually minded clergymen are taking in a wider scope of vision and recognition of good wherever found, regardless of denomination. Despite some accusations made against Christian Science, and the fact that some denominational editors positively refuse to correct errors published regarding Christian Science, yet, nevertheless, the Christian Scientist is striving and will continue to demonstrate to the world in a most practical way that "God is Love." In due time true worth and work will be recognized, and the Christian Science cause will be honored in accordance with its fruit, the standard by which all things are to be measured.

If one person looks through a more spiritual lens than another, as is often the case, then there is need of Charity on the part of both that the one gazing through a more material lens does not accuse his brother of being too "ideal;" and the other display a lack of Charity in patience until his brother becomes more spiritually minded. If one has attained that point of growth where they have more confidence in God than in material medicine, there is need of Charity toward those who have not reached that point; if one has a brighter glimpse of the spiritual

Digitized by Google

significance of the Scriptures there is need of Charity toward those who have a more material concept of God, and give the Bible a more material rendering. Our Master manifested the greatest Charity toward all who opposed his work, even those who maligned and persecuted and crucified him, and he prayed the Father to forgive them because they knew not what they did.

"Students are advised, by their teacher, to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly" (Science and Health, p. 444).

In our work it is also well for us to refresh memory with Paul's admonition to the Corinthians, beginning,—

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

LLOYD B. COATE.

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

### "O Ye of Little Faith."

CHRISTIAN BURKE.

A sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold!

In a dark place one dropped a kindly word;
"So weak my voice," he sighed, "perchance none heard;
Or, if they did, no answering impulse stirred,"
Yet in an hour his fortunes were at stake,
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath thee denied;
Couldst thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint
And from it made a saint!

*Exchange.*

When I see the superstitions which the world's religion has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark, appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understanding, and the servility of spirit which it has made to pass for piety—when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits who have met, freely and fearlessly, pain and death in the cause of truth and human rights.

There are other victims of intolerance on whom I look with unmixed sorrow. They are those who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue which does not wear the livery of their own sect; who, surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.—WILLIAM ELLERY CHANNING.

## The Lectures.

### At Oakland, Cal.

Every seat of the large auditorium of First Church of Christ, Scientist, was occupied last night [October 7]. Chairs filled every available space and people even sat in the organ loft. The occasion was a lecture by F. J. Fluno, M.D., C.S.D., on the subject of "Christian Science a Reasonable and Rational View of All Things." Professor McChesney, former principal of the Oakland High School, introduced the speaker in the following words:—

I presume that every one present will concede that as the centuries have passed there has been a gradual change in human thought from a mere material view of the world to one partaking more or less of the spiritual. I say a gradual change, and I may also say that at times the change was so slight that it was well-nigh imperceptible. There have been times when there seems to have been a retrograde movement. The careful reader of history, however, must recognize the fact that there has been a constant uplift of human thought from the material to the spiritual. Were this not so, Christianity has not fulfilled its mission and will have much to answer for. Nearly two thousand years ago Christ appeared, and by his words and deeds gave a wonderful impetus to a spiritual growth among his followers, and so of others who listened to their teachings. But materialism and spirituality are so diametrically opposed to each other, and human thought is so inclined to work along the lines of least resistance, that a mere material view is difficult to overcome. This fact has been fully recognized during the Christian era, and we see that numberless expedients have been resorted to in order that the spiritual side of man might have a more satisfactory growth. Asceticism in various forms has been practised, the idea being that by mortifying the flesh the spiritual sense would be quickened. Men and women have shut themselves away from a wicked world, hoping and trusting that in the seclusion of a monastic life they would catch glimpses of beatific visions which were denied to ordinary mortals. By these and other expedients, which I cannot dwell upon at this time, men have sought to save themselves from sin and thus prepare themselves for a place, after life's fitful dream had passed, where all would be joy and peace. Theories were promulgated; some beautiful, but evanescent; some ingenious, but impractical; others learned or dogmatic, but all failed to a large extent in presenting truth so that it might be a working basis of action, equally adapted to the ignorant and the learned. Men saw away in the distance a faint light, but they were unable, however much they mortified the flesh or however skilled in dialectics they might become, to approach it sufficiently near to bask in its vivifying beams. Let me not be understood as affirming that the numberless sects which have arisen during the centuries have not been productive of good. On the contrary, I think they have been of great value in leading to a higher standard of thinking and living. Their very existence is evidence of the longing of the human soul for a truth which satisfies and is equal to all emergencies, and thus it has happened that even imperfect and unsatisfactory religious beliefs and practices have had their value in raising mankind to a more perfect understanding of God and of themselves as related to Him.

During the last quarter of a century a new candidate has arisen for the consideration of those who seek a higher spiritual life. It has spread with such remarkable force and rapidity throughout the Christian nations that it merits our serious attention and study. If I may be permitted a personal remark I would say that while I am not a Christian Scientist, still, from my limited observation of its influence over the lives and conduct of its followers, and my imperfect understanding of the truths on which its

Digitized by Google

teachings are based, I consider Christian Science worthy the investigation of all who believe in a higher spiritual life and would like to enjoy the consolations it affords. If the sick are healed, if men are made to love justice and truth, if they are imbued with that love for God and man which surpasseth understanding, then Christian Science cannot be from the devil, but must have its source and origin in the fountain of God. If the fruit is love, the tree must draw its nourishment from a like quality.

This meeting has been arranged for the purpose of extending the knowledge of those who are somewhat familiar with the principles of Christian Science and have a desire for more; also that those who have given the subject little or no thought may receive an inkling at least of what it stands for as compared with the other religious denominations of the day. The speaker of the evening is a member of the Christian Science Board of Lectureship, and thus has had ample opportunity for familiarizing himself with the fundamental teachings of Christian Science. I take pleasure in introducing F. J. Fluno.—*Oakland Tribune.*

### At Richmond, Ind.

A large and representative audience responded to the invitation to hear Judge William G. Ewing of Chicago, on Christian Science at the Gennett Opera House yesterday afternoon [October 12]. H. Reese Marlatt presided over the meeting and introduced Judge Clarence A. Buskirk, ex-Attorney-General of the state, who delivered an appropriate prelude to Judge Ewing's address.

*The Sun-Telegram.*

Judge Buskirk's introduction was in part as follows:—

"Have faith in God," is a loving command, a divine philosophy, and a joyous promise. It is one of the living watchwords of Christian Science. Under the standards where such words are penciled hundreds of thousands of rejoicing men and women are already gathered throughout Christendom. But the most sublime thought is like a sunbeam obscured by clouds unless it has fruitage in action. Jesus not only gave us sublime teachings, but he sought to prove to mankind their truthfulness by what he did and entreated us to do. He proved that faith in God is sure and reasonable by demonstrating that through such faith the sick could be healed, the lepers cleansed, the sinners reformed. And he expressly promised, basing his promise upon the eternal immutability of Truth, that, "He that believeth on me [that is, believeth in the truthfulness of Christ's teachings], the works that I do shall he do also."

Suffer me to say that I stand before you as one who has tested Christian Science in his own household for over seven years, and who has never found it wanting, but at all times a sure and priceless benefaction. I have faithfully tried to study it during those seven years, and I wish to say to you and to all that it is my sincere and unhalting conviction that Christian Science is based and built on the rock of Truth. Christian Science brings great physical benefits to its students, but still greater are the moral benefits which it brings to them. No matter what a man may have been; no matter in what dark caverns of atheistic doubt he may have been stumbling and falling; no matter how successfully the sirens of sensuality may have sung to his foolish senses, luring him on towards destruction; no matter how abject, hopeless, friendless, and forlorn he may have become; if that man can once grasp and realize the joyful verity that God is his loving Father, that there may be an end to suffering and sin, that hope and faith and joy are the ultimate lot of each and all of us, and that there is no real law but the law of God and no real power but that of Good, then that man begins to learn the dignity of his own stature as standing in the spiritual likeness of God, and begins the divine process of purification, regeneration, and disenthralment.

*Correspondence.*

### At Sioux City, Ia.

Carol Norton of New York City, delivered an address yesterday afternoon [October 12] at the Grand Opera House, upon "Christian Science is Applied Christianity." The house was filled, it being estimated that the listeners numbered over a thousand. Mr. Norton proved to be an interesting and forceful speaker. He was introduced by Frank P. Van Gorder.—*The Sioux City Tribune.*

The introductory remarks were as follows:—

*Friends:*—The lecture this afternoon is given for the purpose of presenting to the public a brief statement of what Christian Science teaches, and to correct false impressions about it. The opposition to the scientific interpretation of the Scriptures, which Christian Science affords, comes from a wrong apprehension of what Christian Science teaches.

Owing to this and many other misconceptions, a Board of Lectureship has been established, the members of which are thoroughly informed on this subject, thus affording the public the opportunity of hearing the truth about Christian Science. The one who is about to address you does so with authority from the Mother Church in Boston. I take pleasure in introducing Mr. Carol Norton, member of the Christian Science Board of Lectureship, of The First Church of Christ, Scientist, in Boston, Mass.

*Correspondence.*

### At Whitewater, Wis.

Last Tuesday evening [October 7] Judge Septimus J. Hanna of Boston, spoke at the Congregational Church in this city. The prominence of the lecturer and the fact that the religion of Christian Science is to some an unknown religion, led many to accept the invitations issued by First Church of Christ, Scientist, of this city and to be present at the lecture. Judge Hanna opened his address with a beautiful eulogy upon Mrs. Eddy, the Founder of the faith he was to expound. He spoke of her work, her exemplary life, and her zeal in the cause she espoused. The lecturer then defined the position of the Christian Science believer, and some were surprised that his quotations and sentiments were almost wholly from the Scriptures and particularly from the sayings of Christ. In fact, the tenets embraced the highest New Testament standard of living. The subject of mental healing, or divine healing, was discussed at full, and Bible quotations given to support the theory of healing. It was certainly time well spent to listen to Judge Hanna.—*Th Whitewater Gazette.*

### At Portsmouth, O.

Judge William G. Ewing of Chicago, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, lectured at Christ Episcopal Church Monday evening, October 6, to a good audience. The audience was a cosmopolitan one, composed of people of all creeds and no creeds. Attorney William B. Grice introduced the lecturer. He said, in part, that he believed there was something in Christian Science, and while not a full believer himself asked an unprejudiced hearing to the distinguished speaker of the evening, who was a man of high learning and had held many positions of trust. He said we could know something of all things but not all of anything, and asked the hearers to adopt his plan of accepting whatever might seem to them to be good, and of rejecting whatever might seem to be not good. He then introduced Judge William G. Ewing of Chicago.

The speaker was listened to with undivided attention, and many remarks of appreciation were heard after the lecture. Visitors were present from Charleston, West Va.; Cincinnati, and Canton, Ohio.—*Correspondence.*

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### An Exalted Ministry.

As Christian Scientists we hold a peculiarly sacred relation to our fellows, and it has been truly said that ours is an holy calling. We are summoned to comfort the sorrowing, to bind up the broken-hearted, to reclaim the sinner, to encourage despairing endeavor, to make wasted lives useful, to heal the sick, and all this in the name of Christ, in the way of God's appointing.

Ours it is to extend a helping hand to the repentant sinner, ours to defeat the cunning of the tempter, ours to annul the rule of malice, hatred, hypocrisy, lust. Truly the responsibility is great! Ours it is to obey that mighty new commandment, to love as Christ loved; ours it is to be meek with the meekness of Jesus, merciful as our Father in heaven is merciful, just with the immutable, unswerving justice of infinite Love; ours it is to be steadfast in purity of thought, purity of word, purity of deed.

We have solemnly promised "to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497). Our daily prayer is, "Let the reign of Truth and Love be established in me, rule me, and rule out of me all sin" (Manual of the Mother Church). Thrice blessed is that man who is truly a practitioner of Christian Science, who has crucified the lusts of the flesh, who is indeed a minister of grace. M.

### Anticipated Troubles.

WHEN we learn that the present moment is the only moment, and that this moment's demonstration is the whole demonstration, we shall have come into possession of our whole inheritance. It is not the present obstacle that cannot be removed, not the present duty that cannot be performed, not the toil of this hour that fatigues. It is the anticipated obstacle, duty, or toil that wearies and discourages.

As the shadows of evening deepen and darken in the gathering twilight, we may forget that with to-morrow will come to-morrow's glad sunlight; likewise we are liable to forget that with each coming duty will come strength for its performance.

Mortal mind, even while sleep should knit "up the ravel'd sleave of care," busies itself by throwing up imaginary impassable barriers of work and worry, and he who listens to the tempter rises from his couch weak and weary. What is weary? Not matter, for the body has been lying quiet and undisturbed; not mind, for mind reflects Mind and knows no weariness from action. The busy-body, as well as the sufferer, is the counterfeiter, mortal mind.

Christian Science identifies this anxious, anticipative state as fear, fear engendered by a belief in self-derived power, in human strength with its admitted limitations; and it is the province of Christian Science to destroy the illusion by its demonstrable teaching that man is the reflection of Omnipotence, that his strength is realized in right asking. Thus fear and anxiety are eliminated, and he learns that as the manna supplied the present need, so strength will be given to do God's work at the right time.

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear,
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arm for to-morrow's load,
Thou mayest leave, that to thy gracious God,
Daily, only, He says to thee,
"Take up thy cross and follow me."

S.

### Character and Conduct.

A WRITER has recently well said that the weight of one's character must be about a hundred times that of his word, in order to make his appeal effective.

Paul writes, "Those things, which ye have . . . heard, and seen in me, do!" That is why his words were so forceful. "There was a character to be seen behind the words which were heard. So with all of us; the best part of our speaking must be done before we open our mouths."

The fact that very much we say about Truth often seems to make but little impression, is fully explained by that incredulous attitude of the public which has inevitably resulted from its experience in the sad discovery of the contrasts between the profession and the practice of not a few, between what men do and what they preach.

The unique place occupied by Jesus, in the world's thought, is accounted for in part by the perfection in his life of this rare quality of consistency. He is indeed the great Exemplar. He lived the life he commended, he made the self sacrifices he enjoined, he manifested the love for God, and the love for our fellow-man which ring out everywhere in his gospel, and therefore it has come about that despite such inconsistency and unworthiness upon the part of his professed followers as has oftentimes evoked the sneer of contempt, Jesus retains his hold upon the heart of the world, and his words have lost nothing of the force of their appeal during all the centuries.

The splendid lesson of his history in this respect should receive the special and constant attention of all Christian Scientists. We insist that the value of Christian Science is to be determined by its fruits, that the authority of its teaching is established by the practical demonstrations which are its consistent and logical outcome, and it is therefore perfectly legitimate and proper for the world to demand of us an altogether convincing life of every-day high-mindedness and unselfishness, of good works as well as words. We ought to be glad and thankful for this test in view of the fact that through the understanding of Truth we can meet it. "Be ye therefore perfect, even as your Father which is in heaven is perfect" is the faultless ideal set before us, and if we keep that ideal steadily in view and strive for its attainment in the spirit of the Master, we shall win that approval and confidence which expresses the world's recognition of the parallelism between our practice and our preaching. W.

### A Friendly Critic.

THE writer of the following editorial excerpts in the Newburg, N. Y., *News*, evidently has an imperfect understanding of the meaning of the phrase "mind-healing" as used in Christian Science, and he fails to make it clear that the effective healing Mind is not human mentality but divine Intelligence; nevertheless he evidences an advancing thought, and his judicial attitude is to his credit and will prove the open door to a clearer apprehension of Truth.

"The *News* is not an apologist for Christian Science. It acknowledges that it knows little about the cult and therefore is not in position to comment upon its theories and beliefs intelligently and exhaustively; but if our esteemed contemporary has given the subject study, its article sig-

Digitized by Google

nally fails to show it, as it consists of denunciatory statements that would be entirely without effect in the minds of people who love the truth and who when they are told that something is wrong demand the proof.

"The principle underlying Christian Science, as we understand it, is based upon the assumption that the mind is master of the body. This proposition is not to be scoffed at. Self-development is as yet an art in its infancy. The achievements of the mind in the development of the world are so wonderful as to pass the understanding. The mind is all-controlling not only over health, but over the temperament and the character."

## The Thanksgiving Service.

WE are confident that all Christian Scientists will rejoice in the inauguration of a uniform Thanksgiving Day service which has been prepared at the request of our Leader.

While not forgetful of the specific and peculiar occasions for rejoicing which pertain to individual experience, the true spirit of gratitude will seek to emphasize, in public service, those larger considerations for thanksgiving which pertain to the nation, to all Christian people, and especially to all Christian Scientists.

How insignificant indeed seem the things we have thought of as material blessings, and to the possession of which we have largely looked for pleasure and satisfaction, when compared with the unmeasured gain which has come to us in a demonstrable knowledge of the healing Truth. Surely an ungrateful and unrejoicing beneficiary of Love's bestowals in Christian Science, would be a paradox of incongruity, and our glad participation in the service will give fitting expression to that deep and abiding sense of indebtedness and gratitude which fills the heart of every true Scientist. W.

WE have received numerous requests for the publication in advance of the dates upon which lectures will be delivered by the members of the Board of Lectureship, but it does not seem practicable to comply with such requests. We are informed by the lecturers that in many instances engagements are made by telegraph only a few days in advance; that in other instances dates are changed or cancelled too close to the date originally announced to permit of correction in the *Sentinel*.

The requests are mostly from traveling salesmen who desire to arrange their trips with a view to attending the lectures delivered in their territory, and we should be pleased to aid them if possible, but we believe that a list that could not be guaranteed as absolutely correct would at times cause them disappointment and, perhaps, expense. If our friends who are about to have lectures will fully advise all Reading Rooms; within, say one hundred miles, all that is desired in behalf of the traveling salesman will probably be accomplished.

WE are in receipt of various warning notices intended to protect Christian Scientists from the imposition of those who are attempting to obtain money fraudulently. It seems useless to take our space in repeating these alterable descriptions and aliases. It might be well for all to remember that beggary is not Scientific, and that the worthy poor will be helped in their demonstration by those to whom they are personally known.

Not only is there no virtue where there is no rule and law, but there is not even pleasure. The plays of children themselves have laws, and would not exist without them; these laws are always a form of restraint, and nevertheless, the more strictly they are obeyed the greater is the amusement.—JOSEPH JOUBERT.

# From Our Contributors.

## Finding the Light.

WE are privileged to use the following self-explanatory communication from a Baptist minister to Christian Science friends:—

*Dear Friends:*—I want to tell you the good news. After many years of blind unbelief and persecution of Christian Science I have at last found the *Light*. How strange the past does look now! I can hardly find words to tell you my new joy, and I feel as if I ought to keep quiet and listen to God. One week ago last night, in First Church in Chicago, I publicly announced that I had taken my first step in Christian Science, and if your patience will endure it, I will try to be brief in telling you a little about myself.

I paid no great attention to Christian Science until after marriage, and only when my wife was no more by my side in the religious work I loved so dearly, was my attention strongly called to it. I investigated skeptically, and having convinced myself that it was the workings of evil, I began to hate and condemn everything that belonged to Christian Science. You may have a faint idea of the persecutions my dear wife had to undergo while living with one who hated the way that was life to her. Time would fail me to tell you of the many ways I annoyed her. When I could not read anything against Christian Science, I would attend lectures against it by people who did not know any more about it than I, and sometimes I would get so incensed against the Truth that I would preach against it. In this and many other ways I kept up the fight. During all this time I was keeping up this blind fight against Truth, I verily thought I was doing God a service and lived as it were a Pharisee of the Pharisees and persecuted this way even unto Damascus. I was blinded by mortal sense, but when I asked at the street called Straight for sight the scales fell from my eyes and I beheld the Son of God with healing in his wings, and now because I have (seemingly) done much against the Truth, I shall never be satisfied until I have sufficient understanding of this glorious way to be allowed to go forth and tell the good news of the glad tidings to all the world. I will close with a testimony witnessing that God is true. A few days before I made up my mind to acknowledge Christian Science I was impelled to purchase a Science and Health and read it honestly. I did so, and took it with me on a journey. Before sleeping that night I read of its pages fifty or more, and it was like peeping into a new world. I made up my mind that all was right. On the train, on Sunday morning, a gentleman shared my seat, and as we talked he unburdened his heart to me. Our destination was the same,—Jacksonville, Ill.,—I, on business and he to pay a periodical visit to his wife in the State Hospital for the Insane. She had been there since her child of four months was born, and she was wrecked in body and mind. I told him my story, of all my past, and what I had found. He begged me to talk that way to his wife. I consented gladly, and they came to the morning service, at the close of which we withdrew to a quiet spot in the park. It was after three o'clock when I left them, the woman's headache gone and she sitting clothed in her *right mind*. I shall never forget that man's happiness when he bought my return ticket, and took his wife home to bring sunshine back to his life. I attended to business, hurried back to Chicago to hear a lecture on Christian Science in the Auditorium, and enjoyed it greatly. The following night I witnessed to the public that I had taken my first step in Christian Science. My brother brought his wife here to be treated by a specialist, and I told them my story and took them to church. They did not see the specialist. My brother, a fellow-laborer in the ministry, said that, knowing me as

Digitized by Google

he did, there must be something in Christian Science. I advised him to see you and investigate. He took your address, and I know the rest. I wish to thank you both and all the faithful friends for their good examples which have helped me greatly. My own dear wife has been my guiding angel to bring me to the Truth. Imagine, if you can, the joy of my beloved when she knew that she had not labored in vain! the leaven did work. I thank you all. You are at liberty to make such use of this epistle as seems best for Truth. Yours in Love.

G. H. LUTZ.

## The Overcoming of Personality.

H. P.

To many of us there has come the thought that certain personalities precipitate errors for us, and so hinder our progress in solving life's problem. We are tempted to think that if we could get others to think and do right, or if our lot were cast with different surroundings, our own difficulties would be lessened. As well might a child, on reaching the problems of mathematics, wish to discard his arithmetic because of the seeming difficulty. If he continues studying, these tests of scientific intelligence will present themselves no matter what his topic, or how often he changes his teachers, until he masters his problems by application to the studies in hand.

So it is in life; whatever seems hard to overcome will be our master till we make Truth our own, then Truth will make us free from life's perplexities. Jesus came to earth in an uncongenial environment and ascended out of it. His ascension was reached on this plane and while surrounded by those who had made life so hard for him.

Jesus' followers contributed to his burdens. Had they fully realized that his work was to establish an eternal Principle of Life, to benefit all mankind, and that it was this Principle that they loved and obeyed, and not Jesus' personality, evil would have been robbed of its seeming vantage.

The moment we entertain the thought that good is in person or place, that moment evil seems to get to work.

## The True Church.

LUKE tells us (chapter 9) that Jesus sent forth his disciples "to preach the kingdom of God and to heal the sick." This church stands as a testimonial of our faith in the Master's words. It calls for obedience to the whole gospel. Jesus' commission is but half carried out if we attempt to preach the gospel and not to heal the sick. The gospel cart drags heavily up Zion's hill if it has lost one wheel. On one side is the gospel preaching, on the other should be the healing of the sick. And where this wheel is lacking how can there be progress? This church stands to declare abroad that "God is Love."

All ye are brethren! and because "love is the fulfilling of the law," this church must stand for Love which heals and saves. It proclaims Truth. This church stands to call mankind to the obedience of the First Commandment of all: "Thou shalt have no other gods before me." It refuses to accept any claim to power which springs from any but the one source and Creator, who "made all that was made" and pronounced it good. Thus it dethrones evil and relegates it to darkness and oblivion, for, having no creator, it never was made. Brethren, this church stands to call us, each and all, to a higher understanding of God, and of man in his relation to God, and in the degree in which we approach God through the demonstration of this understanding, we are nearing that highway upon which the redeemed shall walk, and are beginning to realize the unity for which Jesus prayed, saying, "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." Because this church does stand for Truth, undivided,—the seamless robe of Christ,—it is welcomed by the weary and heavy-laden, by the thoughtful student of God's word, by the sick and the sorrowful, and by the repentant prodigal. For all others who may think that they oppose Christian Science, because they are still unacquainted with its message of Love for them, this church stands waiting with patient, loving kindness. It has no judgment to express of their methods, no voice of condemnation of their views. It simply stands waiting, ready to do them good through its impersonal preachers, the Bible and Science and Health, the glad tidings, or gospel of health and holiness which God has already prepared for all His children.

From the address of Miss Stella F. Sabin, First Reader, at the opening of the new church at Hoopeston, Ill.

## Balance your Account.

MRS. L. M. EARLE.

FEELING sometimes almost discouraged over the manifold subtle attacks of error, as well as the more open and aggressive ones, the questions arise: Am I growing in the understanding and progressing in the spirit of Truth? Am I more often the victor or the vanquished? Strong in the strength which God supplies, or weak in the false beliefs and claims of mortal mind and its so-called laws, general and specific?

While querying thus on a recent occasion I opened my Bible [Revised Version] to the Epistle of James, second paragraph, and there I read, "Count it all *joy*, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." And further on in the same epistle: "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted when he is drawn away by his own lust, and enticed."

I now recognized that these attacks of error are but temptations from evil to weaken our faith in Truth, and to strengthen our beliefs in the reality and power of matter, and sense testimony. Then thought went back over the period of years since the light of Truth first dawned in my consciousness, to sum up the profit and loss, and to balance the account. On one side were numerous physical ailments of greater or less severity which had yielded their claim of power and reality to the truth which I had realized of their nothingness; a tendency to hasty, sarcastic, angry speech, that had been overcome; an impulsive, impetuous, wilful nature, that had been considerably subdued; envy, hatred, and malice, that had been softened to something more akin to love; morbid, bitter, and unhappy thoughts, that had given place to those more natural to the real man; selfishness in varied forms that had grown more considerate, thoughtful, and yielding to others, and less exacting; fear in many phases, that had been destroyed; I had gained ability to endure and accomplish that which would formerly have been impossible; and, grandest of all, an illumined Bible and a love for it which was given through the teachings of "Science and Health with Key to the Scriptures." This enumerates but a small part of all that was found on that side and its value is inestimable.

The sum total on the other side was found to be insignificant and valueless in comparison, and the account was closed with a deep sense of joy and gratitude that the gain

Digitized by Google

was thus proved to be so much greater than the loss. Science and Health says on page 196, "Better the suffering which awakens mortal mind from its dream, than the false pleasures which tend to perpetuate it."

As the primary purpose of Christian Science is the healing of sin and growth in spirituality, I have often heard the wish expressed that more testimonies of that nature might be given and written, rather than so many on the physical line. These thoughts are therefore offered with the hope that they may help others in time of seeming discouragement and doubt, take a retrospective glance at their progress and blessings.

These changed mental, moral, and physical conditions have been worked out through the understanding and demonstration of the Truth taught and revealed in "Science and Health with Key to the Scriptures."

## Children in Christian Science.

S. W. H.

SINCE Christian Science became the motive power in my own life, its work for the children has seemed to me specially important on account of its far-reaching influence in the home, and also because of the unconscious power with which the child-thought touches all with whom it comes in contact. To the average man and woman, Christian Science comes as a complete reversal of all previous methods of thought and action. We enter upon "the eternal now" as we begin to mould ourselves anew, as we realize that in deed and in truth we are to find "the kingdom of Good" in our own consciousness, and not in some remote future state; so it is with a mighty struggle that those of riper years tear up the old landmarks. All this is eliminated for the children; they have nothing to unlearn, and they have no past to forget; from the outset, with them, to be metaphysical is to be natural. It never occurs to Christian Science children that Science and Health is hard to understand, and they put their sense of Truth into practice as soon as they walk and talk.

I recall a case of instantaneous healing in which a baby of two years was the mouthpiece for the Christ. The mother was a young Scientist, and after struggling for several hours with an old enemy, had finally given in, and had gone to her own room, asking her sister to keep the baby away from her; but the little fellow escaped and managed to open his mother's door. His amazement at finding her in bed, was, as she said, a rebuke. He ran to her, lisping, "Mamma, God loves you! Mamma, get up!" She tried to coax him to run away, but, slipping from the bed, he went to the next room, found her copy of Science and Health, and came back holding it up, saying, "Here it is, mamma, all right. Get up, mamma." She did, and in a very short time was entirely free from pain. The clear understanding of her own little one had destroyed her fear, and she was healed.

A child was brought to us for treatment by his mother who was not interested in Christian Science at that time, but who knew that material means could do nothing for the case in question, which was an ungovernable temper that had been hereditary in this family for generations. The boy was helped at once, but as the family lived at a distance from the city, and could not attend services, the mother promised to aid the work by reading Science and Health aloud to her son for half an hour every night. A few weeks later, in writing to the practitioner, she said that she could not understand the book, but that her children evidently did, for all four of them insisted upon listening to the reading. Within a very short time these children were helping each other to overcome all discordant conditions,—cuts, bruises, stings, etc., and they ceased to have the little illnesses to which they had formerly been liable. The mother frequently heard them quoting the book as a reminder to each other to stop impatience or selfishness, and she confessed that the whole atmosphere of the household had changed. After a few months had passed, the mother herself asked for instruction that she might be enabled to work intelligently. All these children have the clear understanding that brings quick results in Christian Science work. They have had considerable opposition to meet from other members of the family, and one boy was sent last year to a church school in Canada to lessen, if possible, the influence of this new-old thought. I will give an extract from a letter just received from him.

He writes: "I am keeping my promise to read in the morning, and it is easy, after all, for I wake at six, and then it is quiet; I read only a word at night. Now I am reading St. Matthew and 'Atonement and Eucharist.' There is an awful lot of things to work against up here, the worst are to love my enemies and the theological thought. I seem to get colds and to get hurt at football, but since I am trying to be straightforward and honest and am clear as a bell, I think these errors come from the other things."

This is from a boy of twelve, and he is the only Scientist in that school, but he faced the position openly last winter, and asked the head-master's permission to keep and read his book. The Sunday School is a marked feature of the church to which I belong, and our little ones always sit with their teachers through the morning service, and their voices can be plainly heard in the singing, especially of our Leader's hymns. Even the very little ones know all the hymns and many of her longer poems. They can repeat the Scientific Statement of Being and "Beloved Christian Scientists," and are in the habit of using these when working for themselves. Before the Sunday School closes, our teacher always examines the children to see how much of the metaphysical meaning they have assimilated from the Lesson-Sermon and from their class teaching.

Two of our students were walking home from church with their baby daughter who is a member of the infant class, but who had never been permitted to go up or down stairs alone. On the way they came to a place where there were three or four steps to mount, the baby had run ahead, and as they approached her they heard her saying, "All is Mind, all is Mind," and they did not touch her. As she came to the steps she put up one little foot and then drew herself up, and repeated the process till the whole had been mounted, then she turned and gleefully shouted, "Mind did it, mamma!"

Is not this training a child in the way it should go? That was the wisdom of Solomon, and it has proved to be the wisdom of the ages. The love of our Leader has given us the "Key" with which we may unlock the door to that kingdom of Love, where "a little child shall lead them." Jesus said, "Have ye never read, Out of the mouth of babes and suckings thou hast perfected praise"?

It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts instead of strengthening the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects; not as conferring on any man a right to dictate to his fellow-beings; not as an instrument by which the few may awe the many; not as bestowing on one a prerogative which is not enjoyed by all; but as the property of every human being and as the great subject for every human mind. It must be regarded as the revelation of a common Father to whom all have equal access, who invites all to the like immediate communion, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understanding.—WILLIAM ELLERY CHANNING.

Digitized by Google

## Among the Churches.

### From Lawton, Oklahoma.

It is with joy and rejoicing for blessings received, that we send greetings to the Field.

Christian Science work was begun in Lawton soon after the opening of this new country, in August, 1901. We began holding services in a tent with four students. As our town progressed our work grew, and we soon had to change our place of service from the tent to a two-roomed dwelling house. Our numbers increased until it was advisable to organize a church, and in February last, we organized with thirteen members.

April 1 we had a lecture by Edward A. Kimball which was well attended and which awakened much interest. Many have investigated Christian Science as a result. Soon after the lecture we moved to a better and more commodious room in the business part of the city. This room nicely furnished is now open at all hours of the day with Christian Science literature for distribution, and Mrs. Eddy's works for sale, or to be lent to seekers after Truth. There is always some one in attendance to welcome and help the stranger. Our church services are also held in this room. Our numbers have naturally and constantly increased, being drawn from all classes. Excellent demonstrations have planted the seeds of Truth in different parts of our country and city; these are now growing and ripening into an abundant fruitage. We are striving to manifest watchfulness, prayer, and obedience to our Leader's counsel and advice that we "keep our minds so filled with Truth and Love that sin, disease, and death cannot enter therein."

MRS. A. L. PARMENTER.

### Growth in Erie, Pa.

The annual meeting of First Church of Christ, Scientist, of this city, was held October 7. Encouraging growth is manifest in nearly every direction. Last year the treasurer's report showed a balance on hand of ninety-two cents. This year it amounts to thirty-six dollars after paying the expenses of our lecture by Mr. Norton. The attendance has increased largely, and more seem ready to identify themselves with us than heretofore. The building fund has increased, also the sale of literature.

The Mother Church By-law in regard to a three-year term for Readers was adopted by the church as soon as our Leader requested it. In accordance with this By-law the present Readers were allowed to finish their three-years term, which expires in March. We are sure great good will be the result of its adoption, though at present we have in part to walk by faith and not by sight, as Paul says, believing she whom God has chosen, or rather, who hath chosen to follow God, will be given wisdom to carry on the work.—W. S. DAY.

### Progress in Richmond, Va.

The Christian Scientists of Richmond are pleased to send to the *Sentinel* a report of the growth of our Cause. Our Sunday Service was begun December, 1900, in the parlors of a student, who came to Richmond to take up the work.

At our first meeting eight persons were present. At our first Wednesday evening meeting eight persons were in attendance, but it was not many weeks before the attendance increased, until fifty or more were present at both the Sunday services and the Wednesday evening meetings.

In May, 1901, Judge Ewing lectured for us in the Academy of Music. About six hundred people were present to hear him. Much good healing work has been accomplished during this time, some of the cases being considered very wonderful. Several persons have been taught Christian Science, and these in turn, are spreading the good news, with signs following.

A reading room was opened in January, 1901. All the works of our Leader, together with our periodicals, are to be found there for perusal or purchase, and we have distributed much literature.

We organized as a church June 1, 1902, with a membership of twenty-three, eleven of whom are members of the Mother Church. The church has adopted the recent By-law in regard to Readers.

We have a Sunday School of ten children, and the children lead in the pure, clear thought of Christian Science.

ALICE BERNARD.

### From Minneapolis, Minn.

We are much gratified with what was accomplished for our Cause during the sessions of the State Fair.

Everything about our building presented a most pleasing appearance and gave an impression of the substantiality and permanency of Christian Science.

Great numbers called and were received by the attending committee, who answered their questions and gave them literature. Those who registered numbered 1,496 and a total of 2,875 called.

Literature was liberally donated by our people and also cash to the amount of twenty-one dollars, to buy literature for this purpose. This made it possible for us to distribute 1,558 Sentinels, 324 Journals, 802 Supplements, 1,086 Reprints, and 144 Pamphlets.

The visitors who registered represented two hundred and thirty-two towns and came from fifteen states, besides England, Canada, and the District of Columbia. No literature was sold but some orders were taken for Science and Health and for our three periodicals.

Four requests were made by strangers for treatment, and there were four cases of impersonal healing reported.

One request for treatment was made by a woman who had met with quite an accident. Some one told her to go over to the Christian Science Headquarters; the result was that she was fully relieved so that she was able to continue her business, although the decision had been made to give up and leave the grounds.

This work at the fair has brought about good results already, more than can be estimated by any human method. Much seed has been sown and will spring up in the two hundred and thirty-two towns to which the good tidings have been carried. "The harvest truly is great."

JOHN E. PLAYTER, *Chairman of the Committee.*

### Organization at Waverley, Neb.

First Church of Christ, Scientist, Waverley, Neb., was organized September 8, 1902, with fifteen charter members. Christian Science was first introduced in Waverley in 1893. We commenced holding meetings at that time in a private house; now we hold our meetings in a hall with an average attendance of about thirty. We have the same attendance at our Wednesday evening meetings. Our Sunday School is also well attended.

A great many have received help from Christian Science in this vicinity. We changed Readers recently, complying with our Leader's request, and we feel that it is doing much good here as well as all over the Field, showing the wisdom of our dear Leader.—T. J. BEALE, *Clerk.*

### Thanksgiving Service in Toronto.

Following our Leader's admonition published in the *Sentinel* last April, First Church of Christ, Scientist, Toronto, held a thanksgiving service on October 16, the day set apart by the Canadian government.—W. S.

Digitized by Google

## Testimonies of Healing.

A little over a year ago I was persuaded to try Christian Science. I was a complete wreck from rheumatism and other causes, and as I hobbled from the car to the Scientist's home,—a distance of one block,—I little thought that in a short time I should be walking erect and free, and as for thinking that I should ever be as strong and healthy as I am to-day, I simply could not have believed it.

My healing included more than relief from rheumatism, since up to this time I had always been sickly, inclined to be consumptive, and my friends, I have since been told, had decided that I could not last over a month. I was subject to cold sweats, through which I had been reduced to a mere skeleton.

During the treatment, an enlargement of the neck, which I had had since childhood, disappeared, so that although my weight has increased over forty pounds, I am able to wear a collar which is an inch smaller than that formerly used.

I ought to have said that I was *taken* to Christian Science, for at that time I had no faith in it. I was in a state of discouragement and doubt, since I had tried everything, as I thought, worth trying without receiving any benefit. Besides the so-called regular course of doctoring and drugging, I had gone to sulphur springs and taken a great number of baths, etc.

After the first Christian Science treatment I knew I should be healed, although there was no very marked improvement. At this time, through suffering (both mental and physical), I had drifted away from the Methodist Church, in which I had been a worker, into a state bordering on infidelity. I believed that God made me suffer, and this made me rebellious. But, thank God! through Christian Science as given to humanity by our Leader, all this is changed and I have learned that God is Love, and I love Him. I now love to study the Bible in this beautiful light.

I am actively engaged in business, which makes it necessary for me to drive long distances daily, through all our severe Canadian winter, through wet and dry, yet I am entirely free from my old enemy.

In giving thanks for all that has been done for me I cannot omit the greater blessing,—the spiritual uplifting,—I receive from our Sunday services, also from the study of the lesson each morning before starting out on my daily duties.—ROBERT D. EDEY, Westboro, Ont.

---

Six years ago I was a despondent, melancholic, unhappy invalid, a victim of inherited stomach trouble. For several years I tried all forms of treatment with the best physicians here, and at last tried a special form of treatment, which prescribed a rigid diet for a year. Becoming emaciated, weak, and discouraged, I consulted other physicians. Some told me I was being starved to death, but the slightest departure from the prescribed diet brought much suffering. In this hopeless condition, my husband and I felt that something must be done soon for my relief, so as a last resort it was decided I should go to a well known sanitarium. My trunk was packed and tickets ordered, when a friend called and asked me to put off my going for two weeks and try Christian Science. My reply was, "I don't believe in Christian Science, and it would be time wasted." She responded, "Well, if it doesn't do you any good, it certainly will do you no harm." This seemed reasonable, and I consented to go with her to see a practitioner. The influence that first talk had upon me words fail to describe. It was like a ray of sunshine in a darkened room. I was a stranger and she took me in; hungry, and she gave me the bread which cometh down from heaven; thirsty, and she gave me the living water. The next day I had neuralgia—an old enemy—and sent for the practitioner. This was overcome in one treatment. Regular treatments were begun and continued for about ten days. One trouble after another vanished in a way that seemed to me miraculous. The Science literature was to me "As cold waters to a thirsty soul."

I ate everything I desired after the second treatment without discomfort, though at first with doubt and trembling, but Truth gained the victory over all my fears.

After the second treatment my glasses were laid aside. They had been worn constantly for three years. Oculists pronounced the trouble astigmatism, caused by the shock of an operation. It has now been six years, and I have never felt the need of glasses since and my sight is much better than when I used them. During the past six years, many opportunities have come to me to prove this Truth; and I wish to express my gratitude to our Leader for the loving self-sacrifice of which Science and Health is the outcome.—LILLIE C. AMES, Denver, Col.

---

Fourteen years ago, I was a total wreck, given up by my physicians, and sent home to die. I had been afflicted with chronic dyspepsia and indigestion for fifteen years, and had completed the entire round of medical treatment, including mineral baths and travel. To sense I was gradually nearing the end. While in this condition I heard for the first time of Christian Science. I did not know what it was, but was induced to try it by a friend. My condition was such that I could not take any food without causing me great pain; I suffered from taking a drink of water.

I was a member of an orthodox church and had been a Sabbath School superintendent and class leader for ten years. Many times I had prayed fervently to God to hear me, but my prayers were unanswered and I suffered on as others do who have not the understanding of prayer.

I went to see the Scientist very reluctantly, with many misgivings and doubts, but was told by the lady that I must eat my supper that evening and come to see her in the morning. My fear of food was so great that she could scarcely persuade me to eat at all. That evening I ate of everything I wanted, even to meat-pie and cake; I drank a cup of strong coffee, and, to my great astonishment, slept soundly all night. I awoke in the morning without a pain and was hungry for my breakfast. The scales began to fall from my eyes and I was convinced that God is in the world as of old, and that His children are doing the work again that Jesus had taught them to do nineteen hundred years ago.

I now began to study Science and Health. It completely upset my former conception of God and man. I had a hard struggle to escape from my old theological teaching, but by patience and careful study, I learned that it was the key that unlocked the Scriptures, and God was made known to me as Principle and not as person. I was living away out in the country in Colorado where I could get no help or instruction. I began to practise Christian Science because I could not help it, there was suffering all about me and being filled with the Holy Ghost I began to heal others. Many came to me weighed down with disease of long standing, and many went away whole, while others who seemed to linger a little longer were finally made whole.

I have great reason to be thankful for Christian Science.

J. F. LETNER, Hynes, Cal.

---

I should like to send to our dear *Sentinel* one of my earliest demonstrations in Christian Science. I had been out one afternoon, and on returning home, I found that our baby boy was missing. The maid whom I had left in charge of the children said she had searched everywhere and could not find him. I learned from the other children that they had filled a trench with water in the yard and the baby had fallen into it, and on being lifted out had run and hidden himself in the house.

I found the child at last sound asleep under one of the

Digitized by Google

beds; his wet clothes were clinging round him and the cold wind was blowing upon him from an open window. When I lifted him out, his flesh was cold and he began to shiver from head to foot. Mortal mind spoke loudly; but the voice of Truth came still clearer, declaring that matter could not take cold unless mortal mind said so. I changed the dripping garments and dried the little fellow with a towel. All the time the Truth came clearly through my consciousness. The battle was a long one, for, to sense, the child had taken a severe chill, but Truth was mightier than error, and finally prevailed. In about an hour and a half from the time I found him he was running around as merry as ever and there was not the slightest symptom of a cold to mark the occurrence. This to me was a most convincing proof of the practicability of Christian Science. I have had many wonderful proofs since, but that one always stands out as a landmark. I think it was all the more wonderful to me, since up to that time my greatest fear for the children was of their taking cold. I am very grateful for Christian Science, and my one prayer is that I may be worthy of the name I bear.—A. J., Montclair, Col.

---

Eleven years ago, I was afflicted with a difficulty that physicians could not name. Briefly I will say that I employed the best medical practitioners the country could produce, and we had quite a number to choose from. After deriving no benefit, they advised me to seek a lower altitude, —the seashore,—and we spent a summer there. I consulted some of the best physicians in New York and Philadelphia. Another summer was spent at a sanitarium in New York State, without being healed. Some relatives importuned me to try Christian Science, but I assured them that I was in too bad condition to waste any time in that manner, for I considered Christian Scientists "crazy." However, what they said made an impression with me, and a few days later, ashamed to be seen going to a Christian Scientist, I went to see a practitioner, and from that day to the present, I have never refused to eat, and never had to lose one hour's time from inability to work, and no physician has ever crossed our threshold. For thirty years I was a habitual user of tobacco, and had tried almost everything known to *materia medica* to cure me of this habit, but failed. The practitioner asked me if I desired to get rid of the tobacco habit, and I assured him that I did, if the desire for it could be destroyed. However, at this time the tobacco habit was not overcome. I well remember the day after the election of Mr. McKinley. I was sitting in my office, and all at once I seemed impelled to go to a Christian Scientist and take treatment for this tobacco habit. I took three treatments and was healed. That has been six years ago, and I have never had any desire for tobacco since. Now of the two healings, I consider the last demonstration the greater. In the first instance I wanted to get rid of my suffering, but the second required a great sacrifice for me to make.—C., Denver, Col.

---

I attended my sick mother for nearly two years, when I was attacked with paralysis, having two strokes about six months apart. The second stroke left me so I could not read, nor write a word, nor talk well. I could not do much work. I was then living in San Diego, Cal. I came here soon after and become interested in Christian Science and sent for a practitioner. I had not been treated more than a week before I could both read and write, and in three weeks' treatment my speech returned. Since then I have been well and strong and able to do almost any kind of work. It will be a year in August since I was healed. I am thankful to the practitioner for showing me the way, and to Mrs. Eddy for Christian Science, which is the truth.

MRS. J. C. MCMONIGAL, Placer, Ore.

## Announcements.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### The Revelation of Christianus

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

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Christian life, so far as it is genuine, is a manifestation of God. His spirit witnesses through men of the beauty of holiness. It is imperfect witness, for Christians are imperfect men, but in so far as it is genuine it is effective. God himself is the supreme attraction for those who are made in His image. Where He is known and manifested men will be drawn together as iron is drawn to the magnet.

The increase of machinery counts for little where abundance of power is wanting. Do we not often make the mistake of elaborating worship, enriching art, multiplying attractions, studying advertisements, and forget the power of God's presence with His people? The life of the Church is the indwelling of God in the hearts of His children, manifested to men in holy, cheerful, fraternal, helpful lives. Have we anything better than this to offer to the world? Is there anything which can take the place of this in mere diligent use of the many inventions of our modern Church activity?

The Church is attractive when men feel that God is with its members—meets with them in their worship, goes with them to their business, is invited to be a sharer of their pleasures. God, as of old, is revealed through man to man. There is no better way of revelation. The measure of our power with others is the measure of our clear transmission of the light that God has put within our spirits. If we are Christians, the light is ours. The problem is to make our visible lives transparent mediums, free from all stains and spots of injustice, unkindness, selfishness, and pride, that the light may shine through them for the attraction of the world.

*The Congregationalist and Christian World.*

*The Boston Herald* quotes Rev. Dr. Withrow, of Boston, preaching on the subject, "Heresy in the Church To-day," as saying:—

"This heresy is religious indifference. In past ages people were persecuted for heresy, and thousands suffered martyrdom. In the first stage it was a struggle for life or death; in the second it was a war of words over rival opinions in religion. But in our time it is evident that the whole Christian Church has been gradually moving toward an attitude of great tolerance on these questions which used to be so hotly disputed. In place of the old themes . . . we get now what are called ethical subjects. The time of which Paul spoke when he said men would not endure sound doctrine has come and gone. They do not resent this doctrine now—they simply tolerate it. The people say 'what's the use?' and 'who needs to care?' when any doctrine in religion is mentioned. To-day there is a widespread indifference to the things of religion. In the old days men used to fight over dogmas that do not trouble us, and whatever else they were, these men were tremendously in earnest. . . .

"Never was there so widespread an interest in questions of personal religion as to-day, but all the same there is widespread religious indifference."

*The Church Standard* quotes Bishop Coadjutor Mackay-Smith as follows: "As yet, although I sincerely believe the Church has improved since early days, there exists no clear sign that she has attained such a goal. But still, thank God, she has reached the vantage ground over the centuries that she believes a 'Trust of Love' to be a nobler thing than a 'Trust of Theology,' and would prefer (if obliged to choose) to buy up all the goodness in the world rather than to purchase thirty-nine or thirty-nine thousand articles. Never again, I believe, will even the most dogmatic Christian burn those whose definitions discontent them, or fail to love those who control their tempers better than their creeds. The ambition to prove the Church of God a universal love trust is at least awake and moving on."

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life, as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time.

*British Weekly.*

A brave, clear-sighted faith will look on difficulties as divine calls and opportunities; as challenges to soberness, thoughtfulness, and divine enterprise. Divine re-enforcements are always at hand; and to work along the line of improvement is to work with God. To deal with changing situations, we must adhere to unchanging principles. The light that lighteth every man will grow clearer and wider, if faithfully followed. We must appeal with confidence to the instincts of the soul,—to the divine witness in the human. All the facts of our time are to be accepted and interpreted as revelations; whether they work for retribution or for redemption, they illustrate spiritual laws. The oldest word is still the youngest, fresh as the morning. It points for all ages the way of life, and reconciles all our childish antagonisms. Its clearest utterance comes in the message of Fatherhood, Sonship, Brotherhood,—the gospel of divine humanity.

REV. CHARLES G. AMES.
In *The Christian Register.*

The followers of Christ are not fulfilling their high calling unless they are shedding abroad in the spiritual world such knowledge, good cheer, and beauty as light bestows. He used of them the same words he uses of himself, "The light of the world."

A Christian life solves problems that science cannot reach. It carries with it assurances that do not depend upon logic, or philosophy, or induction. The best defender of the faith is the simplest Christian who follows his Master closely with supreme affection. It does not require any training in the schools to give weight and worth to holy living. No sermon is ever so powerful as a martyrdom. A child's prayer has melted the heart that stood out stoutly against the persuasions of the orator.

*The Interior.*

It is said that an English builder, a few years since, determined to build a house within the walls of the old Jerusalem, and having resolved to lay its foundation on the rock of David's time, he found it necessary to excavate through fifty feet of accumulated rubbish. These Christian centuries have been prolific in religious rubbish, and whoever now would build with the Son of David must dig down through superstition, and priestcraft, and tradition, and prejudiced interpretations, until he finds the "Word of the living God."—DR. HODGE.

The work and the Word should agree. The fruits of the Spirit are given in the fifth chapter of Galatians, the twenty-second verse, and they are these: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The work of all Christians should therefore exhibit all these traits, and in so far as any work fails of this, it falls short of the full Christian standard, and will in the same degree fail of its full success and usefulness.

*The Watchman.*

The real man is never known until you see him in calamity and disaster, and then will be revealed the elements of strength or weakness which have been accumulating through all the preceding years. It is not to our disadvantage to be put to such tests, for they minister to our perfection of character; only we must not forget that they are coming, and we must not forget to be prepared for them when they come.

*The Examiner.*

Last year the two chief Bible societies working in China sold no less than 3,106,295 Bibles, New Testaments, and single portions. Of these, over 2,000,000 were in Mandarin, over 700,000 in the classical style, and the remainder in the various Chinese dialects, Thibetan and Mongolian. It is believed that the Mandarin version of the Scriptures when completed will be intelligible to two-thirds of the vast population of China.

Rev. H. A. Bridgman writes in *The Congregationalist and Christian World:* "There is a personal relationship in religion, or there is nothing. The power of the divine life, which we feel throbbing through the world about us, the gracious, brooding spirit over us all, manifested once in human form in Jesus Christ, claims the love of each one of us; and claims nothing but what we, in our capacity as sons of God, are able to give."

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—CANON FARRAR.

*The Watchman* has the following: "Our faith grows pure and strong in proportion as we break away from credulity and superstition. The faith that will give endurance to our consecration will not be a borrowed one; neither will it be an ignorant one."

Rev. William R. Clark, D.D., says in *Zion's Herald:* "The Church wants no pulpit parrots, nor weak-kneed, hesitating guides. The preacher should preach only what he believes, and tremendously believes."

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—HINTON.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Chrtsiian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

For list of pamphlets see next page.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15: 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 146 |
| SELECTED ARTICLES. | | |
| Science and Christianity. | | 147 |
| Beware of False Prophets. | | 148 |
| The True Christian Scientist. | | 149 |
| Divine Law. | | 149 |
| An Appeal for Justice. | | 149 |
| The American School in Porto Rico. | | 149 |
| Utilization of Pine Needles. | | 151 |
| AMONG THE CHURCHES. | | |
| Union in Binghamton, N. Y. | | 151 |
| Corner-stone Laid in Kansas City, Mo. | | 151 |
| Union of Churches in Austin, Tex. | | 151 |
| EDITORIAL. | | |
| Rights and Duties. | | 152 |
| FROM OUR CONTRIBUTORS. | | |
| Our Abiding Comfort. | A. L. V. | 153 |
| Wise Guidance. | Frances A. Gesner. | 153 |
| Love. | Constance Gibson. | 153 |
| Identity. | W. E. H., Jr. | 154 |
| Healing Work in Mexico. | Edward C. Butler. | 154 |
| Self-Denial. | Ella S. Sargent. | 154 |
| THE LECTURES. | | 155 |
| TESTIMONIES OF HEALING. | | 156 |



Vol. V. BOSTON, NOVEMBER 6, 1902. No. 10.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Attorney-General Knox has decided that if the United States should accept the offer of the new Panama Canal Company, submitted last spring, for the sale of the canal for $40,000,000, it would receive through the parties in interest a valid and unencumbered title to the property. This decision was reached after a thorough investigation of the situation in Paris, first by Special Attorney Charles W. Russell, and later by the Attorney General himself.

The next step is the signing of a treaty with Colombia, to which it is stated there is no serious objection on the part of that government. As soon as the treaty is signed the President is authorized by the Spooner bill to pay the purchase price to the Canal Company and appropriate $110,000,000 for the purpose of finishing the work.

Minister Wu, it is said, is trying to have the question whether the enormous indemnity of 450,000,000 taels demanded from China by the Powers shall be paid in gold or silver submitted to The Hague International Court of Arbitration. Minister Wu maintains that China is totally unable to pay the amount in gold. Secretary Hay is reported to be favorable to the proposition, if the other Powers can be brought into line.

The State Department has learned through Minister Squiers that the draft of the Cuban reciprocity treaty with the proposed amendments have been forwarded to Washington by President Palma. Concerning the treaty, former Military Governor Wood of Cuba says: "In view of the present crisis the Cuban sugar industry is absolutely ruined without reciprocity with the United States."

The members of the Anthracite Coal Strike Commission appointed by the President met in Scranton last Thursday to begin their investigations into the conditions in the mining regions. The hearings are not to be given until the formal claims of the miners and the answer of the operators have been filed.

Governor Dole of Hawaii, in his report on that territory, recommends among other things a limited immigration of Chinese laborers for agricultural work only.

The sub-treasury paid out last week $2,220,000 for gold recently received at San Francisco, the bulk of which came from Australia.

President Roosevelt has issued a proclamation designating Thursday, November 27, as a day of national thanksgiving.

Boston entertained the Crown Prince of Siam last week.

**Foreign.**

The report has gained some currency that the Prince and Princess of Wales will visit the St. Louis Exposition in 1904. It is learned by inquiry that, while no official invitation has been extended, the matter has been presented unofficially to King Edward, who returned a polite but non-committal reply. The acceptance or declination will await, of course, the transmittal of an official invitation from the United States Government.

A plan has been laid before the Municipal Council, of Berlin, Germany, for an underground electric railway passing through the center of the city and reaching the suburb of Schoenberg, a distance of seven miles. Four years' time and $14,000,000 will be required to build the road.

The coal operators and the union miners of France have agreed, through the kindly offices of Premier Combes, to accept arbitration. Pending the finding by the arbitrators, which will take considerable time, the miners will probably return to work.

It is reported at Brussels that Mr. Kruger has abandoned his irreconcilable attitude and intends to seek permission to return to South Africa.

A bill has been introduced into the French Chamber of Deputies for the separation of Church and State.

**Industrial and Commercial.**

The heavy movement of freight east and west promises to more than tax the carrying capacities of all the principal lines and lead to a serious car shortage. The resumption of mining in the anthracite region makes an abnormal demand for cars for carrying coal. Many roads, anticipating a shortage, have been adding new cars of all classes, and revamping old ones, as well as increasing their locomotive equipment.

It is reported that negotiations are under way for the merging of the Pittsburg Coal Company and the Monongahela River Consolidated Coke and Coal Company with a combined capitalization of $110,000,000. The yearly output of these two concerns is about 30,000,000 tons of bituminous coal. The purpose of the combination is to economize operations and eliminate the trade rivalry between the two companies.

To the three or four lines now touching at Honolulu is soon to be added, according to reports, a new French line. The steamers of the Massageries Maritimes, now sailing between Marseilles and Sydney, will next month include in their itinerary Honolulu New Caledonia, Tahiti, and San Francisco.

It is stated on good authority that the United States Steel Corporation, which controls two-thirds of the output of the Connellsville region, in order to steady the market has fixed the price of coke for next year at $3 per ton. The market price has been running from $4 to $6.

Official figures from the five large companies having their offices in Scranton showed that ninety-five per cent of their collieries were in operation last week, and that the output was about three-fourths of what it is normally, amounting to about seventy thousand tons of coal daily.

An American syndicate is negotiating for a number of electric lighting plants in northern Mexico at Tampico, Victoria, Montemorellos, and Linares. In case of the success of the pending negotiations the syndicate proposes to extend its operations to other cities.

The first real railway merger in which Mexican capital is exclusively interested has just been consummated in the State of Yucatan with a capitalization of $22,000,000. This merger takes in all the principal railroads on the isthmus.

A gigantic sugar corporation, which seeks the control of the output of the plantations in Hawaii, is about to be incorporated, it is said, in New Jersey under the name of the Hawaiian Securities Company, with a capital of $12,000,000.

**General.**

The London committee of the Egyptian Exploration Fund has appointed as an American committee to work in harmony with it the following: Professor William W. Goodwin, of Harvard, chairman; John E. Lodge, secretary; A. M. Lythgoe, curator of the Egyptian Department of the Museum of Fine Arts, Boston; Edward Robinson, director of the Museum of Fine Arts; Gardiner M. Lane, treasurer of the Boston Society of the Archæological Institute of America; and Thornton K. Lathrop, trustee of the Boston Athenæum.

In a report to the Department of State, Charles S. Francis, United States Minister at Athens, Greece, announces that an unusually interesting archæological discovery has just been made in Bœotia in the plain of Chæronea, where the Greeks in 338 B.C., lost their independence by their defeat by Philip of Macedon. This discovery is the tumulus of Philip's soldiers, and will be of importance to topographers, ethnologists, and archæologists.

At the recent auction sale in Boston of the library of the late Edwin Conely of New York, an uncut copy, first edition, of Hawthorne's "Fanshawe" was sold for $840. This was Hawthorne's first romance, written while he was a student at Bowdoin College, and was printed in 1828. Only a few copies of the original edition were sold and the rest were destroyed, hence its rarity.

Professor Herman V. Hilprecht, head of the Archæological Department of the University of Pennsylvania, is reported as saying that the university is now in possession of the richest collection of Babylonian antiquities in the world,—superior even to that of the British Museum.

It is stated that the Customs Congress, one of the three international gatherings proposed by the Pan-American Congress at its last meeting in Mexico, will meet at New York January 15, 1903. Thirteen republics have already signified their intention to send delegates.

Another Antarctic expedition has started on its voyage southward. It is the Scottish party, under the leadership of Mr. W. S. Bruce, which, in a strong, seaworthy Norwegian whaler, the Scotia, sailed from Troon.

The actual work of building the Shamrock III., the new challenger for the America's cup, will begin in a few weeks. The bending of the frames is nearly finished, and the shaping of her keel plates has commenced.

The new tunnel, about forty-two hundred feet long, being constructed under the harbor from East Boston to Boston, has been excavated and completed for about thirty-five hundred feet.

Mrs. Elizabeth Cady Stanton, the pioneer of woman suffrage in America, passed away at her home in New York City, October 26, at the age of fourscore and seven.

Between fifteen and twenty thousand students are enrolled this year in the various higher educational institutions of Greater Boston.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Science and Christianity.

"No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years than that shown in the rising up of the body of people known as Christian Scientists, who are called to declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures."

These words, destined to become historic, were uttered by the Hon. Charles Carrol Bonney, president of the World's Congress Auxiliary, during the Parliament of Religions held in Chicago. It would be difficult to give in a few words a better statement of the mission of Christian Science. While there has seemingly been a great gulf between science and religion, it is nevertheless true that the greatest discoveries of science have been made in the most advanced Christian countries and by men of high Christian ideals. Bonaparte, a skeptic, said: "Since ever the history of Christianity was written, the loftiest intellects have had a practical faith in God;" and Kepler, one of the chief founders of modern astronomy, speaking of his wonderful discoveries, said: "I think God's thoughts after Him." It was not until Christianity had leavened the thought of the world that the great discoveries in chemistry, astronomy, and physics were made. It is the testimony of history that the greater the Christian attainment of a country, the greater its scientific achievements. And hence a greater advancement of Christianity is requisite to bring forth greater developments of science. The modern scientific world is undergoing as great a change as the modern religious world. The *Christian Register* says:—

"Nine hundred and ninety-nine out of a thousand of the theological books printed twenty-five years ago are now worthless and unsalable. But the same thing may be said of books of many other kinds,—medical, philosophical, scientific. Not a single instrument used in the laboratories of Harvard College forty years ago has any value now excepting as a curiosity for a museum. It is astonishing how many things we have lost, to the great advantage of mankind." May it not be that the full understanding of Christianity will include and involve a full understanding of science?

This question Christian Science answers in the affirmative and bases its affirmation on the mission of Christ Jesus, who proved God's power, understood, in destroying disease, sin, and death, and in his control of the physical universe, as manifested in stilling the storm, feeding the multitude, and walking on the waves. In the words of the Discoverer of Christian Science, "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause" (Science and Health, p. 313).

His proofs so miraculous to the human mind were really divinely natural, a manifestation of divine Science. That they are not supernatural to a divinely imbued mind is clear, for Jesus said: The works that I do ye shall do, and commanded his disciples for all time to give proofs of God's government of the world in eternal Science.

It is evident that the world's sense of science is not that of Christ Jesus. In fact, after nearly two thousand years the world is still tormented by the same evils and disasters, and is looking everywhere for relief. Christian Science has come to meet the world's great need; it has revealed the divine Principle and rules for demonstrating the Science that Jesus taught; it is the absolute revelation of man's true relation to God, the eternal Cause and Creator of the universe. It is possible for mortals to begin at the numeration tables whence they may work up to the infinite calculus of God's divine Science.

The whole of the philosophy and practice of Christian Science is contained in the Christian Science text-book, "Science and Health with Key to the Scriptures." The author distinctly announces that in her search for Truth, the Bible was her only guide, and upon investigation it may be seen that there is nothing in the doctrine or practice of Christian Science that she did not find, and that you may not find in the Bible. This should silence the objections of Christians. In fact, the great value of Mrs. Eddy's work, implied in the title, "Key to the Scriptures," is the reasonable and demonstrable light it throws on the meaning of the Scriptures. In this book she says: "I therefore plant myself unreservedly on the teachings of Jesus, of his Apostles, of the Prophets, and on the testimony of the Science of Mind. Other foundations there are none" (p. 269), and the first tenet to which all joining the Christian Science church must subscribe reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to Eternal Life."

While the physical healing is only one of the incidents of the reforming and regenerating influence of Christian Science, it is naturally the one which has attracted most attention and aroused most discussion in the public mind. In fact, the large majority of its adherents have been drawn to its ranks through the physical healing of themselves or friends, only to find that these were the "signs" indicating its higher and broader mission in correcting the evils and errors of mortal existence.

From the Christian Science standpoint the dismal realities of the human mind, its sins and sicknesses, are not the fixed facts which we believe them to be, and it is possible to eliminate them and annihilate them through the understanding of divine Mind, God. In the words of St. Paul: "To be carnally minded is death; but to be spiritually minded is life and peace."

It is generally conceded that the mind governs the body somewhat, but it remained for Christian Science to show that our bodies express our thoughts, and that in order to have sound and whole bodies we must have healthy, whole, or holy thoughts. The words whole, health, and holy are derived from the same root and had originally the same meaning. The above statement agrees with the Scripture, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit; shall of the Spirit reap life everlasting." A kind, benevolent, and pure-minded person invariably shows this condition on his face, while a debased, wicked, or impure man mirrors his thoughts as well. We also speak of happy faces, cheerful or gloomy natures. If evil, sinful,

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

or sick thoughts distort a man's face, may they not affect other portions of his body,—the heart, lungs, or brain,—and bring about a diseased condition? And may it not be true that good, healthy, holy thoughts will produce the corresponding manifestations of health? A noted New York physician said not long ago that the prevalence of Bright's disease among business men could be traced directly to the excitement, worry, and strain of active business life. If this be true, is it not plain that if this strained thinking could be eliminated its dread effects—a plainly organic disease—would also be destroyed? The basis of this true health by right thinking is what Christian Science has brought. It consists in striving to let that Mind be in us which was also in Christ Jesus, and in obeying the proverb "In all thy ways acknowledge Him, and He shall direct thy paths. . . . Trust in the Lord with all thine heart; and lean not unto thine own understanding." Thus Christian Science is the antipode of hypnotism, mesmerism, mind cure—systems one and all based on the so-called power of one mind over another—for it turns man's thoughts to God, the divine Mind, as the infinite source of all good. In the words of the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

C. FRED HACKETT.
In *Utica* (N. Y.) *Tribune.*

## Beware of False Prophets.

ST. PAUL said to Timothy, "Beware of the oppositions of Science falsely so-called." St. Paul was a Christian, and without doubt entertained no knowledge except that which is Christian and warned Timothy against any un-Christian knowledge or Science. In other words, he warned Timothy to beware of the opposites of Christian Science which are falsely called sciences.

There is much taught in the world in the line of theories and Biblical interpretations, so that it becomes necessary that there should be a test in order that we may be able to divide between truth and error, and it can be readily seen by all that the plausibility of any particular belief or doctrine is not a safe and conclusive proof of its truthfulness. Neither is it a proof of the genuineness of a particular creed that it can be established by certain Biblical interpretations. The worth of a religious belief is known by its fruits. The only test which Jesus gave was that of reforming the sinner and healing the sick. True, there are many methods of producing such results, and each particular religionist may be able to point to some fruits and thereby claim a Scriptural endorsement of his peculiar faith, but only a perfect way can eventually bring perfect results even when in course of time it becomes perfectly used.

The Egyptian magicians with their enchantments produced the same results which Moses produced up to a certain point, when they failed and acknowledged concerning Moses' power, "This is the finger of God." So there are many ways and means which, because of the pliability of the human mind and its ability to receive impressions, produce apparent results, and, therefore, the test can only be in the final outcome. The results which are effected are oftentimes a mere exchange of one human condition for another, as suggested in the text: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace," and not a destruction of the human condition by the divine power. So that people are not only deceived by theories but by the results of applying wrong theories. Eventually, however, through experimentation, all will come to a knowledge of the true way.

Paul said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; . . . that no flesh [matter] should glory in His presence." Paul clearly manifests that the preaching of the cross which was foolishness to the learned Greeks and a stumbling-block to the Jews, had for its purpose to bring about that state wherein matter should have no glory, no life, substance, or intelligence, no credence whatever in the sight of Spirit, God. St. Paul had already declared, "The wisdom of this world is foolishness with God." Later he said, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Again, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In a modern translation the word material takes the place of the word natural in this statement. The text declares in fact, that the five personal senses do not give any knowledge of God and of His creation,—the things which God hath prepared.

Again, St. Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." The testimony of the five personal senses is always contradictory to our spiritual understanding. Which is the false teacher, personal, or spiritual sense? Which is the most reliable, which the better guide to the Christian? Inasmuch as the Master of Christianity said: "It is the Spirit that quickeneth; the flesh profiteth nothing," and "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," we must conclude that Christianity is practice based upon spiritual understanding,—a true understanding of God in contradistinction to a mere belief or opinion about Him. Jesus evidently had very little regard for the universally accepted belief of life, substance, and intelligence in matter, since he spoke of the flesh as an unprofitable thing and never had anything favorable to say of it.

Jesus was undoubtedly correct in his teaching and practice, and searchers for the truth should note this at the outset. His marvelous success was the proof of the correctness of his practice while the correctness of his practice establishes the truthfulness of his teaching. It behooves us, then, to understand accurately what he understood and to live as he lived, and thus verify his promises, "These signs shall follow them that believe;" "He that believeth on me, the works that I do shall he do also." We who understand what Jesus understood and who deport ourselves accordingly, shall be followed by the same "signs," for to produce results in the destruction of sin and its consequence, called disease, to promote spiritual growth, and to overcome the false sense of life which we call mortal existence, is the purpose of Christianity.

Christian Science bases itself unreservedly upon the Scriptural statement, "God is Spirit," and does not endorse or include anything which is not in perfect accord with this premise. Its adherents are Christian Scientists only in proportion as they are able to understand and demonstrate this Science of Christianity.

ALFRED FARLOW.
In *Boston Times.*

Whatever oppression is on a man, whatever trouble, whatever conscious something that comes between him and the blessedness of life, is his sin; for whatever is not of faith is sin; and from all this He came to save us. Salvation alone can rouse in us a sense of our sinfulness. One must have got on a good way before he can be sorry for his sins! There is no condition of sorrow laid down as necessary to forgiveness. Repentance does not mean sorrow; it means turning away from the sins.

GEO. MACDONALD.

Digitized by Google

## The True Christian Scientist.

THE prayer of the Christian Scientist is distinctly one of understanding. The knowledge of God's goodness and power is with him constantly. His remedy for disease is always at hand and effectual. The sufferer who applies to him for relief, no matter what his sickness may be, is at once shown the necessity of lifting his thoughts away from self to something higher. He is shown the impossibility of making good responsible for evil, or, in other words, he is shown that God never created disease and suffering nor decreed that it should be inflicted on mankind. On the contrary, He "created man in his image and likeness," to have dominion over all. Every physician recognizes that it is fear which robs the patient of his courage and strength. The Christian Scientist helps to restore his patient by showing him there is nothing to fear. If God is Good and is ever-present and omnipotent, what is there to fear? A realization of this fact leads to the inevitable conclusion that all which is unlike God is unreal, that is, in the sense that eternity and all which pertains to God has reality.

The recognition that disease is not of God robs it of its power, and the patient begins to manifest more harmony in mind and body. He is not only benefited physically but mentally, and through proving to him that sin is responsible for sickness the sinner is reformed. Better health and morals invariably follow Christian Science treatment.

The constant prayer of the Christian Scientist is to be conscious of God's omnipresence and omnipotence, and through this to rise superior to the power of sin and disease.

ALBERT E. MILLER.

In *The Medical World.*

## Divine Law.

CHRISTIAN SCIENTISTS believe that the natural law is the divine law, or God's law. In the science of mathematics it is perfectly natural for the basic law to govern numbers. Only through an understanding of this basic law is the correct solution to problems obtained. There is nothing mysterious or superstitious about it except to those who may not fully understand. Judging from a human concept of things, it does not seem possible for the sick to be healed through the divine Mind; yet, according to our present understanding of Christian Science, it is perfectly natural. Thus in Christian Science, the natural law and the divine law are one; one is not spiritual and the other material, but both are spiritual, one and the same. So long as we continue to believe one to be spiritual and the other material, mystery will continue to enshroud us. We must have a science to show us the way out, and when Christian Science is understood it will be found to have no connection with superstition.

The supposition that the natural law is a material law, a law of the carnal human mind, and that occasionally God sets these laws aside, tends to darken consciousness and brings a perplexed state of mind; whereas to know that the natural law is God's law, better enables us to comprehend the Science of Being.

Christian Science does not appeal to men's superstitions; it takes them out of the domain of superstition and appeals to man's better reason, his better judgment. And what is the proof? The testimony of an innumerable company that Christian Science has healed them of suffering weighs mightily against the assertion that "it is impossible to demonstrate the efficacy of prayer in the process of healing," the testimony of this large body of intelligent and cultured people bearing witness that Christian Science has led them out of many phases of sin, and is leading them into higher ways and purer living, refutes the declaration that "it is impossible to defend the theory on moral grounds;" the potent fact is that Christian Science, lived, increases the love and trust of all its followers in the Bible promises, in the power of good over evil, of truth over error, and mind over matter, even to the exclusion of the use of material medicine; consequently, there is no foundation for the accusation that it appeals to men's superstitions. While Christian Scientists do not take material medicine, yet they are kind toward those who do; they are charitable in their views, wanting all people to have whatever they think will bring relief from suffering.

It is true there have been some deaths under Christian Science treatment. Because the disciples of the Master failed in an instance of healing, does not discredit the work of the Master; it showed a lack of comprehending what Jesus taught. If a patient is not restored under Christian Science treatment, instead of discouraging the individual and discrediting what the Master said should be done, it should and does lead the practitioner to search more diligently after a better understanding of the Principle of healing.

LLOYD B. COATE.

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

## An Appeal for Justice.

To the Editor.

In your issue of the 14th instant you gave prominent notice of the receipt of a pamphlet devoted to an adverse criticism of Christian Science and its adherents, by a minister of another denomination, the *Ledger* thus becoming an instrument in the hands of one church to criticise and condemn another. In this I feel that it has, without the least intention, done those whom I represent a deep injustice.

It is well known, of course, that the several denominations differ from each other upon essential doctrinal points, but I do not believe you would, upon serious thought, think it right to allow your paper to become the medium through which the Presbyterians might criticise the Baptists, the Methodists the Episcopalians, or *vice versa.* Wherefore, then, should not this same rule apply to Christian Science?

The Christian Science Church has no quarrel with those who differ from it, it does not meddle with the affairs of others, and is innocent of any offence worthy of such condemnation as is contained in the pamphlet to which you have given so prominent a notice. So long as the Christian Science Church attends to its own business and lets the business of others alone, no one can possibly have any just ground for dispute with it.

Because our method of preaching and teaching may differ from that of the other denominations, in that we follow our teaching with practical demonstrations, thereby escaping the rebuke, "Faith without works is dead," does this bestow upon those who disagree with us authority to judge and condemn? We differ from some of the orthodox teachings because we understand the Bible differently, but we do not condemn what we believe to be the sincere efforts of those who hold opinions contrary to our own, nor criticise those who hold such opinions.

J. C. BATTS.

In *Norfolk* (Va.) *Ledger.*

## The American School in Porto Rico.

THE first legislature which convened in Porto Rico after the island came under American protection enacted a new school law, based upon the conditions in Porto Rico and in strict harmony with American ideals. Under its provisions at least ten and not more than twenty per cent of all municipal funds are set aside as a school fund. Thus the schools were lifted absolutely out of politics and placed upon a sound financial basis.

The legislature also voted the department of education in

Digitized by Google

1900–1901 $400,000, in 1901–1902 $501,000, besides a fund of $15,000 to maintain young men and women in schools in the United States. It is, perhaps, fair to say that Porto Rico is voting now a larger percentage of its revenues to education than is any state of the federal union.

The teacher problem was a grave one. The old Spanish teachers were educated to believe that a school is a vested right,—that the school exists for the teacher. It was no light task to inculcate the idea that the school exists for the pupil, that the tenure of the teacher is not for life, but for such time as results in good to the child.

The teaching body is now almost wholly freed from politics. Education is on practically a non-partisan basis in Porto Rico. A necessary weeding out of incapables caused a great scarcity of teachers, and in the mean time the number of schools to be opened was increased two hundred per year. One of two courses was open,—either to import teachers from the States or make them. It was decided not to bring from outside more than a minimum number of American teachers. No people make substantial or permanent progress unless their leaders are raised up from their own number. Hence a normal school became a necessity.

With no stronger appeal than that it was the patriotic duty of the best young men and women to devote their time to teaching, a summer normal for ten weeks was projected. It was felt by the optimistic that we could enroll about one hundred pupils. The school opened with eight hundred and six, and many were refused because no room could be had for their instruction. It was a magnificent response. Old social lines were broken. Young women who never appeared in public without a chaperon came to the normal and studied most faithfully. The examination at the close gave us almost two hundred additional teachers.

The department at once began the erection of a normal school building, at a cost of $40,000, including land and equipment. This is located on a beautiful campus of seventy acres at Rio Piedras, convenient to all the island, and capable of training at least three hundred teachers. It is in every way a successful training school.

American teachers to the number of one hundred and twenty-six are at work teaching English in the schools. Through them many native teachers have learned the best methods and have acquired the English language. To-day almost every teacher in the island speaks and teaches English. There are fully forty thousand children using the English language and singing our national hymns in the tongue of the great republic.

Porto Rico, two years ago, did not have a single schoolhouse. Spain in four hundred years erected not one. The United States military government erected one poor frame structure which fire destroyed. The department of education announced that it would erect school buildings if the municipalities would donate suitable ground. In every case this was done. The sites are in each case large, usually one acre, and convenient. To-day more than fifty first class brick, stone, and concrete buildings are in use. No one act of our government did more to hasten the Americanizing of Porto Rico than this campaign of school extension.

The dedication of these fine structures was always an occasion of great rejoicing. On one occasion, when a rural agricultural school was to be dedicated, the pupils of Bayamon were hauled three miles in ox-carts. Half a hundred boys and girls standing in a small cart drawn by four oxen, would wave their small American flags under the palms and cheer the American republic and sing its national airs. It was a splendid spectacle. Eight of these carts formed a great procession.

In twenty-two of these new buildings school is supplemented by actual work in agriculture. Each pupil spends part of each day cultivating the soil on the school grounds. The enthusiasm for this practical training is boundless. Over twelve hundred youths are learning practical agriculture. When a pupil carries home to his "shack" the beans, peas, tomatoes, etc., which he himself has cultivated, and the family gets a meal therefrom, they have a substantial argument in favor of the new system of education.

The poor people of Porto Rico are making unusual sacrifices to educate their children. No compulsory law is necessary. Attendance is higher in percentage than in any state of the Union except Massachusetts, which state exceeds Porto Rico only by one per cent. Hundreds of children carry their shoes and stockings to and from school and in their arms. It is a common experience to see the pupils at dismissal leave the school, sit down by the roadside, remove shoes and stockings, and climb rugged and jagged mountain trails barefooted to save the shoes and thus prolong their use. I know women who sit on the river rocks all day and every day washing clothes to keep their children in school.

In the mountain district above Corozal a boy was found in school wearing a peculiar shirt,—at least four times his size. Upon inquiry it was learned that the boy had only one shirt and that one was being washed. That the boy might not miss a day in school his father gave the son his only shirt. The father that day, naked to the waist, carried a case of merchandise on his head over the mountains, under the palms, in a fierce tropic sun, a distance of twenty miles and return, that his boy might learn. And the father's shirt on his son's back bore the legend, "Pillsbury's XXX"!

At Juncos I saw a boy in school who was unusually self-conscious, and who, in moving about from class to seat, never turned his back to me. Inquiry of the teacher told the story. The boy was finally to pass to another room, and my teacher-friend's explanation led me to watch. As the boy passed out I saw that all the shirt he had in this world was on the front of his body! Hiding the shame of his poverty, there he was in school; dressed only in a pair of tattered trousers and half a shirt, he was to me a genuine little patriot, pressing his face to the light and pushing his half-naked body forward in the movement for the uplift of himself and his beautiful island home.

I wish from the bottom of my heart that many American boys might learn from this poor boy the great lesson once told me by a boy in a Porto Rican school who modestly admitted he could speak some English. He said, "I am learning many things in this school. I like best the story of Abraham Lincoln. He was a poor boy like me, and lived in a log cabin as poor as mine. But he was honest and earnest, and became the saviour of his country. I mean to work hard that I may become of use to my country."

These are but types of a zeal that is almost a frenzy on the part of the people of this island to become educated. These are the only people who have come to us with enthusiasm and without coercion as a result of the late war. They are a credit to us, a worthy addition to the complex forces that make up the newer republic.

Let us welcome and work for these children of the nation. They are trying by education, by industry, and by obedience to law to prove their right to a place in the sisterhood of states. They are learning what we must all learn with deeper meaning, that the door to statehood in the federal union is the door of the free public school.

From an article in *The Congregationalist* by Prof. M. G. Brumbaugh, Commissioner of Education for Porto Rico.

### Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* please take note of the label on the cover of the last number received. If this reads Dec. 02, it means that this is the last number for which payment has been made, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March, 1903.

Digitized by Google

## Utilization of Pine Needles.

THE illimitable forests of yellow pine abounding in the State of Oregon, with their accessibility to through lines of transportation, suggested to a German from the forests of Thuringia the transfer of a lucrative business to the Pacific coast. In Germany the leaves never exceed two inches in length, while in Oregon they often exceed thirty inches, and average twenty. In the former country the forest laws are extremely strict and often prohibitive, obliging the maker of the product to use the dried leaves that have fallen to the ground and thus insuring an inferior and less effective quality of goods. In the western state denuding the yellow pine of its leaves has been encouraged, the expert of the forestry commission having pronounced the process beneficial. A tally kept of the weight gathered from a certain number of trees indicated that the crop taken in April weighed 650 pounds, while the same trees in October yielded 775 pounds.

Five hundred pounds is regarded as an average day's work. The leaves are picked into sacks and hurriedly sent to the factory. Exposure to the sun causes the leaves to wilt, and impairs the quality of the product. In picking, the thickest bunches of leaves are selected, and the scanty ones neglected.

In the extraction of pine oil, two thousand pounds of green leaves are required to produce ten pounds of oil. The process is the ordinary one of distillation. In the manufacture of fiber the leaves pass through processes of steaming, washing, drying, etc., twelve in all, occupying four days. Two qualities are produced, first and second. The first, from which no oil has been distilled, is worth, upon the market, about ten cents per pound. The fiber is elastic, and the staple only little shorter than the green leaf from which it was made, and with strength sufficient to enable it to be spun and woven into fabrics. Mixed with hair, the fiber makes an excellent material for mattresses or pillows. The oil extracted gives an agreeable flavor to candies. Toilet soaps are made, strongly impregnated with essential oil of pine needles.

The fiber itself, after curing, looks like a slender shaving of some dark wood, retaining its odor indefinitely. Insects abhor it on that account. It is said that the Oregon factory is the only one in the world outside of Germany.—*Scientific American.*

## The Comradeship of Right.

G. R. L.

BRIGHTEST star in darkest night,
Christ's our Comrade in the fight.
Strong in knowing He is near us,
Smite we left and smite we right,
With His panoply bedight,
With His presence in us bright,
In the fellowship of light.
What a mighty band of comrades
Are the comrades in the right!
Of all clans, and tribes, and times,
Of all tongues, and of all climes,
In the everlasting comradeship of light;
We're together, and we're strong,
We're the unseen Spirit-throng,
And we battle down the wrong
In the comradeship of Right

Most of our criticism of others is either idle or unjust because it does not take into account the obstacles overcome and the progress accomplished.—HAMILTON W. MABIE.

## Among the Churches.

### Union in Binghamton, N. Y.

On September 24 the members of First Church of Christ, Scientist, addressed the following letter to Second Church of Christ, Scientist, Binghamton, N. Y.

*Dear Co-Workers:*—Believing that as Christian Scientists we could do better work for the Cause in Binghamton if united, and that this union seems to be the need of the hour, we, the officers and members of First Church of Christ, Scientist, do most cordially and lovingly invite you to unite with us at this time.

Sincerely Yours in Truth,
MARY E. FERRIS, *Clerk.*

On September 29 a cordial response to this invitation was received, which resulted in the desired union.

Last night [October 22] was our first meeting together, and we had a large attendance of happy people. Many testimonies of good healing were given, and many expressions of thankfulness for this demonstration of Love.

As each church was more prosperous financially and numerically than ever before, it was not material necessity that brought about this union, but each was working for the upbuilding of our Cause, and had adopted the new church By-law as to rotation in office and so were ready to take this advanced step.

In this blessing we recognize the result of our dear Leader's untiring labor, and know that it is through her manifestation of Love and wisdom that we have been enabled to fall in line, and join the army of united workers in the vineyard of Christian Science.

MARY E. FERRIS, *Clerk.*

### Corner-stone Laid in Kansas City, Mo.

An event of unusual interest in church circles of this city was the laying of the corner-stone of Second Church of Christ, Scientist, at Thirty-first Street and Troost Avenue, at nine o'clock this morning [October 20]. The ceremony was witnessed by three hundred people, mostly local Scientists, who had gathered to celebrate the event as a milestone in the era of church building in their rapidly growing denomination. Following the placing of the stone in position a copper box hermetically sealed, and containing the Bible, copies of all the writings of the Rev. Mary Baker G. Eddy, the *Journal* and *Sentinel*, periodicals of the denomination, and the daily papers, was inserted in the stone.

This Second Church of Christ, Scientist, organized in 1898 with sixty members and has grown to have a regular attendance of over six hundred.—*Kansas City Star.*

### Union of Churches in Austin, Tex.

Last week a step was taken by the members of Second Church of Christ, Scientist, which is causing rejoicing among all concerned. The church was disorganized and the members applied for admission to First Church of Christ, Scientist, the Austin branch of the Mother Church of Boston, Mass. They were joyfully received and worshiped with First Church of Christ, Scientist, on Sunday, at 107 West Seventh Street. The services of First Church of Christ, Scientist, will hereafter be conducted in the place of worship occupied by Second Church on East Ninth Street before its disorganization, as the place is more commodious and therefore better adapted to accommodate the enlarged congregation.—*Austin* (Tex.) *Statesman.*

We learn that the notice of the purchase of a building site, by the above Second Church of Christ, Scientist, which was quoted from the *Austin Tribune* in our issue of October 23, was an error, and we are glad to make this correction.—EDS.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Rights and Duties.

CHRISTIAN SCIENTISTS present themselves to the world as a people consistently following the teachings of Jesus, the accepted Master and Exemplar of Christianity, rendering to God the things that are God's and to Cæsar the things that are Cæsar's. Their position is that of law-abiding citizens, enjoined to be scrupulously exact in observing the laws of the land, careful of the rights of their fellowmen, asking no more for themselves than they are willing to grant to others, and patiently to seek the religious liberty guaranteed to all men under the constitution of all free countries.

The first amendment of the constitution of the United States provides that

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and further (14th amendment, Sect. 1), that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States . . . nor deny to any person within its jurisdiction the equal protection of the laws."

The essential features of these provisions of the federal constitution reappear in the constitution of the several states, of which the following excerpt from the constitution of the State of Illinois may serve as an example:—

"The free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed: and no person shall be denied any civil or political right, privilege, or capacity, on account of his religious opinions."

In a majority of the progressive and enlightened nations of the world, some form of the Christian religion, the teachings of Jesus Christ, is prescribed as the religion of the State, in others Christianity is recognized as the prevailing religion of the people. The United States is within this latter class, because the great majority of our people profess some form of Christianity. We may therefore say that this is a Christian country, and no one should have the hardihood to dispute the right of any and every person to practise Christianity, or, as Webster defines it, "the system of doctrines and precepts taught by Christ."

No one at all familiar with the New Testament will deny that Jesus Christ taught his followers to heal the sick, that he used no material means in healing those who came to him, that he taught his followers to heal as he healed, and that his immediate followers healed without material means. It is therefore a fact that the religion of Christ includes healing without drugs or other material remedies, and this has been recognized, in some degree, by Christian teachers of all faiths. The establishment of this fact places Christian healing within the protection of the religious liberty guaranteed by the constitution. The fact that so-called material science has declared for a system of drugs does not alter the fundamental law of the land, nor does it give reason for invading the personal and religious liberty of the people.

A different phase of the question is presented, however, in the matter of reporting cases of so-called contagious disease, in keeping with the law or regulation which, subject to the above constitutional limitations, has been enacted with a view to conserve the public welfare, and so long as the law demands that such cases be reported, Christian Scientists should be prompt and unfailing in their obedience and give the public the benefit of any serious doubt which may attend the classification of disease. Respecting this our Leader has said:—

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

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

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

Healing through Christian Science has been before the public for some thirty-six years, and notwithstanding that it has been the subject of bitter criticism and merciless attack, it has won its way to public confidence through the healing of every form of disease.

Its adherents are healthy, happy men and women, and in unnumbered cases they were made healthy and happy through Christian Science after years of suffering, and after medical and surgical treatment had utterly failed. If there were but one such case it would present justification for the existence of the Church of Christ, Scientist, but there are thousands. To demand of Christian Scientists unvarying success in overcoming disease, is to subject them to a test which would utterly and forever condemn the material methods of treatment for which the exactors stand. While Christian Scientists rejoice in achievements which have removed all doubt, both as to the sufficiency of the Principle of Christian Science, and as to the only safe and wise course for them to pursue, they recognize that they are but relative beginners in the apprehension of Truth, and they point to Jesus as the only perfect demonstrator of the healing power.

Undoubtedly the list of thirty-five failures within six years, recently compiled by a critic is not complete, but if there were several times that number the percentage would still be so far below the normal death rate under medical practice as to accentuate the fact that Christian Science is more efficient.

We have heard no whisper of indicting the physicians and parents of the 1,145 who died of diphtheria in six months in Greater New York.

Since Christian Science has been before the public, hundreds of reputable persons have testified that they have been so enlightened by reading the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that they have been healed, and very many of them after they were given up by physicians. Mrs. Eddy is constantly in receipt of thanks and encouraging words from Archbishops, Doctors of Divinity, eminent lawyers, and loving children.

Mrs. Eddy advises that "until the public thought becomes better acquainted with Christian Science the Christian

Digitized by Google

Scientists shall decline to doctor infectious or contagious diseases."

The prosperity of our Cause, and the health and regeneration of mankind demand that all Christian Scientists shall be awake to every thought that quickens their spiritual perception. They must remember that "In Science, Divine Love alone governs man" (Church Manual), and steadfastly consecrate themselves to the service of God.

ARCHIBALD MCLELLAN, *Editor.*

## From our Contributors.

### Our Abiding Comfort.

A. L. V.

DAVID said in the ninety-fourth Psalm, "In the multitude of my thoughts within me thy comforts delight my soul."

What a volume the Psalmist speaks in these few words! It is almost the summing up of his life's history. What a multitude of anxious thoughts must have surged in upon him as he beheld the waywardness of his beautiful son! What sorrowful thoughts, as he saw the results of his own dreadful mistakes! What tumultuous thoughts, living in the midst of a warlike people!

From the sacred annals we read that the sword never departed from his house. Yet, in the midst of all this tumult and adversity, he could say, "Thy comforts delight my soul."

How these words buoy the courage of the Christian as he realizes that the same comforts are here and now, for him as for David, for God is unchangeable.

We are not only to have patience, courage, and endurance in the midst of our daily work and cares, but delights. Paul despised his afflictions and "gloried in tribulation." No calamity could separate him from the love of Christ.

With the light of Christian Science on the sacred page we grow strong, not in body only, but, better still, strong to resist error in all forms, in a selfless dependence on God. Learning well the lesson, that in ourselves we can do nothing, the next step is to deny that false self and seek the only true Source of all power and all good, and then comes the proof of Paul's words, "For when I am weak, then am I strong."

Oh, the joy of knowing that evil has no power! The Bible plainly says this: "For there is no power but of God." Laying aside the weight of a false belief in the power of evil, we know the delight the Psalmist possessed and attain, somewhat, to that acquaintance with God which brings peace.

The student of Christian Science soon learns to detect lethargy as one of the little foxes that would destroy the vines. Idleness is not rest, for nowhere in God's creation, do we behold it. God's universe is never idle, divine energy pulses in leaf and flower, in wave and sunbeam. Mrs. Eddy says, "The leaves clap their hands as nature's untired worshipers," and thus give us a beautiful lesson to guard against fatigue.

We rest only when we perceive growth. In Love, we both work and rest. It is restless human energy that frets and wearies. As heirs of God, we would daily pray to be worthy of our rich inheritance and more and more to realize the kingdom of heaven within us.

### Wise Guidance.

FRANCES A. GESNER.

THE farther one advances on the straight and narrow way which leads from the illusions of material sense to Spirit's immortal consciousness,—the Mind which is Life eternal,—the more utterly inadequate do words become to express one's gratitude for the discoveries and realizations by the way, and for the infinite glory of the prospect which grows on the awakened vision. All attempts at human expression thereof seem futile, and communication of experiences ceases to be verbal, when reflected from consciousness to consciousness. Truly "eye hath not seen, nor ear heard" what the devoted disciple of the Science of Christ knows, realizes. Such alone can learn how the doctrine is of God. But to render tribute to whom tribute is due, to Cæsar the things of Cæsar, let me add my mite to the grateful offerings of my fellow Scientists, in hearty appreciation of the faithful and successful labors of all engaged in the preparation of that invaluable mental nourishment which is feeding all who receive the *Quarterly*, the *Journal*, and the *Sentinel*. My thanks seem a lame expression; but they are accompanied with a God speed from my inmost heart.

May I add that though myself deprived of church associations, there being no opportunity here (Naples, Italy), I feel no less intense a desire for the best interests of every fellow Scientist and the healthy establishment of our Cause. To this end I hailed with delight the new provision for periodical change of Readers, as I did years since, the substitution of Readers for pastors. I can but feel that the domination of ecclesiasticism has ever hindered, too often darkened, the way of true religion which community of interest, action, and responsibility can alone fully illumine. Glorious as is the Light now dawning, Christian Scientists, as well as those of other denominations, have all the temptations of material sense to meet and overcome; and "Watch" is the true and necessary password for each and every individual traveler on the Scientific way of Truth and Life. Let all that is within us bless the holy name of Him, who guides and enlightens our dear Leader in Israel.

### Love.

CONSTANCE GIBSON.

THOUGHTS seem to have been unfolding themselves more than ever to me lately about Jesus, his mission and his life; and one of these thoughts was the tenderness of the divine Love which he reflected. When I first became interested in Christian Science I was greatly struck by the purity of divine Love, but it seemed to me a long way off and far beyond my reach. It was the life of a Christian Scientist whom I met last summer, which first led me to see that divine Love is not far off and unnatural, but that it is just the nature of God and all around us. The only expression of this Love is infinite sympathy, infinite tenderness, and infinite mercy, and that it is this Love expressed by Jesus which is the Saviour of the world.

Jesus made no condition before he loved, he just loved on all the time. He never asked if those around him were living up to their highest sense of right; he never waited to see if they were demonstrating his teachings; he just went on loving, and if his very love uncovered evil he only loved the more until it was destroyed. It was not he who condemned the adulterous woman; it was not he who nailed the thieves to the cross, and even the very men who mocked and scourged him he commended to a loving Father's care. Jesus' mission was not to destroy but to fulfil. Mrs. Eddy says (Science and Health, p. 518): "Blessed is that mortal who seeth his brother's need and supplieth it, seeking his own in another's good." When the multitudes were hungry Jesus did not send them empty away, thinking the supply was not sufficient for his own disciples. He gave thanks for what he had, and this spirit of gratitude and love radiated until it satisfied them all. It was this Love which Jesus proved to be all-powerful to destroy sin, sickness, and death, and this is the Love which we too have to reflect.

Jesus never told us to wait for a world to come in which to love, he told us to love now. He never told us to wait

Digitized by Google

to see if our brother was doing his work before we loved him; the command is to love, and love means love,—nothing else. We must not wait to be perfect before we begin to obey. We must become as little children, and in meek simplicity follow in his footsteps all the way. We know that the smallest thought of love is from God, and contains within itself all good. There is no limit to the good this little spark can do, if we give thanks for it and give it all to others. Then it will shine brighter and brighter until the very tenderness and sweetness of its expression will lead all men to its divine Source for health and happiness.

Has not our Leader proved to us by her life that the Love which Jesus reflected is here with us to-day? Is not her Message to us this year just a new melody in the Song of Love? Has she not so expressed the purity and tenderness of divine Love in every act that we needs must follow out of very gratitude, and so prove by our deeds the truth of St. John's words: "If we love one another, God dwelleth in us, and His love is perfected in us."

## Identity.

W. E. H., JR.

"IDENTITY is the reflection of Spirit" (Science and Health, p. 477). But what is it that reflects? When I experience a desire to turn from evil, to turn towards Good in any degree or in any direction, that desire is certainly a reflection of Spirit, God; but what is the "I" which experiences?

There is no such existence. This very sense or supposition of an "I," to experience a desire, is the false sense of personality, the cloud which seems to hide the real identity.

The conscious desire to be or do good, is the true and only consciousness, individuality, or identity. This consciousness being from and of God, is at one with Him, and the individual identity is found to be a reflection of Spirit, not something which effects that reflection.

A deeper and deeper realization of this truth dispels more and more, the "old man" of material personality, and as these advances in consciousness are made, the products of false sense are destroyed, the ills of the flesh disappearing, as true being in Spirit is realized.

## Healing Work in Mexico.

EDWARD C. BUTLER.

AN event of special significance to the work here occurred September 1 in the birth of a child under Christian Science treatment. The mother, Señora Fragosa, is a woman forty-five years of age. Eleven years have transpired since the birth of her last child, and she had always suffered considerably in former experiences. The material conditions led the two doctors who had been consulted by the family, to declare beforehand that the mother would suffer severely, and might not be able to get through. The daughter, Angela, a young woman, had been helped in Christian Science, and for nearly a year has attended the services. She has had success in treating in other directions, and felt so confident of her ability to help her mother that the family did not call the physicians. Every condition was successfully met by this young woman. The preliminary symptoms appeared at five o'clock in the morning and at eight, the little one was born, and the neighbors called it a miracle till Angela explained that it was but divinely natural to demonstrate over every pain and danger. The mother was able to attend to her household duties in a few days, and the family, lost in enjoyable wonder at this manifestation of God's power, are very happy that it could be effected through one of their own countrywomen. Angela said she had no fear from the first, and even when the case seemed very dangerous, she was enabled to hold such a thought of harmony and peace as to banish pain and anxiety.

Five days later, in another part of the city, another child was born under Christian Science treatment. In this case the mother Señora Paz, practically suffered no pain. No physician was called, only the midwife, as in the other case. A sister to the mother of the child had learned somewhat of Christian Science two years ago, but had dropped the subject till two months ago when she returned and was healed of some troubles of her own. This young woman treated her sister, and although at times the case seemed desperate, both clung to what they knew of Christian Science. Every condition was met fearlessly and therefore successfully. Neither child has had any set-back, and both are healthy and strong.

A few days ago a little Indian baby was saved from death by Christian Science. It was only seven months old. The parents, Garcia by name, live in the suburbs of the city of Toluca. They brought the baby to this city, having seen the healing of a friend of the family. The day before they left Toluca the baby had suddenly taken sick, they said in consequence of *mal de ojo,* the evil eye, a superstition quite common among the Indians of Mexico. The child was carried to our office and treated. When brought, it was in a comatose condition, and had been so for three days, during which it had not taken any nourishment. It lay limp and apparently lifeless in the lap of the mother. In half an hour, the mesmerism was broken, and the handsome little fellow smiled up into our faces. He was entirely well. The family have returned to their Toluca home carrying with them a most grateful sense of the power of the Christ-truth, so marvelously revealed to the world by our Leader.

## Self-Denial.

ELLA S. SARGENT.

LET me not be influenced by material sights and sounds; let me hold my thought to the highest idea which comes to me from the Word of God; let me cling to that holy thought to the exclusion of every suggestion of self, and in that moment of clarified consciousness, the still, small voice will convey some truth to my spiritual sense; and it will thus become for me the voice of God, mightier than the noise of many waters, silencing in its perfect dominion all the discordant sounds of finite sense.

This is the self-denial for my daily practice. This, the self-denial which is holier than the taking of the less desirable that another may have the choice. This, the mental abnegation which silences self when it would gain the ear; denies it a hearing and casts it out when it would usurp the throne of reason.

This, the cross: "Deny thy *self:* take up thy cross, and follow me."

## The Thanksgiving Day Service.

THE Responsive Reading and Lesson-Sermon to be used at the Thanksgiving Day service will not be published except in the *Sentinel* of October 30 and the November *Journal.* It is hoped that a very general use of the *Sentinel* in this service, may be planned for, so that it may be brought to the attention of many, who are not now familiar with our publications. We are confident that the slight effort and expense involved will bring a large return of Good. Churches wishing copies of this number of the *Sentinel* for distribution to their congregations, will please order at once. It will be supplied at the regular prices; viz., twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Digitized by Google

## The Lectures.

### At Evanston, Ill.

Hon. William G. Ewing addressed a large audience at First Church of Christ, Scientist, last night [October 10]. He was introduced by Mr. Holmes Hoge of this city, who said:—

*Ladies and Gentlemen:*—It is again my privilege to stand upon this platform and in behalf of First Church of Christ, Scientist, Evanston, to extend a cordial welcome to all present who have come to listen to the speaker of the evening. The subject is one that is engrossing the thoughtful attention of millions of the human race, many of whom have been raised from sick and dying conditions, and are now rejoicing in health and strength and in a fuller and more satisfying knowledge of God, whom to know aright is life eternal. There is nothing new in Christian Science, but it is the discovery of the great truths as taught by our Master in all their simplicity and strength that enabled him to overcome sin, sickness, and even death, and demonstrate over all material law. We endeavor to follow Jesus' example by preaching the gospel and healing the sick and sinful. This branch church, like all other Christian Science churches, has been planted here as the result of deep-seated conviction, and from this platform are promulgated truths that have for their foundation the words of Holy Writ, as found in the Bible and made plain to Christian Scientists by and through the spiritual interpretation as given in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. We have not accepted these teachings blindly, but have proved them true by actual demonstration; thus the knowledge of the truth of Christian Science is as firm in our minds as the fact that two times two are four and not five. Love is the impelling motive power of Christian Science. We seek not to proselyte, but simply in our Master's name to offer the cup of cold water to the dissatisfied, broken-hearted, weary, and heavy laden.

To-night we have with us a member of the Christian Science Board of Lectureship, who will tell you some of the truths as taught in our text-book, and in the spirit of the love of Jesus Christ endeavor to make plain things that seem to some hard to be understood. Judge Ewing needs no formal presentation to an Evanston audience, but let me bespeak for him the earnest and sincere attention of those present.

The Hon. William G. Ewing of Chicago, will now address you.—*The Evanston Press.*

### At Jamestown, N. Y.

When Hon. William G. Ewing of Chicago, accompanied by Martin F. Jackson, First Reader of First Church of Christ, Scientist, of this city, appeared in Samuel's Opera House, Sunday afternoon [October 19], he was greeted by an audience which occupied nearly the whole of the lower part of the house as well as many seats in the balcony. Scientists were present from New York, Toledo, Olean, Bradford, and other places. In introducing the speaker of the afternoon Mr. Jackson said:—

*Ladies and Gentlemen:*—Christian Science has been, and is to-day criticised for what it is not, and its adherents are many times judged accordingly. Now, a Christian Scientist holds inviolate the divine law of loving his neighbor as himself. "All things whatsoever ye would that men should do to you, do ye even so to them." A Christian Scientist does not quarrel with his fellow-man because of his belief or unbelief; he would not intrude upon another's way of thinking, uninvited, to influence or proselyte, any more than he would enter another man's office and dictate to him the way in which he should conduct his business. A Christian Scientist does not malign the medical profession because he may differ in thought from it, nor does he condemn any church or religious society because it does not teach as he is taught. Above all things he is enjoined "Judge not that ye be not judged." If one single sin-burdened mortal can throw off his thraldom as a result of any belief; if one single earth-famishing soul can be led out of darkness into light, out of disease into health, through the office of any teaching, have you not much to rejoice over? And Christian Science numbers among its members hundreds and thousands of sick raised from their couch of pain, and sinners reclaimed.

No movement in the religious world since the Christian era began has attracted more attention than has Christian Science, and no movement has ever been more misunderstood; so, to meet the need of correcting these erroneous opinions and of presenting Christian Science to the public through those who have in part demonstrated its Principle, a Board of Lectureship was instituted in The First Church of Christ, Scientist, of Boston, Mass., and I have the pleasure of introducing to you one of its members, Judge William G. Ewing of Chicago.—*Jamestown Journal.*

### At Chicago, Ill.

"Christian Science is Applied Christianity" was the subject of a discourse by Carol Norton, C.S.D., member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., before a large audience in Second Church of Christ, Scientist, Wrightwood and Pine Grove Avenues, last night [October 16].—*Chicago Chronicle.*

Mr. Norton was introduced by Judge Septimus J. Hanna, in part, as follows:—

The question of whether Christianity is a Science or whether Science is Christianity, is now before the world, pressing for a hearing. The fiat has gone forth. No human hand can stay, no human tongue prevent its serious consideration, *pro* or *con.*

Those who understand, can prove for themselves the truth of Christianity. The more nearly a provable truth approaches the spiritual, the more Scientific is that truth, for the spiritual is the truly Scientific. The world must, sooner or later, accept this conception of Science, or else admit that it is without any Science, for the speculative and changeable is pseudo-science, not Science. Temporal and mutable things are human fancies, and are in no true sense Scientific. Whatever is of God is Scientific. If Christianity is of God, Christianity must be Scientific. There is no true Christianity apart from God, therefore there is no true Science apart from God.

This is, in substance, the teaching of the text-book of Christian Science. Such a text-book, of necessity, had an author; that author was, of like necessity, a great religionist and a great philosopher. Otherwise such a text-book could not have been produced.

Every sincere Christian Scientist knows that the Rev. Mary Baker Eddy is such a religionist and such a philosopher, and thus knowing, they honor and revere her as an instrument of the divine Mind to show forth in her words and deeds, this true religion and philosophy. Our brother who is to address you will tell you of this Science.

It is my great pleasure now to present to you, as the lecturer of the evening, a brother lecturer, Carol Norton, C.S.D.—*Correspondence.*

### At Leavenworth, Kan.

The Christian Scientists of Leavenworth may well feel that their lecture Sunday afternoon [October 12], given by Mrs. Knott of Detroit, Mich., was a complete success. More than five hundred people were in attendance, all of whom gave the closest attention to the speaker. A number of visiting Scientists were present from Kansas City,

Digitized by Google

Wichita, Winfield, Arkansas City, and Oklahoma, but the majority of the audience was from our own city, for whom the lecture was specially given.

Mrs. Knott is a forceful and entertaining talker, and it is safe to say she can have a good audience here any time she returns for a lecture.—*Leavenworth Times.*

### At Madison, Wis.

Judge Septimus J. Hanna of Boston, lectured at the Fuller, Sunday afternoon [October 5], under the auspices of First Church of Christ, Scientist, of Madison, before an audience of five hundred people.—*Wisconsin State Journal.*

### At Oak Park, Ill.

Judge Septimus J. Hanna, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, delivered a lecture on Christian Science, to a large and appreciative audience, at the new Warrington Opera House, Monday evening, October 20, under the auspices of First Church of Christ, Scientist, Oak Park, Ill. The speaker was introduced by Mrs. Orrilla W. Day, C.S.B., who spoke in part as follows:—

When the disciples of John interviewed Jesus as to his claim to the Messiahship, his answer was "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He did not call attention to his person or his following, but to his work. The world then, as now, had its great generals, its emperors, its wise men and philosophers, but then, as now, men were sick, sorrowful, and dying. Despairing humanity needed the proof of a loving Father-Mother God.

The prophet Isaiah had foretold this Saviour and named him by his works: "Unto us a child is born, . . . and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." He was proving his claim to these titles and John was satisfied. Again in this day is Christian Science proving by its works that the Christ is still among men.

*Correspondence.*

### At Cedar Rapids, Ia.

It was a highly pleased audience that heard the lecture of Judge Septimus J. Hanna of Boston, in Greene's Opera House last evening [October 23], on "Christian Science." All trades and professions, and in fact every line of the commercial activity of the city, were represented in the audience, and the attendance of ladies was very large. It was an audience of thinking men and women.

A few minutes after eight o'clock Judge Hanna appeared upon the stage accompanied by Attorney T. A. Berkebile who introduced the judge as follows:—

*Ladies and Gentlemen:*—Not being a Christian Scientist or "a prophet or the son of a prophet," I am innocent of any intention of attempting a sermon. In these days of evolved ideas, religious progressions, and impartial hearings, investigation is fast removing prejudice, bigotry, and dogma, and we are coming to realize that good is the single aim of all, and that all reverently bow before a common God.

To-night we are to be told of the precepts and belief of a religion that has had a marvelous growth in power and piety, and the story of that faith is to be narrated by a lawyer, a judge, and a Christian editor who has seen fit to forfeit attained achievements and forego the multiplying opportunities of a successful professional and public career to teach the doctrine of his belief.

My friends, I have the pleasure of introducing Judge Septimus J. Hanna of Boston, who will address us on the subject of "Christian Science Personally and Impersonally Considered."—*Evening Gazette.*

## Testimonies of Healing.

When I was a child I used to love to read pieces in books and papers that touched on the subject of healing through prayer. I often prayed for the sick that they should recover, and thought myself successful on several occasions. I desired to know more about the healing power of nineteen hundred years ago. I knew and often expressed myself as believing that the same power exists to-day as of yore. I could not get any light on my darkened consciousness in the church of my fathers, and was willing to take up anything as a study that would enable me to grasp that truth for which I was longing.

Before leaving the old church I tried liquors and drugs of many kinds, those prescribed by many doctors as well as those advertised in the pages of the press. Sometimes I would read pamphlets that described diseases, the symptoms of which exactly corresponded to my case. Then I would send off for the article, on receipt of which I found that I was only duped once more. I tried many such advertisements.

A Christian Science practitioner came to Victoria, British Columbia, where I was residing. On several occasions I advised my friends who seemed inclined to study Science and Health to lay it aside. Several I ventured to advise not to have anything to do with the book which this Scientist was trying to introduce to the people of Victoria, otherwise they would find themselves in bondage.

During all this period of running to and fro, I had not yet found the pearl of great price. I still had a desire to know the truth, the whole truth, and nothing but the truth, and under the impulse of this strong desire, I was led to Winnipeg, Manitoba. I came here with the dregs of disease and almost despair clinging to my wandering consciousness. I again looked around for some form or doctrine to which I could pin my faith, for the five doctors who had been prescribing for me held out no hope; they said that they could not cure me; operations were suggested. Even the mental science, so-called, to which I had pinned my whole faith had been found wanting, and after being in Winnipeg for a time, I at last wandered into the Christian Science hall. I felt I must have treatment, for I had lost all faith in drugs, yes, in everything.

I shall never forget the sweet sense of love that seemed to come into my consciousness after taking my first treatment in Christian Science. Just one ray from the light of divine Science, and the fears and doubts of my life began to disappear, and as I gained in the understanding that there is only the one infinite Mind governing and controlling the universe, including man, the diseases and false claims of mortal mind began to fall away. I now glory in the Truth that sets free and is taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Instead of being in bondage, I find that I am now freed from the bondage of the so-called laws of mortal mind, through the perusal of Mrs. Eddy's writings and the putting into practice what I have learned. There are thousands thanking God this day for the many and great blessings given us through her.

After gaining more understanding of Christian Science, which was supplemented with the harmonious thought that I found in the Christian Science Church, and the apparent desire on the part of its members to live the Golden Rule, the love they expressed in their faces as well as in their lives, and the desire on their part to lend a helping hand to the less favored,—seeing these traits of character manifested through its members, I could no longer refrain from casting in my lot with them and partaking of the good things at the feast of divine Love, Life, and Truth. The experiences and demonstrations that I have had through my understanding of Christian Science in every

Digitized by Google

line of thought which I have had to meet, have proved to me many times over that Christian Science is indeed the religion that Jesus taught, demonstrated, and lived. We cannot rest on our oars when we once take up this divine Science, we have to pull against the current of mortal thought, and by persistent effort we ascend the stream and gain the rest that remaineth for the children of God.

WM. LOUGH, Winnipeg, Man.

I have thought for some time that for the benefit of the public, I ought to tell what Christian Science had done for me.

Last year I had an abnormal growth on my left hand; it was very painful and grew so fast that I was frightened, for I thought it was a cancer. Some of my friends wanted me to have it cut out, but I said I would try Christian Science, since it had performed some wonderful cures in our family; so I started for a practitioner. I stopped on the way and showed it to a doctor. He very quickly said it was a virulent cancer, and ought to be cut out without delay. But I was afraid, so we sent to a practitioner in Kansas City, and he treated it. It has left only a small scar.

It was a case of slow healing, it took over three months, but it is well, and I have no fear of its coming back. All my life I had a fear of cancer and smallpox, and while my hand was being treated, we had a very bad case of smallpox in our house, and not one of the family had it. It was all over town. People would ask us what we had, or what we did. We told them we took Christian Science. They said it was wonderful.

I have no fear of anything any more, and I give all glory to God.—MRS. S. A. THOMAS, Corning, Mo.

Having been benefited by many helpful words through the *Sentinel* and *Journal*, I feel that I ought to express a word of gratitude for the many blessings Christian Science has showered upon me, therefore in a humble spirit I will make an effort to reflect a ray of the light which has brightened my path, with the hope that it may brighten the path of some weary wanderer, awaken a thought of repentance in some prodigal son, or strengthen some struggling heart, which is battling with sin, sickness, and the fear of death.

What is Christian Science? What is it doing and capable of doing? are the questions which inquirers ask. These questions are answered in the Christian Science text-book, Science and Health, but we can only understand and make them our own in so far as we prove them by experience and demonstration. It is in this sense that I wish to add my mite in testifying to the healing and saving power of Christian Science.

From an ecclesiastical standpoint, Christian Science has proved to me to be the true interpretation of the Bible and the teachings of Jesus Christ. Brought up in the Lutheran faith, I was from boyhood searching for Truth, and while I was not exactly dissatisfied with my religion, I felt that there was something lacking in it. During my investigation into everything religious, Christian Science came to my observation. In my first glance at it, I perceived that there was something in Christian Science which the other religious teachings did not have. I always loved the Bible and read it constantly, but there was a veil that obscured my understanding. Through the light of Christian Science, it has become an illuminated book, containing "the leaves of the tree," which are "for the healing of the nations."

Christian Science has improved my health, although I did not come to it for the physical healing. It has proven to me that the healing of the body from all infirmities is the natural outcome of true theology.

From a business standpoint, I find Christian Science of the greatest benefit. If the business and professional world, the farmer and the statesman, would be guided by its Principle, all our economic, commercial, and financial problems would be easily solved.

Going back to my individual experience, I must say that I feel I can never be too thankful to Mrs. Eddy for the revelation of infinite Truth. After being so much benefited through the study of the Christian Science text-book, through the help of the Sunday lessons and the Christian Science periodicals, I felt impelled to make every sacrifice possible to get a better and clearer understanding of its truths. In persuance of this desire I had the privilege of class instruction from one of Mrs. Eddy's loyal students. To her I also feel greatly indebted, because from her experience she was able to show her students clearly the narrow way of Truth, as explained in the text-book. In the address of welcome our teacher admonished her students, by saying in part that we, having named the sacred name of Christian Science, must place our hands in God's hand, and walk in the narrow path of Truth and Love,—we must deviate neither to the right nor to the left, but be true unto the end. These words have remained with me ever since and have been many times a great help and comfort in hours of trial. When everything seemed dark, when error raised its voice, the thought would come to my consciousness, "place your hand in God's hand and stand fast in the Truth of Christian Science," and our Leader's words in Science and Health, page 495: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea," have sustained me.

When the class was finished I was so imbued with courage and spirituality that I was willing to sacrifice all else to devote my time to Christian Science work, but as I had leave of absence for only a few weeks and was expected back in my position, I felt it a duty to comply with my contract, otherwise my employer would have been very much embarrassed at that moment. In the class I learned that we cannot serve God and mammon; that we must be willing to give up all if we would follow Christ, but I also learned that we must give unto Cæsar the things which belong to Cæsar and unto God the things which belong to God. Having seen how much Christian Science was needed in the business world, I saw a great work before me; being able to distinguish between Truth and error more clearly, I discerned how much there was for me to do, right where I was, being in a position where I had many discordant thoughts to contend with. I applied Christian Science in every case; I met all hate and dissensions with the thought of love, and I found work a hundred times easier than before, and business and other problems very much more easily solved.

Besides this, came the proof that through Christian Science we are able to destroy human suffering, and to give a certain amount of time to the healing work alone. I have seen all manner of evil and disease flee before the Truth, and I have had many proofs of God's omnipotence, omnipresence, and omniscience, and I have learned that "God, Truth, Life, Love, can and does heal the sick through the prayer of the righteous" (Science and Health, p. 231).

I wish to mention just one instance which proves God's omnipresence. It was the healing of a case of St. Vitus's dance by absent treatment of a person I had never seen. Therefore, I can say with a heart full of thankfulness that Jesus' promise is true, when he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This promise is to-day renewed and fulfilled through the revelation of Truth, and for this the world owes endless thanks to Mrs. Eddy, the Discoverer and Founder of Christian Science.

FRED D. HURST, New Orleans, La.

Digitized by Google

I have been interested in Christian Science nearly seven years. Before that time I was suffering with kidney trouble and sick headaches, as well as other diseases, and had doctored and taken drugs until I had lost confidence in such remedies.

While writing to a friend I told her my trouble and she made plans for me to come to her house and take Christian Science treatment, as she was being treated and was getting well. I gladly accepted her kindness and I improved immediately. I desired only the healing part of Christian Science, as I had been taught not to believe in it.

One day I was relieved of a sick headache and it seemed so wonderful that I thought there must be something good in it; and when the practitioner who had been so good and kind to me asked me to read Science and Health, I did so. I was surprised to find it based on the Bible and that Christian Scientists were healing the sick and sinful as Jesus did. Then it was my privilege to attend a Christian Science Church and I enjoyed the services so much that I looked forward to the day when I would be a Scientist.

I had derived untold good from the treatments I had taken for several weeks, and I returned home with better health than I had ever known, and I have since been able to support myself.

Feeling the necessity of making my living, and a desire to be among Christian Scientists, I spent four years in Galveston, Tex., doing housework for Christian Scientists. I joined the church there, which was a great help to me; I also rejoice in being a member of the Mother Church.

I was in Galveston during the September storm, and attribute my safety to Christian Science.

One day I had just started dinner, and on opening the oven door of the gasoline stove the fire flashed into my face and singed my hair. It frightened me so much that I thought I never could use the stove again.

I went to the lady I was working for and asked for treatment, which she gave me at once. Not knowing my face was burned I washed it to remove the smoke, and the skin came off, leaving patches of raw flesh; then it pained me so I didn't think I could stay near the stove, but my fears were soon allayed and I got dinner the same as usual, and in a week my face was healed.

I want to express my gratitude to our Leader for this knowledge of Truth.—CARRIE A. HOGAN, La Porte, Tex.

---

Before coming to Christian Science I was almost an infidel. In this unbelieving state of mind, I commenced to read Science and Health. Words cannot express what that wonderful book has done for me. I was very profane. I was also very fond of liquor and tobacco and a victim of other bad habits. I am much pleased to say they have all been destroyed through the reading of our text-book. I have also been healed physically, but to me that is as nothing compared with the great moral benefit I have received. I cannot be too grateful to Mrs. Eddy, our Leader, who has been the one chosen of God to give to the world this new-old Truth of Christian Science.

ALEXANDER CLARK, Hamilton, Ont.

---

In May, 1901, I was running a Burleigh machine, sinking a shaft, and one night as I was blocking it in position it fell and caught me in the back and abdomen and injured me internally, causing hemorrhage, from which I suffered terribly.

I placed my case in the hands of a Christian Science practitioner and she immediately began treatment. This was on Saturday. The following Wednesday I went to work again entirely healed of the injury and rheumatism, which had bothered me for about ten years. Have never had an attack of it since. May the good work go on.

J. P. ANDERSON, Placer, Ore.

## Announcements.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Church Tenets.

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

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

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

### Remittances.

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religous Items.

Rev. Frederic J. Gould says in *The Christian Register:* "But, though men here and there may, by various impulses and motives, display godlike action and deep, instinctive faith in the highest human life, without conscious faith in God, it still is true that, for the moral life to be at its best, we must be able to say from the heart, 'Thou art the God of my strength,' and 'The Father that dwelleth in me, he doeth the works.' Then, in firm, rational assurance of victory, we persevere, being 'steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' Though our particular plans miscarry, our personal hopes are destroyed, whatever exhaustion, disappointment, pain, and sorrow come in life, we are able to share that uplifting, forward-looking, victorious faith in God and in God's humanity, which carried Jesus through to the shining, glorious leadership of the race. Jesus, 'who for the joy that was set before him,' the joy of bringing abundant life to human souls, and opening the kingdom of heaven to all who should share his spirit,—for this joy, 'endured the cross, despising the shame, and is set down at the right hand of the throne of God,' the guide to all who struggle and aspire to realize the ideal humanity."

THE LIGHT OF PATIENCE.—God never leaves us wholly in the dark. When the great light of heaven fails, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration, seem to darken, when we feel like crying, "Why hast Thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "Candle called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should . . . quietly wait for the salvation of the Lord?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly, in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."

*Sunday School Times.*

Love is life, and lovelessness is death. As the grace of God changes a man's heart and cleanses and sanctifies him, this is the great evidence of the change, this is the great difference which it makes: that he begins to grow in love, to lay aside self-seeking, and to live for others—and so he may know that he has passed from death unto life. He may know it even here and now—yes, that great discovery of love, that learning to live for others and finding the grace and gentleness that God is keeping up all over the world—even now it is the way from death to life. Even now it changes homes, it lightens every burden, it brings peace and gladness into the hardest days; it alters even the tone of a man's voice and the very look of his face. But all this, blessed and surpassing as it is, far above all else in the world, still is but the beginning. For that life into which we pass, as God's dear grace of love comes in us and about us, is the very life of heaven.—FRANCIS PAGET.

God's love is not proved by argument. You cannot reason a man into the conviction that he is an object of affection. It must be shown as Jesus showed it, in common human intercourse. Paul has drawn its working picture for us. It suffers long and is kind, it envies not, seeks not its own. We have but to translate in daily life these qualities into the first person singular of the active voice, and we shall become lights in the world through whom the divine radiance of perfect love will shine. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another."

*The Congregationalist and Christian World.*

*The Examiner* says: "It is undoubtedly true, and strange as true, that the Bible is a sealed book to multitudes in Christian lands. Even in Christian homes it is not read and known as it should be. If read at all, it is perfunctorily read and only in disconnected fragments, a chapter here and a chapter there, hurriedly skimmed through at the fagend of the day. But in heathen lands, as *The Christian Intelligencer* remarks, the Bible is a new book, and to the heathen mind a wonderful book, and hence is undoubtedly read by those who possess it with greater diligence and studied with deeper interest than in Christian lands."

J. S. Maver, M.A., writes in *The Watchman:* "The man who prospers too easily is not likely thereby to develop the finest type of character. In spiritual work immediate and abundant reaping tends sometimes to be productive of spiritual pride, to a man's own undoing and to the undoing, probably, of the work itself. He who is the instrument in God's hands of a pentacostal blessing has need to fear and to guard lest self insidiously creep into the place that should be Christ's alone. The noblest Christians are those who most markedly have in their patience won their souls."

LOVE OF MAN.—The present time puts strong emphasis upon love of man, but in a sentimental rather than a practical manner. The word "love" is in constant use, but it does not stand for any effective duty that men have recognized. In a word, love is a theory, a religious dogma, and not a practice based upon social and economic justice. It is something we talk about, and not something we live in our business dealings with our fellow-men. The reason for this seems to be that we have not yet accepted the social nature of moral obligations.—*The Christian Register.*

Rev. A. A. Berle, D.D., is quoted as follows in the *Boston Transcript:* "Men need to seek God rather than formulate theories about Him. The great intellectual vice of our time is that we rest so much upon the transitory things, while the great eternal things hardly find recognition. The knowledge that God is and must remain the sovereign and loving Lord of the universe is the final standing-place for the religious heart. It lifts the heart above its environment and brings it into the divine presence."

In such moments you doubt all: whether Christianity be true; whether Christ was a man or God, or a beautiful fable. You ask bitterly, like Pontius Pilate, What is truth? In such an hour what remains? I reply, obedience. Act—be merciful and gentle, honest; force yourself to abound in little services; try to do good to others; be true to the duty that you know. And by all the laws of the human heart, by the Word of God, you shall not be left to doubt.

F. W. ROBERTSON.

Who is the Christian? Why, one who has the spirit of Christ in his soul—that's all. Not one who says he believes in Christ, but one in whom the spirit of Christ is reincarnate. There can be no narrower definition which does not wrong him, and no lower ideal which does not disown him. In the Church or out, call him by what you will, where truth, courage, sympathy, and humanity are found in a human soul, there Christ is dwelling too.—REV. L. M. POWERS.

Salvation is a vital matter, and let no man suppose that any creed or formula or ceremony or penance can save him, when there is no renewal of his inmost spiritual being. Christians have become "partakers of the divine nature," and have thus established in them the qualities of that character which shows them to be in reality "the children of God," by likeness as well as by birth.—*The Examiner.*

A man's attitude toward Christ is a revelation of his own inner life. His treatment of the Gospel tests him. He accepts or rejects it because of what he is. The secret affinities of his spiritual nature draw him to Christ or away from him. This is undoubtedly the significance of our Lord's declaration that the Holy Spirit will convince the world of sin, "because they believe not on me."—*The Watchman.*

F. Carnegie Simpson in "The Fact of Christ," answers the question, "What is a Christian?" as follows: "A Christian is one who is responding to whatever meanings of Christ are, through God's spirit, being brought home to his intellectual or moral conscience. This is a definition at once exhaustive of the profoundest Christianity and admissive of the simplest."

We want religion because without it a part of our nature—and that the highest—would be dormant. We want it because it alone gives the meaning of experiences and feelings and capacities which are as truly ours as anything connected with our existence.—*Selected.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion: 132 pages. Price by mail, $1.06; $5.00 half dozen: $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL: 80 pages, cloth covers, red edges. Price by mail, 55 cents: $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science: 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 162

SELECTED ARTICLES.

- But One Christian Science. 163
- How our Senses do not Tell the Truth. 163
- The Situation in Indiana. 165
- God and Man. 165

THE LECTURES. 166

EDITORIAL.

- Individual Demonstration. 168
- The Healing that Makes no History. 168
- With Authority. 168

FROM OUR CONTRIBUTORS.

- Exactness. Henry C. Lawrence. 169
- Bearing False Witness. Edward Everett Norwood. 169
- The True Wealth. S. S. 170
- Conquest of Self. Mrs. E. L. Curry. 170
- Abundance. M. Bettie Bell. 171

AMONG THE CHURCHES.

- Thanksgiving Service in Winnipeg, Man. 171
- A New Church in Grand Rapids, Mich. 171
- Union of Churches in Lincoln, Neb. 171

THE MOTHER CHURCH BUILDING FUND. 172

TESTIMONIES OF HEALING. 172



Vol. V. BOSTON, NOVEMBER 13, 1902. No. 11.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

### National.

The present Senate contains fifty-four Republicans and thirty-four Democrats out of a total of ninety seats. As the result of losses in some States and gains in others at the recent elections the present majority will be increased by two at least. In the present House of 357 the Republican majority is forty-one. The new apportionment increases the seats to 386. The returns indicate a majority of only twenty-eight to thirty-four in favor of the administration.

Señor Concha, the Colombian Minister, called on Secretary Hay last week by appointment to resume negotiations concerning the necessary rights to be conferred upon the United States for the construction of the Panama Canal. It is believed that Colombia wants $10,000,000 instead of the $7,000,000 proposed by the United States. This difference is not considered a serious hindrance.

The annual report of the commissioner of navigation shows that on June 30 the documented tonnage of the United States was the largest in its history, comprising 24,273 vessels of 5,797,902 gross tons. American vessels carried 8.8 per cent of the exports and imports as compared with 8.2 per cent in 1901. The increase in tonnage was mostly in large steel steamers.

The cost of the temporary work of the twelfth census, according to the director's annual report, was $11,854,818, or an average of 15.5 cents per capita of the population of the United States. The total cost of field work was $4,358,670, or a per capita cost of 5.7 cents. A total of 59,373 persons were employed in the census.

A bill has been introduced in the Vermont Legislature proposing the change of the capital from Montpelier to Burlington. The bill was introduced by request and created no little stir. It carries an appropriation of $200,000 and a proviso that Burlington shall have paid into the State Treasury an equal amount.

### Foreign.

M. Delcasse, French Minister of Foreign Affairs, replying to a suggestion by a French delegate to The Hague Conference that questions pending between France and other Powers be submitted to The Hague International Court of Arbitration, writes that he has instructed the French ambassadors to endeavor to obtain from the Powers consent to submit to The Hague Tribunal long-standing differences. It is believed that one of these differences is the question between France and Great Britain regarding the French shore, Newfoundland.

King Edward has been generally credited with taking an active part in the negotiations which brought the Boer war to a close. It is now asserted that he has been complaining to the ministers about the condition of Ireland, and that the recent appointment of a man of unusual ability and experience as permanent secretary at Dublin, was made in deference to his wishes. The semi-official announcement is made that the King will visit Ireland in semi-state in the spring.

The announcement is made that the organization of the International Mercantile Marine Company has been completed and that mortgage gold debentures to the amount of $50,000,000 have been issued bearing interest at 4½ per cent. The company's capital is $120,000,000, the whole standing in the names of the five voting trustees, Morgan, Pirrie, Widener, Ismay, and Steele.

An imperial decree issued by the Chinese Government provides for the dispatch of a number of Chinese students to the seats of learning in the United States for study in graduate courses. They are sent at government expense. Upon their return those successful in examinations will be appointed to government positions.

It is said that the Powers are negotiating for a reorganization of The Hague International Court of Arbitration, and that French is proposed as the official language of the court. In the recent "Pious Fund" case the lawyers spoke in English, French, and Spanish.

An American has been appointed to the position of chief assayer of the Chinese mint at Tien-Tsin.

The new Japanese budget estimates the revenues at $129,000,000 and expenditures at $131,000,000.

### Industrial and Commercial.

President Mitchell of the miners' union last week filed with the strike commission his statement of the strikers' case. It practically reiterates the demands made at the Shamokin convention and does not favor the sliding scale of wages advocated by President Baer of the Reading Company. These demands are a twenty per cent increase in the wages of men working by contract or piece work; a reduction of twenty per cent in the hours of work without any reduction of the earnings for men paid by the hour, day, or week; the adoption of a system by which coal shall be weighed and paid for by weight wherever practicable, the minimum rate to be sixty cents per long ton, and the differentials now existing at the various mines to be maintained; a mutual agreement between the operators and the miners' union as to wages, arbitration of grievances, etc.

It is reported that the United States Steel Corporation will contract for every berth in the American Shipbuilding Company's works as fast as they become vacant. The contract entails a probable outlay of $10,000,000. The fleet will be used for carrying ore from the head of Lake Superior to the furnace docks on Lake Michigan and Lake Erie. The Pittsburg Steamship Company, a constituent member of the steel combine, at present operates a fleet of 112 vessels, with a total carrying capacity of about ten million tons of ore per year.

The deal is said to be practically accomplished for the amalgamation of all the extensive flouring interests on the Pacific coast. It will take in the large plants of Washington, Oregon, and California, and result in one great corporation with a capital of $20,000,000 and facilities equal to the present and prospective demands of the Pacific coast and the Orient.

The Anthracite Coal Strike Commission has officially decided that if any change is made in the rate of wages of the men it shall date from November 1. The operators in their original proposition to President Roosevelt wanted the commission to fix the date. The miners wanted the prospective new rate to date from the day they returned to work, October 23.

It is reported that the Great Lakes Engineering Company is to construct a large shipbuilding plant on the Rouge River, a few miles from Detroit. Seventy-five acres, it is said, have already been purchased by the capitalists who will form the Great Lakes Shipping Company.

On account of the inability of American and Canadian concerns to furnish locomotives, because of the large orders on hand, the Canadian Pacific, for the first time since its original equipment, will import engines from across the Atlantic.

### General.

The last section of the British imperial cable was laid at the Fiji Islands, October 30, thus bringing Great Britain, Canada, New Zealand, India, and South Africa into unbroken connection with each other without leaving British soil. The new cable from Vancouver to Fanning Island and thence to Norfolk Island, Queensland, and New Zealand is 7,986 miles in length. The Vancouver-Fanning Island section of 3,455 miles is the longest cable in the world without a break. Over these cables and connecting telegraph lines messages can now engirdle the globe.

Charles J. Glidden of Boston is said to be the first to send a message around the world by this new circuit. This went as an ordinary telegram and started on Saturday at 9:15 A.M. from the office of the Postal Telegraph and Cable Company at the Hotel Touraine, and read as follows:—

"Boston, Nov. 1.—Glidden, Boston, Mass., via Vancouver British cable to Australia. Around the world."

This message was received in Boston by the Western Union Telegraph Company at 12:35 A.M., Sunday, thirty-nine hours and twenty minutes after it left Boston. A few errors occurred in transmission and it arrived after its long journey as follows:—

"Southport (Australia) Nov. 2.—Gleddon. Boston, Mass. Around the world."

Acetylene has been experimented with for signalling in the German army with marked success. Mixed with a certain percentage of oxygen it is said to give three times the light of the oxy-hydrogen lamp, and can be plainly seen in daylight at a distance of five miles.

On Tuesday, November 4, Pope Leo XIII., who was elected pontiff February 20, 1878, surpassed all his predecessors, except Pius IX., in his tenure of the pontificate. He is ninety-two years of age.

The shipments of gold from the Klondike region have ended for the year with a total amount of $11,500,000. Almost the entire yield was forwarded to the United States.

Glasgow, for the first time in its history, opened an art gallery to the public on a Sunday last month. Over twelve hundred people visited it between two and five o'clock.

The late James Tissot bequeathed to the Louvre his series of four pictures representing the story of the Prodigal Son, which he sent to the Salon in 1883.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### But One Christian Science.

To the Editor.

*Dear Sir:*—I have read with great interest the article by the Rev. George M. Cummings in your issue of September 18, under the caption, "Answers Judge Ewing," and was much impressed with the genuine tribute which he paid to the high standard of Christianity of Judge Ewing and certain Christian Scientists in your city, for whom, as he stated, he has "the most profound respect."

The gentleman's recognition of the good points in the lives of these adherents of the Christian Science faith is refreshing, and to some extent robs the balance of his article of its sting; for if, as he states, "Christianity is to be judged by its fruits," it is a self-evident fact that a religion that can produce "a beautiful Christian spirit" must have some substantial basis for its claims to Christianity.

Mr. Cummings states, "so I do not oppose Christian Scientists, but Christian Science." I will venture to say that this gentleman opposes, not Christian Science, but his own misconception of it, for to oppose Christian Science is to place himself in opposition to the plainest precepts of Jesus Christ, the great Founder of Christianity, who by word and example plainly indicated the practical nature of his teachings and their adaptability to the needs of mankind for all time. The urgent need of man for salvation from sin and sickness did not cease with the material disappearance of Jesus and his disciples, and has not yet ceased; and therefore a statement from the clergy that the Christian mission of healing the sick in connection with its other mission of healing sin was limited to Jesus Christ and his immediate disciples, seems inconsistent, illogical, and inconceivable in the light of Scriptural promises concerning God's presence, power, and availability in every time of trouble.

In answer to Mr. Cummings's question I will state there is but one Christian Science, and it is the one upon which Judge Ewing lectured. Rev. Mary Baker Eddy is the Discoverer and Founder thereof and the author of its text-book, "Science and Health with Key to the Scriptures."

The attitude of every Christian Scientist with reference to sin and sickness is correctly stated in the above-named text-book. If our critic were more familiar with the Christian Science teachings he would at once perceive that Judge Ewing's presentation of Christian Science and its attitude toward sickness and sin is in perfect accord with Mrs. Eddy's teachings. Christian Scientists are indeed willing to be known "by their fruits," and I submit, as a fair proposition, that in this respect they should be judged on the same basis with other religionists.

Our critic states that to raise a dead soul to newness of life is greater than to raise a dead body. I take it for granted that he esteems the regenerating and uplifting power of Christianity as of greater import to the cause of Christ than mere physical healing and will not quarrel with this position. At the same time, I must point out the fact that Christian Science, as a religion, is one of the greatest moral and spiritual teachings in the world to-day. It has redeemed thousands of people from the darkness of unbelief in God, and point by point, "line upon line, and precept upon precept," it will stand the most critical tests as to results obtained in the regenerating of humanity; and in addition to this it does that which other churches have not esteemed an essential of Christianity; namely, it heals the sick. If the various presentations of belief known collectively as the Christian church have a right to be thus designated because of their efforts to save humanity from sin and its effects,—and I am not questioning this right,—will our critic point out one good, substantial Scriptural reason why Christian Science, which complies absolutely with Jesus' teachings and the Scriptural injunctions, should be debarred from this title? Or why is it not worthy of acceptance by any Christian?

It is inconsistent with the highest ideals of Christianity to state that because Christian Scientists have not "raised from the dead a man who has been dead four days," it is unworthy of respect and of acceptance.

Paul states, "The last enemy that shall be destroyed is death."

As our critic would not deem this a fair test of his own standing with reference to the Christian religion, why should he ask it of Christian Scientists?

That Christian Science has accomplished much in the healing and saving of humanity is an indisputable fact, attested by thousands of Christian people. While they do not claim to have attained that degree of understanding possessed by Jesus, yet they are deeply grateful for the measure of understanding which has been granted them.

The statement that "healing the sick is not a part of the Christian religion," throws the burden of proof upon the opponents of this healing, for if the Scriptures are to be taken as they read, they plainly teach that Christians should heal the sick for all time. JOHN L. RENDALL.

In *Ida Grove* (Iowa) *Era.*

### How our Senses do not Tell the Truth.

To the Editor.

The highly interesting article in a recent issue of the *American*, entitled, "Are Our Senses Reliable?" by Professor Conville Melinand, refers to Christian Science in this connection, but, unfortunately, in such a manner as to make it seem responsible for the utterances of various philosophers, psychologists, and physicists with whose views Christian Science has little, if anything, in common.

In closing his article Professor Melinand makes the following exceedingly frank and generous statement in regard to those whose views on this question he does not indorse: "I do not say that they are wrong; I do not claim that I am right; but I do say that there is a reasonable doubt, and that this doubt is justifiable until they have proved their assertion."

No one could ask for a more receptive mental attitude on the part of any searcher after truth, and I, therefore, welcome the opportunity to show Professor Melinand what, according to my understanding, are the teachings of Christian Science on the question propounded by the title of his article.

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

He should first realize that he has not stated the precise teachings of Christian Science anywhere in his article, and he has not cited a single exact quotation from the only authoritative text-book on the subject of Christian Science, namely, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Although many philosophers, psychologists, and physicists have shown a trend toward Christian Science in the past, and this trend is gathering great momentum in our day, it must not be forgotten that the actual basis of Christian Science and the rules for its practical application were never stated or formulated until this was done by Mrs. Eddy, who thus became the Discoverer and Founder of Christian Science. It is distinctly misleading, therefore, to attempt to group Christian Scientists with philosophers, psychologists, or physicists of any school, because there is no such school which can explain or demonstrate Christian Science. It is true that Christian Scientists discard the testimony of the five physical senses as untrustworthy, but they do this for totally different reasons from those advanced by the scholars quoted by Professor Melinand.

These "modern philosophers," he informs us, "invoke three principles. One argument is taken from the construction of our nerve system, one from our dreams, and one from science." But Christian Science practice is based upon a knowledge of the nature of God, from which, in turn, are derived certain deductions as to the nature of the universe, including man. It is because the testimony of the physical senses cannot inform us concerning God, the Principle governing the universe and man, that Christian Scientists discard this testimony as unreliable and thus unscientific. Moreover, Christian Science teaches that there is but one Principle, and would never "invoke three principles," as the modern philosophers quoted by Professor Melinand are said to be doing. In answer to the question, "Is there more than one Principle?" Science and Health states, on pages 465 and 466: "There is not. Principle is Divine, one Life, one Truth, one Love; and this is God, omnipotent, omniscient, and omnipresent. *Omni* is adopted from the Latin adjective, signifying all. Hence God combines all power, or potency, all-science, or true knowledge, all presence. The varied manifestations of Christian Science indicate Mind, not matter, and have but one Principle."

Christian Science at most only uses "the construction of our nerve system," "our dreams" and the theories of "science" (meaning thereby natural science, so-called) to illustrate the falsity of material concepts in contradistinction to the eternal and indestructible verities of Spirit. Nor can there be found in any of the writings of accredited Christian Scientists the astonishing statement: "There is no such thing as a body." Christian Science does not deny the existence of a single object in the universe, it merely teaches that the material concept which the physical senses place upon the infinite number of objects in the universe, is a false concept, and that the true concept is spiritual.

So, too, Professor Melinand's statement in regard to certain philosophers that "they think of the soul as being located in the centre of the brain," shows them to be in direct opposition to the teachings of Christian Science. For the latter states categorically (Science and Health, p. 467):—

"Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter."

I refer to the various opinions of philosophers quoted by Professor Melinand, not in order to attempt their disproof, but to show that they are totally at variance with the teachings of Christian Science, which must not, therefore, be grouped or classified with them.

The teaching of Christian Science in regard to the physical senses is to be found in many portions of Mrs. Eddy's works. For instance, in Science and Health, p. 488, we read:—

"Christian Science sustains, with immortal proof, the impossibility of any material sense, and defines these so-called senses as *mortal beliefs,* whose testimony can neither be true of man nor of his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception and comprehension; therefore mental endowments are not at the mercy of organization and decomposition. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could produce them in all their perfection; but they cannot be disturbed or destroyed, since they exist as immortal Mind, not matter."

Another work of Mrs. Eddy's, "Unity of Good," enters quite extensively into the general reasons for the unreliability of the physical senses. On pages 40 and 41 of that work, the author states:—

"Spirit is the only Creator, and man including the universe is His spiritual concept. By matter is commonly meant mind,—not the highest Mind, but a false form of mind. This so-called mind and matter cannot be separated in origin and action.

"What is this mind? It is not the Mind of Spirit; for spiritualization of thought destroys all sense of matter as Substance, Life, or Intelligence, and enthrones God in the eternal qualities of His Being.

"This lower, misnamed mind is a false claim, a suppositional mind, which I prefer to call *mortal mind.* True Mind is immortal. This mortal mind declares itself material, in sin, sickness, and death, virtually saying: 'I am the opposite of Spirit, of Holiness, Harmony, and Life.' . . .

"The physical senses (matter really having no sense) give the only pretended testimony there can be as to the existence of a substance called *matter.* Now these senses, being material, can only testify from their own evidence, and concerning themselves; yet we have it on divine authority: 'If I bear witness of myself, my witness is not true.'"

It is interesting to note that even in testifying to the phenomena of matter, the physical senses, so-called, are exceedingly untrustworthy.

Consider, for example, how deceptive is the sense of sight. Perhaps the commonest illusion concerns the earth and the sun. For thousands of years, the most highly civilized races believed that the sun rose and set over the earth. Uncivilized races believe this still. But thought has corrected this mistake, and assured us that the earth revolves around the sun.

The heavenly bodies look much larger to us on the horizon than they do at the zenith, but thought tells us that their size remains the same, whatever their position.

If you plunge an oar into the water, it seems to become bent at the point where it touches the surface of the water Thought tells you that the oar is still straight, but that it looks bent because the rays of light, in passing from the air into the water, become deflected.

If you look up a railroad track, the rails seem to meet in the distance, but thought comes to the conclusion that they do not really meet.

The eye is arranged like a photographic camera, with a dark chamber and a sensitive plate called the retina. Natural scientists tell us that the retina receives the image upside down, but still we see things right side up.

If the physical sense of sight is deceptive, so, too, is that of hearing and that of touching. We have all heard of cases where a leg has been amputated and the patient still seems to suffer from a pain in the foot.

Among the remarkable operations which modern surgery performs is the fitting on of new noses. In such cases the skin is generally cut from the forehead and brought down

Digitized by Google

over the new member. Surgeons say that patients undergoing this treatment, when they want to scratch their noses, often scratch their foreheads, because the skin used to be there.

As for the physical senses of tasting and smelling, they resemble each other so closely that natural scientists find it almost impossible to distinguish between them, and are now debating in their minds whether we do not, after all, taste with our noses and smell with our mouths.

If any one wants to see what would happen in a world where the five physical senses held full sway, uncorrected by thought, I refer him to "Alice's Adventures in Wonderland" and "Through the Looking Glass." There everything went by contraries, or upside down. There people, instead of cutting the plumcake first, and passing it around afterward, passed it around first, and it cut itself afterward; or, instead of hurting themselves first, and crying afterward, they cried first and then hurt themselves afterward.

It is certain that whatever theories may be advanced in regard to the phenomena of matter, no one has yet been able to explain what matter really is.

Professor Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness?"

Professor Wilhelm Muller, the German scientist, said in a recent article: "The study of chemical combinations led to the establishment of the atomistic theory. The latter is, undoubtedly, ingenious, and apparently perfectly logical, but, if we follow it out in its consequences, we soon find ourselves in a dilemma. If the atom is indivisible, it cannot occupy any space, for everything that fills space, no matter how small, can be thought divisible, and must be divisible *ad infinitum*. But, on the other hand, if the atom is really indivisible and does, therefore, occupy no space, it can never be a part, however small, of matter. o plus o plus o plus o . . . to infinity would always be equal to o. The total is equal to the sum of its components. Inasmuch as the total, in this case matter, occupies space, that quality must essentially pertain to every part, however small, of the whole. The logical deduction would be that matter is composed of parts which are not matter, a theory which is obviously unsound."

Under the pitiless scrutiny of the natural scientists matter turns to dust, dust to atoms, and atoms to higher attenuations of nothingness. Matter in its last analysis, whether finally divisible or indivisible, becomes imperceptible and inconceivable, while Mind remains supreme, indestructible, eternal, and immemorial.

Never was the trend from physics into metaphysics more pronounced than it is to-day. The more closely so-called material laws are observed, the more surely do they point to mental concepts. But mankind proceeds timidly from the supposedly known to the traditionally unknown, clinging with one hand to the testimony of the physical senses, while with the other it gropes for that which can only be spiritually apprehended, not knowing that it is holding to the shadow before it touches the Substance.

Mankind has entered upon a new phase of the journey from physics to metaphysics, from sense to Soul. The speed is accelerating, and at every step the mastery of Mind is being emphasized. There is hardly the possibility of a choice left between materialism and idealism. The idealist has already overtaken and passed the materialist. Success in every occupation is now felt to be a matter of right thinking. Brute force and physique count for less every day; Mind is being recognized in practical affairs as the fundamental moving cause. The world is becoming hourly more of a thought-world.

But let the traveler on this journey be meek and childlike. The way of true science, as it appears to mortals, is always narrow. The call of real Science, as men hear it, is a still, small voice. But the Master's promise to the Jews holds good to-day: "And ye shall know the truth, and the truth shall make you free." W. D. McCRACKAN.

In *New York American and Journal.*

## The Situation in Indiana.

Mr. Editor.

In your issue of October 16 appeared a special from Indianapolis concerning the decision of the Indiana Supreme Court in the case of a magnetic physician who was convicted in the Lawrence Circuit Court of practising medicine without a license, under the medical law of 1901, and who appealed to the Supreme Court, where the conviction was affirmed. The special, however, erroneously states that the Supreme Court applies its decision to Christian Science practitioners, and this being untrue I ask the privilege of briefly correcting the special thus far. The law does not name Christian Science practitioners, and the decision of the Supreme Court makes no reference to them directly or indirectly. If any case should be begun against a Christian Science practitioner under said law of 1901, important distinctions will be shown to the courts between the attitude of Christian Science practitioners under that statute and the attitude of magnetic healers under said statute. Briefly stated, this differentiation consists of questions of statutory construction, and, more important, of questions arising under the bill of rights in both the Federal and Indiana constitutions guaranteeing the freedom of religious conscience. C. A. BUSKIRK.

In *La Porte* (Ind.) *Herald.*

## God and Man.

To the Editor.

It will be readily conceded that the question, What is God? is fundamental to every religion. Whatever terms we may use in relation to Deity can make no possible difference to Him. The only question at issue is, are they helpful to us? One learns to think more practically and lovingly of God through the terms used by Christian Science to explain Him. Such thought is not indefinite, for it is unswerving faith, and rests in the perfect assurance of having discerned the omnipotence and omnipresence of God in whom is no evil at all. It would seem to a Christian Scientist that to refer to God as "a Being who is divinely human" involves a contradiction. God is infinite, and everything human is finite. To think of God after human concepts, even remotely, would be as material as if one were to paint a picture and worship that.

To think of God as co-extensive with the spaces of the universe ends in materialism. No Christian Scientist would do that. Furthermore, space is not involved in the Christian Science thought of God.

The Christian Science idea of man does not "mingle God and man." The Christian Science text-book is very strong on this point:—

"Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the Infinite can be contained in the finite" (Science and Health, p. 93).

Christian Science denies that God created anything material. God is infinite Spirit and manifests Himself after His infinite nature; therefore He did not create what is called the material world, nor any part of it, nor the physical organs which are so wonderful, but He has created a perfect man and a perfect universe in and of Spirit, and one must logically stick to that, even though it involve the denial of matter as anything more than "a subjective state of mortal mind." This denial of matter as real or eternal from the standpoint of Spirit does not destroy anything, but brings everything to light in its true nature.

BICKNELL YOUNG.

In *Illinois State Register.*

Digitized by Google

### Professor Huxley on the Bible.

Professor Thomas Henry Huxley, the famous agnostic scientist, was a member of the London School Board. In the discussions that came up respecting the reading of the Bible in the schools, he expressed himself in favor of the measure very vigorously, as was his wont. Friends and opponents were alike surprised by his position. He explained himself thus: "Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago in smothering them under 'the precepts of men,' it is so certain, to my mind, that the Bible contains within itself the refutation of nine tenths of the mixture of sophistical metaphysics and Old World superstition which has been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of any man, mainly for the purpose of inducing other laymen to follow my example. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as a Zulu."—*Exchange.*

### If Men were Wise.

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother,—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

CHARLES MACKAY.

In *The Universalist Leader.*

Our affections are not ours to be blighted and crucified, they are ours to be deepened and purified.

HAMILTON W. MABIE.

## The Lectures.

### At Brantford, Ont.

There was a large audience in the Opera House last night [October 21], when Judge Ewing of Chicago delivered an address upon Christian Science. Mr. T. H. Preston, M.P.P., occupied the chair. The judge is a fluent speaker and handled his subject in a masterly style.

*Brantford Courier.*

### At Livermore Falls, Me.

Monday evening, October 20, we had the pleasure of having with us Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., who delivered a lecture on "Christian Science and its Discoverer," in Music Hall. In the audience were many of the most intelligent and cultured people of Livermore Falls, who gave the lecturer the closest attention throughout his discourse.

The speaker was appropriately introduced by Mr. John H. Maxwell, a leading attorney of this village. Our local paper printed a full synopsis of the lecture.

There were visiting Christian Scientists present from Wilton, Beans Corner, Augusta, Waterville, and Monmouth.

*Correspondence.*

### At Washington, Pa.

At the Town Hall last night [October 16] a meeting was held at which the Hon. William G. Ewing of Chicago, former judge of the Superior Court of Cook County, Illinois, made an address on Christian Science. The meeting was well attended and much interest was manifested in the address. The lecture was given under the auspices of the Christian Science Society of Washington. A special train was run out from Pittsburg, bringing nearly a hundred followers of the denomination from Pittsburg, Carnegie, Crafton, Ingram, and Canonsburg.

The meeting was presided over by T. Jeff Duncan, of the local bar, who in a neat and short address presented the speaker of the evening.—*Washington Observer.*

### At Wichita, Kan.

"The Teaching of Christian Science," was the subject upon which Carol Norton, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., spoke in the Toler Auditorium Sunday afternoon [October 19]. The Auditorium was well filled with interested listeners, and the silence which pervaded the big building while the speaker was giving his lecture, proved that he had the attention of every man and woman in the audience. His lecture was scholarly and showed the result of deep thought and study. It was instructive from every standpoint, and was interesting to the unbeliever as well as to the believer.

In introducing the speaker, Rev. W. S. Vail of the Unitarian Church said he was glad to be present and have the pleasure of saying the word of introduction. The very large audience clearly indicated the fact that the people were seeking truth, that the public mind was alert, and that men were ready to hear an accredited messenger of this newer church. He further said that all of us could learn useful lessons from Christian Science; that it was unquestionably helpful; that it taught many universal truths, and universal truth ever appealed to that which is fundamental in the very structure of soul.—*Wichita Beacon.*

### At Springfield, O.

There was a large audience at the Y. M. C. A. auditorium last evening [October 14] to listen to the lecture by Judge William G. Ewing of Chicago, upon Christian Science. The attendance was by no means confined to the

Digitized by Google

members of that church in the city, but there were many citizens there from all the walks of life, including ministers, physicians, lawyers, etc., to hear the tenets of the faith explained.

Judge Ewing is not a flowery orator, but the exact opposite, a plain, convincing talker, who gives every evidence of being in full sympathy himself with everything he utters. His lecture consisted mainly of a plain talk. He made no attempt to sway the audience with anything but the arguments which he brought forth.

The lecturer was introduced by Judge J. K. Mower, who said briefly in doing so that every one should listen with much respect to a man who had given up his profession to devote his life to a religious work, whether or not their beliefs agreed with his.—*The Sun.*

### At Des Moines, Ia.

Carol Norton, C.S.D., of New York City, lectured on "The Growth and Teaching of Christian Science," at the Y. M. C. A. auditorium, October 13.

Mr. Norton was introduced by Hon. Lafe Young, who said in part:—

The Christian Science organization originated in 1866, and now has slightly less than eight hundred church organizations. It has met with phenomenal success because its members believe in something. They have the conviction that they are right, and have the courage of their conviction. Its members believe a little stronger than do the members of other churches those truths which all teachers and all preachers have preached and taught since the Saviour came. So strong has the organization become, and so devoted its followers, that no reader or writer of these days passes idly by this belief or those who profess it.

*The Register and Leader.*

### At Fort Wayne, Ind.

Acduth Veshalom Temple was completely filled Tuesday evening [October 7] by a splendid audience that came to hear Judge William G. Ewing of Chicago, in his lecture on "Christian Science: Physician and Redeemer."

The lecture last evening was given under the auspices of First Church of Christ, Scientist. Judge Ewing was introduced by Judge Robert S. Taylor. In part Judge Taylor said:—

I am more than glad to perform this simple duty. A most wonderful fact in nature is the yearning of the soul for the supernatural, a longing for religion. And could we be lifted high enough to view earth's peoples I imagine we should be impressed with the spectacle of long lines of humanity each following a religious sect, each confident he had found the true faith, and each more or less distrustful of the other. Yet so far as my observation goes I believe there is to-day more toleration, far less of religious rancor, than was prevalent in my earlier days. Years ago controversies between sects were most acrimonious and virile. To-day much of this has disappeared.

I always like to hear a lawyer talk about religion or science. The legal training gives men capacity for clear, logical reasoning. The lawyer, too, likes to talk to a good juror, and one of the requisites of a good juror is that he know nothing about the case on trial. In this light I commend myself this evening as a qualified juror in this case. Perhaps in the minds of most people Christian Science stands rather for a science of healing the sick. I hope to hear to-night that it is more than that. I hope to hear that it is the science of living well in body, mind, and soul: that it is a system that elevates and develops man's spiritual nature as well as his physical being. With this pleasant expectation I am gratified to present the able Judge William G. Ewing of Chicago.—*The Fort Wayne Sentinel.*

### At Chicago, Ill.

Carol Norton, C.S.D., lectured on "Teaching of Christian Science" October 28, at Marlowe Theatre, under the auspices of Fourth Church of Christ, Scientist, Chicago. The lecturer was introduced by Mrs. Harriet R. White, with the following remarks:—

It is an undisputed fact that there is, in every individual, an inborn capacity to know and understand Good. "That was the true Light, which lighteth every man that cometh into the world," says St. John. It is also a fact that nothing can stop the activity and upward trend of this heaven-bestowed consciousness.

In view of these facts, and knowing that all the world earnestly desires peace, that it desires a cessation of pain, sorrow, and all the burdensome, heart-breaking woes and ills that so constantly beset it, and knowing that every one at least hopes to find some unchanging, demonstrable means of reaching that peace, this lecture is presented for your consideration.

Isaiah, the prophet, speaks of this much to be desired peace as the result of fulfilled conditions, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

Jesus, the fulfilment of all prophecies, illustrated them perfectly. He lived so consciously one with the Father, working only as the Father worked, speaking only as he heard, that his perfect peace was a constant blessing to all who honestly and earnestly sought him. His "Peace, be still!" quieted the tempest so effectually that health was established where disease had made its ravages, joy reigned where sorrow had thrust its dark shadow, and life was manifested despite the boasts of death. And he said, "My peace I give unto you."

Paul, not a disciple or student of the man Jesus, but an apostle through the discernment of this true idea of Life or the Christ, admonishes us to "let this mind be in you, which was also in Christ Jesus." He, after bearing testimony to this spiritual-mindedness as being his veritable saviour from affliction and all sorts of torment and even destruction, declares, "To be carnally minded is death; but to be spiritually minded is life and peace."

Even in early Jewish history, the same law of cause and effect was recognized by Moses when he said to the children of Israel, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

So, throughout the law and the prophets, the gospels, and the Pauline epistles, we are shown that the way to peace is through Christianity; and that Christianity is demonstrably the way to harmony and health, will undoubtedly be discerned through this lecture, given by one who is eminently fitted, because of wide and varied experience, to tell us of the things which make for peace.

It is with great pleasure that I introduce to you Carol Norton, C.S.D., who will now address you.

### At Joplin, Mo.

The Club Theatre was well filled last evening [October 21], to hear Carol Norton, C.S.D., lecture on Christian Science. The audience was large and representative. The lecture was under the auspices of Second Church of Christ, Scientist, whose members may congratulate themselves upon the success of the lecture.

Miss Grace Holmes of Webb City introduced the speaker in a few appropriate remarks.

Mr. Norton's subject was "Christian Science: its Teaching and Growth."—*The Joplin Globe.*

### Lectures at Other Places.

Humboldt, Ia.—Judge William G. Ewing, September 12.
Racine, Wis.—Judge S. J. Hanna, October 2.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Individual Demonstration

IT is an axiom that every individual must work out his own salvation, and this axiom is applicable to Christian Science churches as well as to individuals. Mere personal opinion cannot be accepted as a reliable guide, and for us to pursue a certain line of action for no better reason than that others have pursued it, is to fall far short of demonstration. The following extract from a letter recently received from a friend in the Field is much to the point, and we believe that its publication will prove helpful:—

"There is, to my sense, an evil abroad in the land. Instead of each branch taking the Bible, Science and Health, and the Mother Church Manual, and working its problem out by the light of revelation Scientifically, there is a strong tendency to write to different branch churches and see what they are going to do about the new By-law, when they will adopt it and elect Readers, and whether they will elect Readers for one year or three years. The effect of this way of working is to my mind very demoralizing to sound church government and also to individual growth and demonstration. The circumstances and conditions attending different branch churches are so varied, and their demonstrations so unequal, that I do not see how such a course can be helpful, but contrariwise harmful and confusing."

We know that the thought which prompted the Psalmist to say, "Except the Lord build the house, they labor in vain that build it," must be the basis for all our work, and that our appeal for guidance must be to infinite Mind, and not to mere human opinion. M.

### The Healing that Makes no History.

THE good and true alone have liberty and law of propagation, but if they may be anticipated, and the riches of their fruitage be effectively planned for and assured, no less certainly and wisely may evil be foreseen and its manifestations forestalled. Indeed, the only authorized history of any error is the history of its interdiction, and to this end Christian Science has come.

The best word we can ever write about a noxious weed or a bad temper is that a long time before their beginnings, we carefully and patiently gathered up all the seed and destroyed it. This is what gives such significance to the word protection as it is used in Christian Science, a word that should be as fully identified with our daily habit as it is with our vocabulary.

Before the morning stars sang together the eternal maintenance of all good things was provided for in the tender and unwearying activities of Love, and they be happy hearts and homes where alert and illumined thought makes permanent place for peace and joy by denying both ingress and reality to every sense of lurking ill which, without these daily demonstrations, would assert its presence and maintain its sway. Protection through Truth is thought for all time, but its realization is always immediate, and if in watchfulness and gratitude we are proving the keeping power of Love to-day we need not fear for our safety to-morrow.

How many afflictions would all have been spared, how many seeming disabilities to our Cause would have been avoided, had forethought waited upon faithfulness in guarding our every door against the evils that have come while men slept. "What I say unto you, I say unto all, Watch."

And let gladness and joy abide with watchfulness. Every error that is wrestled with and overcome through Christian Science, witnesses to many which are defeated by anticipation. The strifeless victory is ever the greater achievement, and we have great occasion to sing again the songs of our fathers who while yet in Egypt, as are we, found that through prompt obedience their thresholds were passed by.

Love's protection is no less available than Love's cure, and a fitting commemoration of these thanksgiving days will include a grateful recognition of the absence of unnumbered burdens which, apart from the protecting shadow of Love's wing, it would have been ours to bear. W.

### With Authority.

"AND they were all amazed, and spake among themselves saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

Every step in the journey of Jesus was marked by this assurance of authority. In the Temple his child-wisdom shrank not from voicing itself in the midst of the doctors. Ecclesiastical learning and high estate had no power to intimidate him or silence the words of Truth that proved him to be already about his Father's business. Following in the light of his marvelous demonstrations at Cana, at Nain, at the tomb of Lazarus, we find the same unquestioning assurance that his words would carry their own fulfilment.

"Stretch forth thy hand" is just as much the utterance of Omnipotence to-day as it was nineteen centuries ago. The law of God is just as truly harmony, and just as surely dispels discord and dreams as it did in the first century. Omnipotence has lost no power. Omnipresence has not withdrawn Himself from His image and likeness. What He was yesterday He is to-day and forever. "The Lord's hand is not shortened that it cannot save, neither His ar heavy that it cannot hear."

Surely in the march of years, error has not become more real, certainly evil has not incorporated itself with good. Sickness is no more reality than when the nobleman's son was healed by the Master. The fever is the same unreality that afflicted Peter's wife's mother. The erroneous manifestations of material sense are just the same as those that vanished when the word was spoken with "authority." Furthermore, since God is omnipotent, omniscient, omnipresent, and omni-active; and since man reflects His power, His intelligence, and His action, why to-day our feeble and faltering utterance of "Loose him and let him go"? Is it not because the consciousness of authority that set aside the mortal law of limitation and knew only God's law of freedom and harmony, has given place to fear and doubt? Is it not because the practical living of the Christ that brings man into the demonstrable knowledge of infinite Love and establishes the brotherhood of man in peace and purity, has proved too high a standard?

The words of authority spoken in profound faith and perfect trust by the Nazarene seem almost to have lost themselves in the lapse of centuries until the Discoverer of Christian Science, exalted above the limiting faith in a personal Jesus, perceived, then demonstrated and taught to sinning, suffering humanity, that the impersonal Christ is ever present with the same authority, and but awaits the recognition and utterance of man through faith, and prayer, and a consecrated life. S.

Digitized by Google

# From our Contributors.

## Exactness.

HENRY C. LAWRENCE.

I HAVE been thinking lately about my work in Christian Science, and have been wondering what I should say if the question were asked, What is the most important thing in your work?

There are many things of much account in the work of a Christian Scientist. Detail must be carried out with the utmost care. First and foremost his own thought must be kept clear and in the direct line of Science, deviation from which our text-book states is fatal to our progress. The smallest erroneous thought must be given proper attention, for if put aside as insignificant and unworthy our time, it will some day return to claim more of us. If not at first corrected and destroyed by Truth it will later on cost us more.

Think for a moment of the little things an architect must take into consideration in planning a large building, and imagine the result if these were neglected. Now in what sense and how far are we architects, and what sort of a building are we planning? We each have the building of character to construct, and our success or failure depends upon our wise choice of each thought which helps to make it, or our foolish acceptance of every random idea which presents itself. Our beginning or foundation must be laid in the true Christ-character which the Master presented to us. This plan must be followed with precision in erecting the superstructure, so that the finished work may agree in each particular with the model. But unlike the material building, this construction or development is the growth of years. It is progress out of the seen into the unseen, out of the mortal concept into immortal Truth. Greater care, closer application is required of us in our progress in Christian Science than in anything else, and without this we do not progress, even though we think we do.

Do we in our relations with our Publishing Society pay sufficient heed to the details which will help those at headquarters? Do we forget to renew our subscriptions in time to save the extra work otherwise occasioned? Do we neglect our yearly contribution to the Mother Church for the cause of Christian Science? It is easier to attend to these things than it is to put them off. It seems to me exactness is one of the little things required of us in order properly to demonstrate Christian Science. Christian Science means exactness. Things must be right. Duty must be done on time, or we lose something. Then we wonder why some one else has not been more prompt.

What can the command of our Master to be perfect mean if it does not mean care and promptness? "This spiritual idea entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Miscellaneous Writings, p. 166). Jesus recognized and fulfilled his own demand, and this made him what he was and all he was. How can we expect to reach his understanding if we do not obey him and follow him? If we do not become a good workman in whatever may be our occupation in life, and a good man, through our study of Christian Science, of what practical value is it to us? Certainly Christian Science is practical for all in all things, or it is not practical at all at any time. Our text-book tells us nothing is more practical when the rule is followed, and nothing can be of use when its rule is disregarded. Our Leader has shown us in a very conclusive manner, her understanding and proof of its usefulness in the work of each day.

If God cannot be taken with us into our business (and by business I mean every-day work of whatever nature), He will prove of small value to us. We say God is Good and we desire good business. We want our work to be done smoothly and be finished in the best possible manner. Can this be brought about when we leave God at home or in the church and follow policy in our business? Hear the words of Jesus on this point, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Our business success, then, as well as all true success, must be based upon a right apprehension of Him "who hath gathered the wind in his fists" and directeth all the ways of a man, to whom belongs "the earth . . . and the fulness thereof."

A right apprehension of the Principle of Christian Science will ensure our obedience to all and only that which promotes our growth. If we follow the teaching of our text-book we shall not fail to consider carefully each of the little things which go to make up a perfect whole. We shall act promptly, work well, and heal quickly, for the spirit giveth liberty. (Message, p. 15.)

## Bearing False Witness.

EDWARD EVERETT NORWOOD.

THE Psalmist says, "Open Thou my lips; and my mouth shall show forth Thy praise." When a Christian Scientist, having an eye single to the glory of God and with the evidence of the spiritual senses before him, opens his mouth to talk, it is to say something of worth. Truth has so educated him in the new tongue of Spirit, that he testifies to things spiritual, to things of harmony and health. Because his thoughts are on the side of Spirit, his affections pure, and his motives good, his words and deeds are right, and he becomes a channel through which Wisdom is expressed.

"Thou shalt not bear false witness." When we testify to matter's discordant conditions, to the changeable phenomena of material sense, we are bearing false witness, for we are trying to make a lie the truth. Our weight is thrown, not on the side of divine Mind, but of matter. We are thus giving added force to a lie which is already believed by universal mortal thought, by all who are not instructed in the Science of Being.

This state of mortal consciousness called human life is, at its best, prone to look upon the bad side of everything. It knows no better, so it can do no better. While its conclusions are based upon false evidence, it is accepting them as true, so is self-deceived.

When one says, I am hot, I am cold, I am sick, I am tired, he is bearing false witness. He is also breaking the first commandment, annulling, in belief, the law of spirituality, and turning his back on God. How easy it is to bear false witness! How prone we are, at times, to admit the suggestions of material sense and voice a claim of error, and so make it real. The devil finds an easy channel in the mind of a discouraged Christian Scientist. Surely we should remember that while the path seems narrow, our Leader tells us, "It expands as you walk in it."

Are we enlisted in this warfare to fight or to play? The temptation comes at times to question if we are, after all, doing much, if any, good. But how are we to outline God's work and judge? We are to do our best, living up to our highest sense of goodness and leave results to the infinite Mind, who doeth all things rightly and well; and we often find that we are doing far more than we ever dared hope or expect.

A common experience of Scientists is a sense of limitation. We ask, "Can God furnish a table in the wilderness?" and the answer comes, "Ye shall be filled at my table, . . . saith the Lord God." Before we learned the "Scientific Statement of Being" in Science and Health, we thought the supply was material and mortal mind was the source. But taking up and declaring the truth in that

Digitized by Google

most wonderful paragraph, we learn there is no life in matter, there is no truth in matter, there is no intelligence or no substance in matter, we realize it cannot give us one thing or do anything for us, and we are cutting ourselves off from any reliance upon its supposed power or potency in any way. Thus we see all is Spirit and its spiritual manifestation, and we have only what we demonstrate or express by our realization of this declaration.

If our spiritual sense is impoverished, our bank account may soon be also, for we are lacking in and failing to express the one Substance, divine Love. The apostle says, "Owe no man anything, but to love one another." If we love enough, we have all, and can do all, for Love is the one and only Substance.

When we pay the debt of love, when we love in the face of hate, opposition, and persecution, when we wait patiently and lovingly on God to work things out, and keep our minds pure and in Love, we shall soon find it is indeed "the fulfilling of the law," for it covers the whole ground of demonstration.

Let us, then, love and bear witness only of Love, and thus realize the fulfilment of the promise, "No good thing will He withhold from them that walk uprightly."

## The True Wealth.

S. S.

SOME time ago, while thinking over saving money in the old way, these thoughts came very forcibly, that as we day by day overcome something of error in our lives, destroy our sense of limitation, and come into a larger sense of the fulness of Truth, we are placing to our credit in the Bank of Demonstration a balance from which we can always draw in case of need. The more faithfully we work, the more shall we add to this account of our own experience, from which we draw to help those in like need and also to meet our own necessities. Therefore, it behooves us to place something to our spiritual credit daily, that this never-failing source of supply may be our own, and we need then have no fear that we shall lack anything in a material way.

If we can get our thought cleared of the belief that the possession of money is the means through which supply comes to us, and know that everything necessary to our comfort and happiness, whether it be things so-called material, or human kindness shown us, all is a type of the bounty and infinite character of Love, and as that grows through demonstration, so also will the manifestation, in ways impossible for mortal thought to outline.

I illustrate by the result of one demonstration in my own experience. For months I have had a very darkened condition of thought to meet, and to-day rejoice in knowing it has been met Scientifically. The error was that of human love and hate, with all its accompanying malice, jealousy, revenge, the sense of wounded self-love, and much bitterness. Sometimes it seemed to be met; again, the conditions seemed as bad as ever.

I knew it was useless to run away, even if necessity had not seemed to make it impossible, for nothing is ever gained that way, and I had to meet the problem amidst what seemed almost unsurmountable obstacles.

I feel very grateful to the different sources which gave help, and among them three things stand out with great prominence. One was a testimony given at one of the Wednesday evening meetings, the other two were paragraphs from the *Journal*.

At the testimony meeting referred to, a lady said Christian Science had taught her to know what it meant to love her neighbor as herself, in that she knew she must be just as willing to see error as error, apart from the true man, when manifest in her neighbor, as when manifest in herself. This seemed to bear special significance, for I saw that I had been claiming all the light of Truth to separate the evils which had brought about these conditions from my own selfhood, but had not been applying the same rule to my neighbor with as much sincerity.

The first paragraph from the *Journal* referred to was from the article in a recent number, "Joy through Humility," reading, as nearly as I can remember, "The Fatherhood of God and the brotherhood of man is recognized as through humility we annihilate self, and rise into that purer atmosphere of Mind, where the love-light warms and beautifies." It seemed to narrow all that was left down to destroying "self," and those last words, "warms and beautifies," rung in consciousness until a great work was accomplished in changing the entire thought.

The other paragraph from the *Journal* read, "God's ideas can only express love to each other, for Love is all there is," and further on in the same article it says that there is no need for self-commiseration. The holding of these thoughts in consciousness for a few days, wrought the transformation. A little later there was a manifestation that seemed to deny that this had been done, but by standing by the realization so clearly felt before, the condition changed almost instantly.

As a direct and wholly unexpected result, through the one whose thought had seemed so antagonistic for so long, there came financial help very much to be desired, an expression prized more for its impersonal kindness than for its actual money value. Of infinitely more importance, is the positive knowledge of growth in understanding, the laying up of treasures in that mental storehouse, to which we can go when the call for help comes from those who are in like distress, to sense, or for our own protection: the knowledge that no matter how swollen the dragon of lust and hate, it is killed by holding fast to Love, by steadfastly seeing our brother in the secret place of the most High, even though this Truth is not yet made apparent to his consciousness; all evidences of another governing power will disappear, and we can only have the riches of brotherly love shown to us and can only give the same. This surely is the true wealth, the pursuit of which is of more concern than anything else, by which we realize what it is to seek first the kingdom of God and His righteousness, knowing that all things shall be added unto us.

## Conquest of Self.

MRS. E. L. CURRY.

THE first few weeks after I became interested in Christian Science were so happy and full of joy that it seemed to me I should always feel thus. There was such a sense of ever-present Love with me that I did not worry over any trial that arose in my daily work, and I expected this happy state to continue.

But soon I found the struggle of conquering self must begin. Impatience, pride, anger, and selfishness would come to my consciousness, and it would not do merely to say there was no reality in these things, for that meant overlooking and not overcoming error.

This lesson of conquering self every Scientist has to learn, and it is not an easy one by any means. It is one that requires great watchfulness and prayer.

We have to learn love, not only love for those who are kind and agreeable, but love for everybody, even those who seem to hate and be most unkind. We can do this only by knowing there is no reality except Love and His creation, and that the errors we see in others are not real, that they only *seem* so to us, and that we are all the children of one Father who is Love and Good, and we are His reflections. Then we must learn to be patient, and destroy all selfishness, and be content to try to follow our Master, who, although no fault could be found in him, was reviled and ill-treated. In Science and Health, p. 232, we read,

Digitized by Google

"There is no place nor opportunity in Science for errors of any sort. Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death, by the power of spirit, as Jesus destroyed them."

We must be humble, and when one seems to fall, let us not throw stones, but remember our own weaknesses and try in love to encourage and help that one to rise. Mrs. Eddy tells us in "Miscellaneous Writings," p. 356, "Humility is no busy-body: it has no moments for trafficking in other people's business, no place for envy, no time for idle words, vain amusements, and all the *et cetera* of the ways and means of personal sense."

Let us begin at once, and daily and hourly continue the conquest of self, knowing if we are obedient and faithful we shall overcome our errors, and be led by Truth on and on until all of self is conquered, and we hear "Thou hast been faithful over a few things, I will make thee ruler over many things."

## Abundance.

M. BETTIE BELL.

THE twenty-second chapter of 1st Chronicles is one that ought to be interesting to every Christian Scientist at this hour. There is no thought of poverty or lack expressed in this chapter. In almost every verse abundance is emphasized.

God giveth us the increase through our advancement in spiritual understanding. God knows what we want ere we ask Him, and He answers before we call; therefore, in proportion to our trust and faith, it will come to us. We manifest the riches of the law when we express the qualities through which the riches flow.

We could never have a poverty of joy, goodness, humility, grace, or meekness if we had faith in the promises and understood the divine law. Our riches are in the possession of these qualities of thought.

If we are in want and feel that we have nothing to give, let us examine ourselves and see if dishonesty, deceit, hate, or any other false thought is closing the door to our inheritance.

Riches is a permanent, positive quality. It is the natural consequence of spiritual light. Whenever we know we are never poor, we become rich. David said, "I hate vain thoughts: but thy law do I love." Vain thoughts are poverty thoughts. If we catch the true tones of Life and Love, we can never say we are poor.

Abundance comes through an increase of power, love, ability, gentleness, and charity. Let all hasten to obey the words of wisdom: "Arise therefore, and be doing, and the Lord be with thee." "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation that arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him, like a dead skin, and when they would triumph, lo! he has passed on invulnerable.—EMERSON.

The giant is made strong in wrestling with obstacles. Power is the resultant of the forces overcome.—*Success.*

## Among the Churches.

### Thanksgiving Service in Winnipeg, Man.

You are no doubt aware that October 16 was appointed for Thanksgiving Day in Canada.

Desiring to be obedient we arranged a lesson as best we could in the same order as the Sunday service, including a lesson-sermon. The service was well attended, and all seemed in an earnest, thankful, and obedient thought.

MARGARET M. ELLISON.

### A New Church in Grand Rapids, Mich.

First Church of Christ, Scientist, will to-morrow break ground for a new $30,000 edifice which is to be erected at the corner of Washington and South Lafayette Streets.

When the Science church is completed it will be one of the handsomest edifices in the city. The lot upon which it is to be erected is in the heart of the most beautiful section of Grand Rapids.

The church is in a flourishing condition. There are one hundred and thirty-three active members, and the Sunday and Wednesday evening attendance is largely in excess of this number.—*The Grand Rapids Herald.*

### Union of Churches in Lincoln, Neb.

The Principle of Christian Science is, one divine Mind. Unanimity is the state of being in one Mind. Unity is the manifestation of this mental state.

To make this demonstration we must begin with the one Mind that "unifies men and nations; . . . fulfils the Scripture, 'Love thy neighbor as thyself'" (Science and Health, p. 340).

This was our work to do and we rejoice and are grateful for the understanding of Love which destroys every seeming claim of discord and separation.

The manifestation of unity in Lincoln began to appear soon after the adoption, by the local churches, of the new by-law regarding Readers, and about the first of September conferences were held among Christian Scientists with a view to unity, and on September 21 the Boards of Trustees and Directors of First Church, in joint meeting, passed the following resolution:—

"Resolved, that believing the good of the Christian Science Cause to be paramount, and that absolute sacrifice of personal belief and sentiment should be made in furtherance of the Cause, we, the Trustees and Directors of First Church of Christ, Scientist, duly convened, resolve, that we will, as church officers willingly and cordially adopt any honorable means calculated to bring about unity among Christian Scientists, and if deemed advisable or necessary for the accomplishment of that purpose, will, as early as practicable, take measures to effect the entire dissolution of First Church of Christ, Scientist, of Lincoln, Nebraska, that a union of all Christian Scientists in Lincoln and vicinity desiring to unite may be effected."

In response to the above, Second Church of Christ, Scientist, passed a resolution expressing its readiness and willingness to dissolve, to unite to form a new church.

A similar resolution was then passed by First Church, and the two churches were dissolved October 10. There was held on the same date a meeting of all Christian Scientists under the call of the joint committee. This meeting was very harmonious, articles of incorporation and by-laws were adopted, officers chosen, and Readers were elected for a term of three years.

The Board of Trustees has leased the large and beautiful hall in the new Fraternity Building, the former places of worship being too small to accommodate the united congregation.

A very enjoyable incident took place on the evening of October 1; the Jews held their New Year services in the

Digitized by Google

Temple, which caused First Church to postpone the Wednesday evening meeting to Thursday evening. The thought was voiced by one that First Church attend the Second Church on Wednesday evening, and this was generally favored. All were happy to be together, and rejoiced in this first fruits of unity. Thursday evening a like meeting was held at First Church, so that what at first seemed a loss of the regular evening meeting was shown by Love to be a great gain.

Our new church held its first Sunday service October 12, and the peace and harmony that prevailed and the joy and gratitude felt, for the realization of the thought of being of "one Mind in one place" will make that day one long to be remembered.

This report can only suggest the love to God, to our Mother in Israel, and to all mankind, that fills and overflows our thankful hearts. Obedience, self-abnegation, submission to the revealed will of God through Christ Jesus, has brought about the desire of every loving heart.

We trust that our experience may be a help to others, and that in every field all Christian Scientists will realize that "Divine Love alone governs man" (Church Manual).

C. E. BROWN, *Clerk.*

## The Mother Church Building Fund.

IN response to a late suggestion, we are receiving reports of meetings and methods of branch churches for securing contributions to the Building Fund of the Mother Church. They will prove of interest to the Field, though referred to impersonally, and we give three of them below.

A meeting was held September 16, to make arrangements for sending our contribution to the Building Fund of the Mother Church.

Its purpose being made known, an account was read of the manner in which this church contributed toward the building of the Mother Church in 1894, and we were reminded that, as we had cheerfully and generously given in the past, so had we prospered.

The chairman then asked what was the wish of those present as to the amount to be sent. It was moved and seconded that we, as a church, send $1,000. The motion was carried and each then wrote on a card with his name the amount he would give, and, on October 11, we sent $1,000 from the church, one hundred and ten persons subscribing this amount, and one hundred dollars from the Sunday School, toward which sixty-eight subscribed.

On September 8, one hundred and thirteen dollars was sent from a students' association and one individual gave $1,000, making a total of $2,213.

---

At the last meeting of our Sunday School, October 26, we voted to contribute the first Sunday's collection each month to the Building Fund of the Mother Church.

A few years ago our Sunday School gave fifty dollars toward the purchase of our society's organ.

---

At a called business meeting it was unanimously voted to give to the Mother Church Building Fund the collection taken the first Sunday of each month.

Our little Sunday School voted to give all their collections so long as they were needed.

---

We can't choose happiness either for ourselves or for another: we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment or whether we will renounce that for the sake of obeying the divine voice within us—for the sake of being true to all the motives that sanctify our lives.

GEORGE ELIOT.

## Testimonies of Healing.

Mortal mind had pronounced the following sentence upon me: Weak constitution, low vitality, defective nutrition, poor circulation, etc. I was always very ambitious and always breaking down. I tried in succession doctors and medicine, change of climate and altitude, osteopathy, hydropathy, electricity, physical culture, diet, fresh air, exercise, sunbaths, etc. I was becoming the worst kind of a health crank.

One day, lying on the sofa taking my "hour's rest before meals," I felt very nervous and irritable. My mother read some articles in a *Christian Science Sentinel.* I remember I complained that they did not explain what Christian Science was or how it healed, and then I thought if only a Christian Scientist might treat me a few minutes it would save all this valuable time I had to waste every day trying to "calm my nerves." I had a strange craving to go to a Christian Science service, but I said, "Christian Scientists are lazy, 'Eternal vigilance is the price of health,' I must obey the laws of health." But the more attention I paid to health regimen the worse I became. I was at the end of my tether and discouraged. Finally I went to the Christian Science reading room and could hardly wait to find a practitioner, I was so impatient and anxious, and so craved health and strength. When at last I found one and tried to talk to her I could only cry, I was so despondent. She treated me and gave me "Miscellaneous Writings" and later Science and Health to read. Before I left her that day, my whole horizon had changed. Where before had been heavy clouds, now all was rosy. After two weeks of treatment and reading, I was wonderfully improved and have slowly but steadily progressed ever since. I have been through a class and my mother has come into Science with me. Through demonstration I have secured a position and believe I have found my niche in life, for all of which I am very grateful to dear Mrs. Eddy and of course to God above all.

ALENE DUNBAR WOOLSEY, Denver, Col.

---

I wish to tell of Christian Science healing in our family. First, because I believe grateful acknowledgment of God's benefits should be the first fruits of renewed spiritual life, and secondly, because I know from experience how these very experiences in detail serve as beacon lights to others striving for spiritual and physical perfection.

Visiting some Christian Science friends I was persuaded to try Christian Science, because I had remarked at breakfast that I could never take coffee, as extreme nervousness and headache followed. I added that I had constant headache, and had been taking medicine which seemed ineffectual. Their attitude toward trouble and sickness of all kinds, exhibiting so great a confidence in God that it seemed to me to be surprisingly Scriptural, opened my eyes to the practicality of Christian Science.

On my return I bought a copy of Science and Health and a *Journal*, and read them during a short visit to Lakewood.

From the first it all seemed ethically beautiful, and more, its truth seemed absolute. Many things seemed inexplicable, and are yet not fully understood, but the fact that God is All-in-all, forever supreme, made entire reliance on Him the very rational thing, and to-day I rejoice that through that beautiful belief, my spiritual life has been refreshed beyond all past experience, and that the headaches have disappeared as well as appendicitis. My brother has been healed of rheumatism and a peculiarly dangerous form of rupture. For this spiritual awakening and the physical healing I am reverently grateful, and I thank our Leader for showing us how to follow Christ in his appointed way.—H. S. P., Glen Cove, N. Y.

Digitized by Google

Whenever I receive my *Sentinel* I always look to see if there are any testimonies from England. Thinking others might do the same, I send a short one. Three years ago, I was given a *Christian Science Journal*. When I read the testimonies my heart yearned for this healing power for my mother, who had been suffering for months from a swollen, inflamed foot for which doctors could do nothing. One said it was disease in the bone and the other that it was the beginning of the end, as mother was seventy and had been an invalid for years. As it was an American magazine, I thought it impossible at first, but turning to the back I found a few names in London, so wrote to a lady there. A gentleman kindly answered my letter and advised me to write to a practitioner in Edinburgh. I did so and asked for treatment for my mother. The foot was healed in a fortnight, and shortly after, rheumatism, that mother had suffered from for years, was healed. We have had many demonstrations since that time for which we are thankful. We have the *Sentinel* and *Quarterly*, and very much enjoy them, and long for the time when all shall know the Truth that makes free, not only from bodily disease, but from unrest of every kind. I have had the privilege of going through a class with one of Mrs. Eddy's loyal students, to whom we owe much. We trust that some will be helped by this attempt to express what we owe to Christian Science.

ISA S. HENRY, Seaham Harbor, Eng.

---

A short time ago, as I sat by the bedside of a dear sufferer trying to realize the Master's "Peace, be still," I recalled my own experience and know how real is the fear and how strong the belief. Deep gratitude came to me as I realized what a long distance I had come guided by the blessed light of Truth as revealed in Christian Science. It has raised me from a sense of fear and distance from God to a consciousness of the all-presence of God as Love; from a sense of invalidism and dependence to one of health and usefulness. In the years of weakness and suffering that followed my mother's death, I prayed for light, searched far and wide, but found no relief. The bodily suffering was great, but the yearning and longing for the Christ-Truth was greater. When all hope had fled and I turned wholly to God, a dear Christian Scientist friend called, telling me that the Christ-Truth had never gone. I began the study of Science and Health; there were struggles with fear and prejudice, ut slowly, surely the light came. The Christ-Truth that I longed for as a child has come. Old things have passed away, behold all things have become new.

My heart goes out in deep gratitude to our Leader for our text-book, Science and Health, and to the dear sister in Truth who has so patiently and lovingly led me.

BARBARA D. MOORE, Somerville, Mass.

---

I wish to express gratitude for the many blessings I have received from Christian Science. Something over a year ago a lump appeared on my head which seemed very annoying at times. It was pronounced cancer. My mother had one on her head.

At times I felt some uneasiness, and fear would say, "You cannot destroy this claim as you have not sufficient understanding." So I thought I would have to ask for help. But immediately came the thought, God is everywhere. He is with me just as He is with others if I look only to Him for help. I immediately began the work with the Bible and our text-book. I spent a day in earnest, prayerful research, and I thank God I found help; and ever since this demonstration was made it has seemed to be my duty to tell of this victory over a dread disease. When error howls without, my remedy is the little message from Mrs. Eddy published in the *Sentinel* some years ago, "Peace, be still! Our Father is at the helm."

M. J. B., New Virginia, Ia.

It is with a heart overflowing with gratitude and thanks to God, that I write my testimony to the *Christian Science Sentinel*. About fifteen years ago I had a bad accident and tried doctors for a long time, but to no avail. Then I tried Christian Science and was healed, and later have had a number of demonstrations, and sure proof that it is the truth of God to the world. At first I could not read English, so it was very hard for me to grasp the meaning of Science and Health, but I have never for one moment since I was healed, doubted that Christian Science is the true way to everlasting Life. Thanks be to God and our dear Leader.—MRS. CARRIE FIGENBAUM, Beloit, Wis.

---

"God *is* Good, Good to-day." This means to me that God is declared again to-day, even as Jesus "declared Him" (John); and He is seen through the works, many of which our publications are continually telling.

It expresses also my thought of love and gratitude for the Rev. Mary Baker Eddy, the one through whom the declaration of God has been given to-day, and through whose love, unselfishness, and faithfulness to the right, first reaching me through her faithful student, I have been enabled to realize better physical health and the desire to be made truly whole, to awake in His likeness (Psalms). I am thankful and full of joy as I read of the peace and understanding and freedom coming to those who write for our publications.

After eleven years of bondage to glasses worn constantly for astigmatism and far-sightedness, and with much difficulty most of that time, I was enabled to lay them aside one night when our child was under Christian Science treatment five and one half years ago, and never put them on again. And I am free from any difficulty, so that if it were not for my desire to give thanks, I need never think of it all again. I have seen through Christian Science treatment in our family alone, the entire overcoming and casting out of fear expressed in chronic bronchitis in aggravated form, chronic indigestion, malaria, sprained ankle, influenza, neuralgia, and rheumatism. I am trying to live my gratitude.—A. E. B., Providence, R. I.

---

For some time I have been seeking the way honestly to express gratitude for my healing in Christian Science. I asked, What is gratitude? and the answer came: To live, to love, to walk in obedience to Principle.

It is little more than two years since I learned of Christian Science and claimed the privilege of calling a copy of Science and Health my own. At that time I had for eight years been wearing glasses which an oculist shortly before had said I should always be obliged to wear. I have not worn them since the book became my possession.

Thinking about the book one day, I awakened with a start. What a wonderful thought this is, and how different from other theories I have read, mentally antagonized, and quarreled with, because I could find nothing satisfying. To be sure I understood very little, in fact remarkably little, of what I was reading, yet the words sounded so very reasonable. Then, too, where had the old, unending sense of weariness, the heart trouble,—a disease of five years' standing,—and many other bodily ills gone? Why, gone with the awakening, proving that they were only a dream.

After reading about seven weeks a belief of deafness was overcome. The hearing of one ear had been destroyed by an injury received when a little child, and the other was pronounced permanently affected.

Although I am grateful for these many blessings, my healing from the habit of biting the nails brought a keener sense of rejoicing, perhaps because of the years of constant struggle to overcome it. Ever since I can remember, this habit had been a source of punishment. Once for nearly a year I held out, but with the fear lest I might yield, and the

Digitized by Google

fear always conquered; until one little sentence, spoken by one who has taught me the meaning of the word "friend," uncovered the error and removed the fear.

I turned to Christian Science solely to learn of God, Love, and Christ, and through the loving patience of my teacher I have been led step by step, by example and precept, to rejoice in the healing which finds expression in this passage of the Gospel: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

What words can express the gratitude I offer to our dear Leader, who has shared with us the fruit of her faithful, constant labor of love, and led us to the consciousness that the kingdom of heaven is at hand.

HARRIET S. VINCENT, Brooklyn, N. Y.

---

When I first heard of Christian Science, I was in a small town in the northern part of Missouri. I had been an invalid for three years, and during six months of that time I never stood on my feet. The light was so painful to my eyes that I had to wear smoked glasses. I had tried all kinds of physicians, but none of them said I could be healed. They all said I could be benefited, but I would never be strong and would always have to be very careful. I was unable to walk more than a few yards when I took my first treatment in Christian Science. This was about two o'clock in the afternoon. After this treatment, I took off my glasses, walked up stairs, went to sleep, and slept until five o'clock. The next day I walked three blocks. In twelve treatments I was perfectly healed. I am on my feet the greater part of the day; run up and down stairs, and suffer no inconvenience from it.

This was about thirteen years ago. At that time I seemed to get only the physical benefit. I knew very little of the spiritual uplifting which now means far more to me than the physical healing. I studied Science and Health and was able to overcome my own troubles and sometimes those of others.

I am very grateful to our dear Leader for giving to the world this wonderful Truth.

MRS. MIRA STEELE, Brookfield, Mo.

---

We are sometimes asked why we do not hear of more slow demonstrations. I will write these lines for those who think that their healing is slow. Eleven years ago I began to take Christian Science treatment for a severe form of asthma; the asthmatic spasms were conquered at once, but the cough and pain lingered for many months. Sometimes I would cough all night without getting any sleep; in fact, my whole body seemed to be affected. I was under constant treatment for almost a year; it was about three years from the time that I began treatment before I was well. Many times I was discouraged; still, I clung to God, for doctors, and many friends (who were not Christian Scientists) told me that my disease was incurable. A preacher once told me that God could do a great deal, but He could not heal asthma. I am very thankful to God, for He did heal me. I am also thankful to dear Mrs. Eddy, and to all who helped me. I wish to tell of a woman who suffered from sick headache. The attacks would come twice a week and last twenty-four hours each time. She had been taking medicine for over twenty years, and instead of getting better she was getting worse when she turned to Christian Science. She was under constant treatment for about a year before she was relieved. Now she is very thankful for the freedom that Christian Science has brought to her and her family.—M. C. N., Chicago, Ill.

---

Prayer is the contemplation of the facts of life from the highest point of view.—EMERSON.

## Announcements.

### Science and Health Revised.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff bevelled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

| | |
|---|---|
| Price, single copy, prepaid . . . | $4.00 |
| Twelve or more to one address, each | 3.75 |

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Church Tenets.

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

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

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

### Remittances.

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

DIVINE GIFTS.—Without reference to the question of personal intercourse with the Divine Spirit, and all that goes under the name of prayer, there is going on throughout the world of discussion the question, How can man get access to and use the stores of wisdom and power that are in the divine nature? If there be a God at all, and if we are spiritual beings capable of intercourse with Him and capable of receiving gifts from Him, it follows that it must be possible for human nature to enrich itself beyond even the dreams of the prophets. Jesus promised that his disciples should do greater things than he did; and ever since that time there have been those who have tried to take him at his word, and to realize in their own experience the meaning of his promise.

But disappointment constantly follows the attempt to arm and enrich one's self with the powers of omnipotence. The divine wisdom flows in a scanty stream through many devout souls and earnest seekers after the truth, who have earnestly desired to receive it. Unless we hold that the expectation of sharing the divine fulness can never be realized, the reason for this disappointment must be found in wrong methods. . . . All the teaching of Jesus in story and parable tends to enforce the doctrine, that, if one would have new gifts from God he must show his willingness and ability to put to good use those which he has. . . . All experience teaches the lesson that good gifts used multiply and increase, while neglected they shrink and disappear.—*The Christian Register.*

Rev. James M. Campbell, D.D., says in an article in *The Homiletic Review:* "Prior to Pentecost the Lord enjoined his disciples to pray for the Spirit; but where is there the slightest intimation that they were ever enjoined to pray for the Spirit after Pentecost? Why should any one pray for what has already been given? . . . When we read the words 'Ye shall receive power after that the Holy Ghost is come upon you,' it is surely pertinent to inquire, When were these words spoken? To whom were they spoken? Has the promise which they contained been fulfilled? The advent of the Spirit is here, as always, referred to as a distinct event. Has it taken place? Has the Spirit come upon the Church? Need we answer? The Spirit is here and here forever to abide. His presence is therefore to be always assumed. Instead of tarrying for his coming we are to rejoice in his presence; instead of seeking to conquer his reluctance we are to take hold of his willingness; instead of waiting for his enduement of power, we are to go to work believing that all the power we need has been made over to us; instead of waiting through weary years of deferred hope for some special faith-compelling visitation from him, we are to yield ourselves at once to his complete possession, doing the work that he bids us in the strength that he gives us."

Unless the Churches can offer something which men can find nowhere else they may as well close their doors. The early Church did offer something which could not be found in the world, and it proved to be a powerful attraction. The early Christians were poor, persecuted, afflicted, tormented, despised. They had no worldly allurements to offer those whom they invited to go with them. But men were drawn to them for all that. They came in multitudes and said, "Let us come in and share your lot." They did so because they saw that these despised and persecuted disciples of Christ had something which the world had not. They had something which the world could not give. They had something which every one wanted. They had love,—genuine, pure,—sweet charity. They had freedom from sin and fear. They had no more fear of prisons and fagots than Daniel had of lions. They had victory over death. They marched out to meet death with a smile and a song. Men wanted this. It is, indeed, the chief good. Let us speak seldom of other advantages of religion, but dwell with emphasis on this spiritual good. If Christians have this spirit, if they show by their conduct that they really have this highest good, they will not find it difficult to persuade men. Without it we can do nothing.—*Christian Advocate.*

There are springtimes of the soul as of the world; moments and moods when fresh experiences and new forms of faith break turf and bark of habit and tradition. There are summerlands when kindled enthusiasm covers life with spreading vine and fig-tree foliage. But ever the autumn follows, and the hoar frost nips the luxuriant growth, and winter with its whited sepulchre of lifeless formula descends. But the spirit is not dead. Under the snow the seed and root of finer growths survive. The life behind the form and in the soul is only waiting for the season of its rebirth. In some to-morrow it will break the turf and bark and green fields, and fragrant flowers of worship will cause the earth to break forth into singing and the hills to echo with their laughter.

*The Universalist Leader.*

Rev. F. W. Betts says in *The Universalist Leader:* "The Churches are doing very little to abolish corruption. The multiplication of churches does not affect this problem. . . . The problem is not so much to get men into the Church as to get those sentiments into men that shall bring them voluntarily into the Church. Get their souls and they cannot stay away. We must make them hunger for a satisfaction they do not now desire. Penetrate the mass of human darkness and corruption with the light of brotherly helpfulness, and all the rest will take care of itself."

There is a sense in which all true goodness is Christian. Christianity is not a name, but a spirit and a mode of life. Wherever you find that spirit and that mode of life you find Christianity, whatever name it may be called. As light is light, whether it proceeds from a candle or a star, so love is the same in all ages and in all the earth. Christ is love, and love is Christ. He has other sheep that are not of this fold. Love is the door.—REV. A. CONKLIN.

Rev. H. A. Bridgman says in *The Congregationalist and Christian World:* "Some people complain because they live where they can find little Christian work to do. But Christian work, like charity, begins at home. A man would better take himself in hand before he tries to do his neighbor good. After all, our real troubles and greatest grievances arise, not because of the perversity of others or the injustices of society, but from our own half-tamed natures."

If all we could get from life should be simply what comes to us naturally and without any volitional effort on our part we should be little less than a machine. The machine can turn out a certain kind of work, but is made no better by what it does. We are affected by our service. There is a relation between us and what we do; between our task and our personality.

*The Standard.*

Rev. J. C. Perkins has this in *The Christian Register:* "What is your life or mine but the constant effort to ally ourselves with what is infinitely higher and better than we are ourselves, and struggling ever with blessed faith and hope for an understanding, which, if far from perfect, shall at least bring sufficient peace and rest for our little day and hour?"

We shall never be the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example, before you can aspire to do the other work of raying out light into the darkness, and so drawing men to Christ himself.—ALEXANDER MACLAREN.

Unpremeditated speech is the heart's overflow. "Out of the fulness of the heart the mouth speaketh." But true Christian hearts are like great mountain lakes, into which the brooks, turbid with clay and sand, may flow, but from whose pure depths the water pours forth clear and beautiful for the blessing of the earth.—"Closet and Altar."

Rev. George A. Gordon, D.D., in his lecture on "The Quest for a Theology," delivered at Yale recently, said: "The final thing to remember in the quest for a theology is that the soul in Christian experience is the foundation of theology. To be a great spiritual thinker one must be a great spiritual liver."

We cannot ask a better point of leverage from which to move our little fragment of the world toward truth and goodness than the point on which we have been placed. All that made saints and heroes of old strong and full of trust is as near to us as it was to them.—HENRY WILDER FOOTE.

The *New York Observer* believes that if the world is to be saved, it will be saved by the power of applied love. If the race is to be uplifted, it will be uplifted by hands of love. It is divine love that is to make men good. It is the love maker not the law maker who will ultimately win men's souls for God.

Henry Ward Beecher said that the Bible could be understood in spite of the commentaries.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science: containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion: 132 pages. Price by mail, $1.06: $5.00 half dozen: $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL: 80 pages, cloth covers, red edges. Price by mail, 55 cents: $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9 00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science; 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents: per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents: $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

### The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents: Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each: per dozen, $9: per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12: per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50: Six copies, $7.00: Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15: 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

Christian Science Reading Room
413-416 WELLS BUILDING,
MILWAUKEE, WIS.

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 178 |
| SELECTED ARTICLES. | | |
| Christian Science and Prayer. | | 179 |
| A Plea for Fair Judgment. | | 179 |
| Beginners in Christian Science. | | 180 |
| The Better Part. | | 180 |
| The Beatitude of Purity. | | 181 |
| Our Winter Sky. | | 181 |
| THE LECTURES. | | 182 |
| EDITORIAL. | | |
| The Right Practice. | | 184 |
| A Pertinent Question. | | 184 |
| The Theory of Partial Sonship. | | 184 |
| FROM OUR CONTRIBUTORS. | | |
| Sin Healing. | Florence W. Flournoy. | 185 |
| Humility. | H. T. G. | 185 |
| "Taking Heed." | Mrs. Jessica Clark Thomas. | 185 |
| Freedom without License. | R. M. W. | 185 |
| Love's Healing Presence. | L. S. S. | 186 |
| Seek First the Kingdom of God. | E. M. H. | 186 |
| AMONG THE CHURCHES. | | |
| Building at Marshalltown, Ia. | | 187 |
| A Word from Grand Forks, No. Dak. | | 187 |
| Progress in Florida. | | 187 |
| Church Organized in Longmont, Col. | | 188 |
| THE MOTHER CHURCH BUILDING FUND. | | 188 |
| TESTIMONIES OF HEALING. | | 188 |


Vol. V. BOSTON, NOVEMBER 20, 1902. No. 12.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.

Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

According to a report just issued from the Post Office Department, the estimated cost of covering the 700,000 square miles of territory not yet reached by the rural delivery system would be about $24,000,000 and would require over 25,000 men for the twelve hundred routes. The system will be extended to some seventy post offices the current year.

The reciprocity treaty between the United States and Newfoundland, a revision of the old Bond-Blaine treaty, has been signed by Secretary Hay for the United States and Sir Michael Herbert for the British government. It will be submitted for ratification by the Senate as soon as Congress assembles.

All the reciprocity treaties between the United States and the West Indian colonies of European Powers, which were not ratified by the Senate at its last session, are to be extended another year in order that they may be passed upon by the approaching session of Congress.

Minister Wu has presented to President Roosevelt his letter of recall and will leave immediately for his home without awaiting the arrival of his successor, Liang Cheng, who is still in China. The first secretary, Mr. Tung, will be in charge of the legation meanwhile.

The next territorial delegate to Congress from Hawaii, according to reports brought from Honolulu by the steamer Alameda, will be Prince Kalaianaole, popularly known as Prince Cupid.

**Foreign.**

The great natural resources in upper Canada are to be tapped and given an outlet to the Pacific and the Atlantic seaboards by the construction, already under way, of the Trans-Canadian Railway. The line will be 2,830 miles in length, is backed by British capital, and is expected to be completed by 1907 at a cost of $95,000,000. It will parallel the Canadian Pacific from which it lies about three hundred miles further north. It traverses a region producing over fifty million bushels of wheat per year and tributary regions rich in petroleum and coal.

A resolution of sweeping character has been introduced in the Hungarian Reichstag, and among other things empowers the government to route emigrants through the Hungarian port of Flume, thus affecting the North Atlantic steamship lines touching at Bremen, Hamburg, Rotterdam, and Antwerp. Austria is said to be preparing a similar bill making Trieste the port of departure, and imposing strict conditions upon emigrants.

The official report of the railway companies of Great Britain for 1901 shows that the percentage of profit for the year has been very small, that the price of coal was a large expense factor, and that there has been an extraordinary increase in the number of passengers who travel third class.

The arbitrators accepted by the miners and the coal operators in France to adjust existing differences, have already decided in the case of two districts that the wages cannot be justly increased, as the wages paid are proportionate to the selling price of the coal.

United States Minister Bowen of Venezuela wires his Government that he has been informed that the President of Venezuela has arrived at Caracas and that the executive branch of the government is now located there. He thinks the war is ended.

The French Chamber of Deputies has adopted a resolution calling for the appointment of a committee of thirty-three members to investigate the conditions of the miners and report upon means to prevent economic outbreaks.

Experiments recently conducted on the Zossen-Berlin military road have demonstrated that a speed of seventy-five miles an hour can be maintained without destructive wear of motors or roadbed.

Germany has agreed to the American proposal to submit for arbitration in The Hague Court the question whether the Chinese indemnity of 450,000,000 taels shall be paid in gold or silver.

The Spanish cabinet resigned last week. Senor Sagasta has had an audience with King Alfonso and though meeting with some difficulty, hopes to report a new ministry this week.

Dr. Francisco de Paula Rodrigues Alves, who was elected president of the United States of Brazil last March, was formally inaugurated last Saturday.

**Industrial and Commercial.**

Work upon the New York and Brooklyn tunnel to be constructed by the Manhattan Transit Company for a syndicate of English capitalists, which purchased the franchise granted a few years ago by the New York Legislature to the New York and Brooklyn Railway Company, has been begun. The tunnel is to be patterned, it is said, after the London "tuppeny tube."

A contract has been concluded with the owners of High Island, which lies adjacent to the Maine coast near South Thomaston, for granite for the new Pennsylvania Capitol. The granite for the Congressional Library was also taken from this island. It is thought that two million dollars' worth of granite will be called for by the contract.

The director of the mint has made public his final statement of the gold output of Alaska for the past ten months, based upon the receipts at San Francisco, Seattle, and the Selby refinery. This statement shows a total of $18,870,075, an increase of about four million dollars over last year's output.

The Connecticut State forester has purchased a tract of one thousand acres of barren land near the center of the State to be used as a State park and an object lesson in scientific forestry. This is the beginning of a system of similar parks to be laid out in various parts of the State.

The twenty-eighth annual meeting of the American Bankers' Association was held in New Orleans last week. More than a thousand were in attendance. The matters discussed made it one of the most interesting and important meetings in the history of the organization.

The total value of the exports from the United States during the first nine months of the present year amounted to $311,302,441. For the corresponding nine months in 1898 the valuation was $99,840,074 and in 1892 $111,294,024.

The shipments of ore from the mines of the Menominee range in Michigan for the year ending October 1 amounted to 2,950,000 tons. The port shipments from Menominee for the year will amount to about 5,250,000 tons gross.

A train of twenty cars carrying $75,000 worth of wool, the clip of one ranch, was en route last week from Idaho to Boston. It is said to be the largest single consignment of wool ever sent East.

The New London (Conn.) Street Railway Company has shared with its employees the profits of the year, by giving to old employees $10 and the new ones $5 in recognition of their faithful service.

At the Penobscot boom this season, which has just closed, 144,000,000 feet of logs were handled.

**General.**

The gold production of the world for the calendar year 1901 is estimated by the director of the mint on full returns at $263,374,700. Of this amount the United States produced $78,666,700; Mexico, $10,284,800; Canada, $24,128,500; Africa, $9,089,500; Australia, $76,880,200; Russia, $22,850,000; the balance was contributed by various countries in small amounts. The director estimates the total industrial consumption at eighty million dollars' worth, the balance has gone into coin or its equivalent.

An American is said to have offered $300,000 for a painting by Rubens in the Church of St. Martin at Alost, Belgium. Leading Belgian artists have petitioned the government to secure this Rubens for the Brussels Museum and thus prevent it from going out of the country.

Some artificial rubies submitted to the French Academy of Sciences for examination have been pronounced by its members superb in color, and in purity and brilliancy equal to the genuine stones. The process of production, which is partly by means of the blow pipe, is inexpensive.

The new Chamber of Commerce building, New York, was dedicated last week and the one hundred and fiftieth anniversary of the Chamber was celebrated. President Roosevelt and Ex-President Cleveland were present and spoke briefly.

An international festival of music will be held in Berlin, October 1–7, 1903, in connection with the dedication of the Richard Wagner monument. One day will be devoted to English and American music.

A fund of one hundred thousand dollars has been subscribed for the endowment of a new chair at the University of Pennsylvania to be known as the "Clark Professorship of Assyriology."

The corn crop for the season, which in quality is much below the normal, is estimated at over two and one-half billion bushels.

The value of the natural gas consumed in the United States last year was $27,007,500. The wells active numbered 10,297.

Mt. Holyoke College, November 7, celebrated the sixty-fifth anniversary of its founding.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Thanksgiving Day Service.

A THANKSGIVING DAY service will be held in the Mother Church Thursday, November 27, 1902, at 10.30 A.M. All seats will be free for that service. The public are cordially invited.

## Selected Articles.

### Christian Science and Prayer.

INASMUCH as the Scriptures teach that prayer is the Christian's means of obtaining divine aid, no question can be of more importance surely, than this: What is prayer? If there is such a thing as legitimate, intelligent, and profitable prayer, surely Christians desire it. In all the affairs of life the efficacy of a method or means is determined by its result. Jesus said, "A tree is known by its fruits." A careful study of the Scriptures must be convincing to all students that the Bible advocates prayer as a means of results. If, therefore, results are not forthcoming in the life of professing Christians, we are compelled to admit that their prayers are wanting. We are taught, "God is a very present help in trouble." "The prayer of faith shall save the sick, . . . . and if he have committed sins, they shall be forgiven him." If our prayers are not answered shall we conclude that resultful prayer is a thing of the past? or shall we stick to our text that intelligent, God-inspired prayer is always in place and always efficacious and therefore the want of results from our petitions is because they are not in keeping with God's way? One declares, "I have prayed for years to be healed, but am still sick; therefore I have lost all faith in prayer." We should not excuse our want of results on the ground that prayer is not efficacious, but should awaken to the fact that there is something wrong with the kind of prayer which we are using.

Christian Scientists seldom pray for things and enterprises since they do not consider their judgment sufficiently mature to determine what special material things are proper for mankind. In time of distress they recognize a want, but the material appearance is only the external manifestation of a far more serious lack. For example, we have been without coal. The coal traffic has been very much obstructed. The price of coal has been exorbitant, and a general calamity has existed because of the coal strike. The coal strike was perfectly natural and unavoidable under the existing circumstances. Therefore, to pray for an end to the strike and seek to bring it about without removing the evils that produce it cannot remedy the situation except temporarily. A lack of true brotherhood; the existence of greed, selfishness, stubbornness, strife, contention, intemperance, ignorance are among the evils which make possible such a calamity as this country has just witnessed. In our immature judgment we might believe the coal strike to be a mistake and therefore pray for its end, while superior intelligence and more mature judgment might indicate to us that a coal strike, under existing circumstances, was an inevitable means to a proper end. If under such circumstances we should beseech divine Intelligence to end the strike, we should surely "ask unwisely" and "receive not." That there was evil at the bottom of the strike is a point which we can all judge righteously, and we can be absolutely certain that it is always right to pray for the end of evil and the establishment of good. Recognizing this, the Christian Scientist is required to pray daily, "Thy kingdom come. Let the reign of Truth and Love be established in me, rule me, and rule out of me all sin." He is also required to pray that this reign of truth and love as taught in Christian Science may "enrich the affections of all mankind and govern them." In our limited understanding of our needs we might estimate that a house, or a farm, or a large bank account is an essential, and pray therefor, when in fact, in the sight of infinite Intelligence, it might be better for us to lose even the little that we have. On the other hand, we can all rest assured that it is proper and right in the sight of God to have more goodness, meekness, faith, more charity and love than we now have. Solomon said, "With all thy getting, get understanding," and he prayed for wisdom. A business man might feel the need of carrying out a certain undertaking. It might seem perfectly right and proper to him, even a necessity, and yet in the sight of wisdom, it might be the basis of a calamity. What he needs, therefore, is sufficient wisdom to determine the right course and sufficient moral strength to carry it out. His prayer, therefore, should be a petition for wisdom and strong Christian character. God is Spirit and Spirit has only spiritual things to give. If we would invoke the divine aid, then, we must pray for spiritual things. If we are sufficiently endowed with wisdom, goodness, meekness, charity, intelligence, we have all that we need to insure legitimate and real success. If we pray for spiritual things, pray to be better and wiser, we shall never pray amiss and shall thereby comply with the Master's injunction, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

ALFRED FARLOW.
In *Boston Times.*

### A Plea for Fair Judgment.

To the Editor.

Whoever has been privileged to heal the sick by Christian Science methods, or is familiar with the blessed peace and influence of such methods, must be amazed at their comparison to the practices of negro savages in equatorial Africa. For a proper counterpart one must turn to the pages of the Old and New Testament, and to the writings of the Christian Fathers.

The principal difficulty experienced by those who are not students of Christian Science in understanding its *modus operandi* proceeds from a misunderstanding of the word "mind," as used in Christian Science. When Christian Scientists speak of disease as a "claim" or "error" of mind, the general human consciousness is meant by that term. Disease does, indeed, seem real to general human consciousness, which Mrs. Eddy has denominated as mortal mind,

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

but disease is not an entity, enjoying power and permanence in the divine Mind, or as the Scriptures define it, in that mind "which was also in Christ Jesus." We have a record of St. Paul's experience, who said that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Christian Scientists welcome any public inquiry into their faith, for a day of great rejoicing is in store for the sick as well as the sinful and sorrowing, when the beneficent results it has accomplished and is accomplishing, day by day, are as well known to the public at large as they are to those who have enjoyed their benefits.

In judging of the work accomplished by Christian Science, the public should remember that the Christian Science denomination is recruited, in a great measure, from persons who were once what an insurance company would call rejected risks; *i.e.*, persons who were sick and despondent, not a few among them having been pronounced incurable.

Mrs. Eddy has explained the power which has accomplished such noteworthy results in the following words:—

"The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love. Regardless of what another may say or think on this subject, I speak from experience" (Science and Health, p. 1).

Justice demands that a system should be judged by its successes and not by the occasional failures of its exponents.

W. D. McCRACKAN.
In *New York Evening Post.*

## Beginners in Christian Science.

To the Editor.

Our Master said, "Blessed are the pure in heart: for they shall see God." That is, blessed are the pure in thought, or consciousness, for they shall discern the Principle of goodness. The same fountain cannot send forth both sweet and bitter waters, so it would be impossible for one not having a high spiritual nature and character to make any progress along the lines of religious discovery and demonstration.

Christian Scientists are glad to note that the life of their Leader from earliest childhood has been singularly pure, devout, and loving, with an unquenchable longing to know and do God's will and a desire to help humanity.

Dr. Stevens, after speaking of protracted demonstrations and failures in treating by Scientists, says: "Either this is not the Science by which Christ healed, or these Scientists have not mastered it."

No one on earth to-day claims to be more than a beginner in Christian Science, either in understanding or demonstration. Mrs. Eddy, its Discoverer and Founder, says in the preface of her Science and Health: "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ." And again, in the same book: "Whosoever reaches the understanding of Christian Science, in its higher significations, will perform the sudden cures of which it is capable; but this can be done only by taking up the cross and following Christ in the daily life."

So the reverend gentleman will see that the reason Christian Scientists of to-day do not accomplish the cures as quickly as did Jesus and and his disciples, is, they have not reached the same spiritual altitude; but wonderful cures have been done in this generation by professed demonstrators of this Science, and, I may add, in proportion to their real Christliness, understanding, and purity of motives, their ability as healers, or avenues through which the healing is done, will increase. We do maintain Christian Science is a demonstrable Science, and its followers are proving it to be so every day. I have seen nearly every so-called fatal disease cured by it and many in a few days' treatment.

Christian Scientists only claim to be Christian learners, humbly endeavoring to put into practice the wise teachings of their Master, and Dr. Stevens has the same privilege, which he certainly is not using by spending his time in condemning those who are trying to do so. Let him search his Bible again carefully, after carefully reading Science and Health, and he will find, to his surprise, it is all contained therein.

EDWARD E. NORWOOD of Washington, D. C.
In *Charleston* (S. C.) *News and Courier.*

## The Better Part.

To the Editor.

I was much interested in your editorial of last week, "The Better Part," in which was brought out the difference between the persons living in the material sense of things, controlled only by the desires and aspirations of this material life; and those striving for an understanding of the spiritual life with its absolute realities.

That this last realization must came to us one and all, sooner or later, is certain; but unless we begin our problem of life as spiritual on this plane we shall be ill-prepared for its later unfoldment.

The continued restlessness of tired humanity, seeking and striving for a sense of rest and peace which seems so far away, shows but too plainly how the deception of mortal existence, its pleasures and beliefs, but pall on the senses. To those whose dear ones have passed on, the question is ever recurring, "What is spiritual life?"

It is to such that Christian Science, lived and applied in its purity, unfolds the truth that Life is one and eternal. To them the words of Jesus "Be ye therefore perfect, even as your Father which is in heaven is perfect," means a growth from the material to the spiritual; and while the change we are looking for may not be fully realized here, we must look and work in that direction if we would advance.

We must learn that as we put off the desires of the flesh in their myriad forms, they are as quickly replaced by spiritual light and joys which, step by step, lift us higher in the understanding of the truly real.

Mrs. Eddy says in Science and Health, page 485, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things; but come naturally into Spirit, through better health and morals, and as the result of spiritual growth. Not death, but the understanding of Life, makes man immortal."

With all due respect for the religious views of others (for a Christian Scientist, if living up to his teaching, does not interfere with others, nor is he intolerant of them. Christian Science is clear cut in its position and is entirely separate from mental science, faith cure, theosophy, etc. I say this that one may not be confused with the other.

Christian Science teaches, first, that God is one God, omnipotent, omnipresent, and omniscient; that He is the only Creator, and that He is Spirit. Second, that God's creations, including man and the universe, are spiritual and not material. Third, that man, created in the image and likeness of God, reflects and partakes of the Life, Good, which is God; but that he is not God nor ever will be. He is the creature or spiritual idea that reflects Him in every particular.

On page 518 of Science and Health, Mrs. Eddy says: "Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection. He is lord of beast, fowls, reptile, and fish,—himself subordinate alone to his Maker."

On this point of subjection, Paul spoke very plainly: "And when all things shall be subdued unto him, then shall

Digitized by Google

the Son also himself be subject unto Him that put all things under him, that God may be all in all."

Hence we see man not as God, nor part of Him, neither independent of Him, but rather a perfect reflection, whose individuality as His child may never be lost, nor his life curtailed, any more than God could be blotted out.

CHARLES K. SKINNER.

In *Charlotte* (Mich.) *Leader*.

## The Beatitude of Purity.

A LITTLE child was asked which of the beatitudes she would chose, if she could have but one of them. After reading them over thoughtfully she said she would choose the beatitude of a pure heart, for if she had this one she would have all the others with it.

There is an Old Testament beatitude which throws light upon this word of Christ's. It reads, "Blessed is he whose transgression is forgiven." We would have filled in the sentence differently, "Blessed is he who has never sinned;" but the way it is in the Bible is far better Our way of writing it would have shut out all the world; God's way leaves twelve pearl gates which are never shut by day nor by night, and there is no one so guilty that he may not come within the circle of blessing.

Then we remember that there is a word in an old book which runs thus: "Wash you, make you clean. . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." There is a New Testament word also which answers as antiphonal to this: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ his Son cleanseth us from all sin."

It is very clear, therefore, that this beatitude, lofty and heavenly as it is, is not impossible of attainment and does not exclude any sinner of the human family. The pure in heart are sinners who have been forgiven and cleansed.

Yet it is no ordinary holiness which is described in this beatitude. All the beatitudes are for lofty spiritual attainments, attainments which are not easily reached. It costs to be good and to wear the honors of real sainthood. Not all Christians are pure in heart. Too many live on a low plane. They are borderland Christians. Like the Israelites settling in their promised land, they do not drive out all their enemies. They tolerate some of them. They allow favorite sins to share life with them.

Christians with a pure heart have exterminated every Canaanite. They have made an entire consecration of their life to God. This means that they have given Christ full possession.

"They shall see God." This is a wonderful promise. We know that in glory the redeemed shall see God. But the promise refers to this life as well as to the beatific vision in heaven. The pure in heart shall see God here. In the olden days holy men sometimes were granted wonderful visions of God. Theophanies, we call these exceptional manifestations. The most marvelous of all revealings of God to men was when Jesus Christ was on the earth. "He that hath seen me hath seen the Father," he said when one of his disciples implored him to show them the Father.

Jesus has now passed out of mortal sight, and yet we have his promise to be with us always. He who sees Christ now sees the Father revealed in him. We see Christ by faith,—the pure in heart see him. The clouds and mists and dust that hide the blue sky, the shining sun, and the glory of the stars all are earthborn. They are never part of the sky itself. The heavens breed nothing that hides or dims their beauty. In like manner, whatever hides God's face from any life is born of the life itself. Only sinful thoughts and feelings obscure the heavenly vision. But when the heart is clean and pure, with no mists and clouds of sin arising, we can look unhindered into God's very face.

It is possible to live in close fellowship with God, conscious evermore of His approving smile. The story of Brother Lawrence, the simple-minded cook of a Carmelite monastery, illustrates what is attainable in the way of seeing God in this present life. The phrase he used continually to describe his theory of Christian living was "the practice of the presence of God." He said that for many years he had never lost the sense of the presence and companionship of Christ, and that he was as conscious of it while serving in the noise and clutter of his kitchen as when engaged in the holiest exercises of devotion. What he learned to do we may learn to do. The pure in heart shall see God, and the vision need not be interrupted by any task or duty, by any sorrow or trial.

To enter the beautiful gate of this beatitude we must seek the purifying of our heart and the cleansing of our life. Without Christ all such striving is in vain.

Extract from an article by J. R. Miller, D.D., in *Record of Christian Work*.

## Our Winter Sky.

THE constellations whose outlines are associated with winter begin to appear again in the eastern sky. At nine o'clock in the evening, during the middle of November, Cassiopeia is almost overhead, directly above the Pole star. It can be recognized as a zigzag line of fairly bright stars.

The next group to the eastward, along the Milky Way, is Perseus. The remarkable variable star Algol is the southernmost of its two conspicuous stars, and lies between Cassiopeia and the Pleiades, somewhat nearer the latter group. For most of the time this star is of nearly the second magnitude, but at intervals of about three days, it runs down to the fourth magnitude, remaining at this brightness for about twenty minutes, while the rise and fall in brightness occupy about four hours each.

The variability of this star is believed to be due to the presence of a dark companion, which partially eclipses it at every revolution.

Below Perseus is Auriga, marked by an irregular pentagon of stars, one of which, Capella, is the brightest one at present visible anywhere in the sky. Below this again is Gemini, whose twin stars Castor and Pollux are just rising. To the right of Auriga is Taurus. The group of the Pleiades, with the ruddy Aldebaran lower down, make this an easy constellation to identify. The little V-shaped group of which Aldebaran is one, is called the Hyades. The next star to Aldebaran is an interesting wide double, just separable with the naked eye.

Below Taurus is the incomparable Orion, the most brilliant constellation in all the heavens. With the two bright stars in his shoulder and knee, and the line of his belt between, he is so familiar that he hardly needs description.

To the left of Perseus, and southeast of the zenith, is the little triangle that marks the head of Aries. The faintest of the three stars is a very pretty double, requiring a small telescope to bring it out, which has an added interest from the fact that it was the first double star noticed by astronomers. It was discovered by Hooke in 1664. The large but inconspicuous constellations Eridanus, Cetus, and Pisces fill the southeastern sky.

The great square of Pegasus lies to the southwest of the zenith. A line of conspicuous stars extending from it toward Perseus marks the position of Andromeda. The nearest of these to Perseus—Gamma Andromedæ—is a very pretty double star, the larger component being reddish, while the smaller is green.

The conspicuous star low in the southwest is Fomal-

Digitized by Google

haut, in the constellation Pisces Austrinus. Aquarius lies above it, and Capricornus to the right. The fine cross of Cygnus, almost in the center of the Milky Way, is one of the most prominent of the western constellations. The star at the foot of the cross is another fine double which can be divided by a powerful field glass, while its contrasted colors show finely in a small telescope.

Lyra lies below Cygnus on the right, and Aquila on the left, each marked by a bright star.

The Great Dipper is close to the northern horizon and the Little Dipper swings to the left from the Pole star, encircled by the coils of the Dragon.

Venus is morning star until the 28th, when she passes through superior conjunction, and becomes an evening star once more.

Mars is morning star in Leo, rising about 1 A.M. on the 15th. He is nearly on the line joining Regulus and Spica, about one third of the way from the former toward the latter, and is fairly bright.

Jupiter is evening star in Capricornus, remaining visible till about ten o'clock.

Saturn is evening star in Sagittarius, and sets between eight and nine.—*Scientific American.*

## The Overcoming of Disadvantage.

THERE is often an advantage in what looks like the disadvantage of defeat and disappointment. When the great historian, Dr. Edward Augustus Freeman, was at the University of Oxford, he earnestly competed for the prize offered for an essay on the Norman Conquest of England. He failed of getting it. Long afterward he said: "Fortunately I failed to win the prize. Had I won it, I should have flattered myself I knew all about the subject. As it was, I went on and learned something about it." The issue of that further learning is his monumental "History of the Norman Conquest," his chief service as historian and the reason of his undiminishing fame. When one will take defeat and disappointment as a spur, immediately he changes them into weal. You remember those brave lines of Robert Browning, of one who

> Never turned his back, but marched breast onward;
> Never dreamed though right were worsted, wrong would conquer;
> Held—we fall to rise, are baffled to fight better,
> Sleep to wake.

Let me tell you how you can surely bring to beauteous bloom the dry and ugly root of what you think your disadvantage. Thus you shall do it—by doing the noblest thing you can amid your disadvantage; not the thing you would like to do, but the thing you can do. Though the early Christians, being scattered, could not do the many things their hearts yearned toward doing, they could tell, being thus scattered, the good news of God.

They were making disadvantage the minister to character. No coddled saints were they, but stalwart ones, whom loss and persecution caused to become but the more useful. And character is the goal to which God will push us, even over rough roads, if He must. DR. WAYLAND HOYT.

In the *Examiner.*

Nations, like individuals, must be free before they can be responsible for their actions and, by kindling in the hearts of all men the sanctuary-lamp of conscience, God has imposed upon each the duty of walking by its light; and liberty, which gives us the power of choosing between good and evil, is "not the right to choose evil, but the right of choice between the various paths that lead to good."

MAZZINI.

## The Lectures.

### At Berlin, Ont.

Seldom has the Berlin Opera House been crowded by a larger or more intelligent audience than that which assembled on Thursday evening [October 23] to listen to a lecture on Christian Science by Judge William G. Ewing of Chicago. The lecture was followed with the closest attention throughout.

Mr. E. P. Clement, K. C., acted as chairman and briefly introduced the speaker.

### At Kankakee, Ill.

A large and intensely interested audience listened to the lecture delivered at Huling Hall last evening [October 28] by Judge S. J. Hanna, on the subject, "Christian Science Personally and Impersonally Considered." The lecturer was introduced by Rev. W. R. Andereck, Pastor of the First Baptist Church, who briefly and fittingly referred to the advice of Gamaliel as applicable to all new religious movements.—*The Kankakee Gazette.*

### At Hamilton, Ont.

Hon. William G. Ewing of Chicago, Ill., addressed a good-sized audience in the Oak Hall Building last evening [October 20]. It was a mixed audience, and many prominent workers in the local orthodox churches were present.

Mr. J. V. Teetzel, K. C., was chairman, and in introducing the lecturer, thanked the local Christian Scientists for the honor they had done him in asking him to preside at the meeting, for he felt it to be an honor to be present at a meeting of this kind, which was of an educational value.

*Exchange.*

### At Ottumwa, Ia.

Carol Norton of New York lectured at the Grand Opera House last night [October 17], on Christian Science as applied Christianity. He was introduced by J. G. Hutchison.—*Ottumwa Courier.*

The introductory remarks of Mr. Hutchison were as follows:—

When our Pilgrim Fathers went forth from their native land to seek an asylum of liberty where they might worship God according to the dictates of their own consciences, in 1620, a new nation was born, and a brighter dawn of civilization began. Down to that time it was difficult to find an abode for such a glorious privilege anywhere in Europe, or even in England. This brave little band did, for a short time, find such an abiding-place in Holland, but soon, by their courage and holy zeal, they found their way in the Mayflower, through the storms and breakers of the almost unknown mighty deep, till they landed on the historic Plymouth Rock. From that landing began the establishment of the principle of religious liberty. It is one of the key-stones of our federal arch; it is one of the foundation-stones of our republic; so, since then, and to-day the great United States—that nation which is destined to lead the world in Christian civilization—has embodied in its fundamental law that no restriction or interference will be tolerated in the right of man to worship God as his conscience shall dictate.

We differ in our religious conceptions, or construction, of God's word, but any society or organization which has for its foundation belief in the teachings of our Saviour, Christ, cannot be far wrong. The church of our God is secure in the faith and love of those who constitute its membership; certainly, therefore, the Christian Science Church rests securely anchored in God's perpetual love. It is pre-eminently a church of the strongest faith, love, charity, and help for each other among its membership.

Digitized by Google

To-night, by the request of a friend of First Church of Christ, Scientist, in Ottumwa, I have a very pleasant duty to perform. We shall have the delightful opportunity to hear the doctrines of this church expounded eloquently and logically by one of its adherents.

We cordially welcome him to an Ottumwa audience and I feel sure we shall be instructed and edified mentally and spiritually. Therefore, ladies and gentlemen, I take great pleasure in introducing to you to-night Mr. Carol Norton of New York.

---

### At Concord, N. H.

The lecture on "Christian Science and its Discoverer," delivered last evening [November 13] in Phenix Hall by the Rev. Irving C. Tomlinson, C.S.B., First Reader of First Church of Christ, Scientist, in Concord, and member of the Board of Lectureship of the Mother Church in Boston, drew a large and thoroughly representative audience which filled the hall completely. In addition to the very large contingent of Concord people present, there were visiting delegations from Manchester, Nashua, Tilton, Franklin, Laconia, and other New Hampshire communities, as well as from Boston, Providence, Roxbury, Jamaica Plain, and other points beyond the state. A special train was run from Boston to accommodate the party from that city.

The presiding officer was the Hon. Henry M. Baker of Bow, former member of Congress from the second New Hampshire district, and a cousin of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science. In presenting the speaker, General Baker said:—

*Ladies and Gentlemen:*—Before presenting the lecturer of the evening permit me to offer a few suggestions derived from observation and association with Christian Scientists.

I find they are in earnest and enthusiastic; that in general they entertain no doubt of the truth and wisdom of their doctrine and practice; that they are generally upright, honest, true men and women, good citizens, excellent neighbors, kind-hearted, generous and faithful, living lives equal to the best in the community; that they ordinarily mind their own business and do not insist that others shall conform to their faith or practices, but are willing each one shall enjoy the same freedom of thought and conduct which they demand for themselves; they try to make the Golden Rule the living principle of their lives; when persecuted they do not retaliate, when reviled they do not revile again; they believe that Truth is mighty and will prevail and, doing what they can, trust the final outcome to God, whose right it is to rule and to determine the time for the accomplishment of His purposes; their faith is so strong and steadfast that, despite the warning and entreaty of the doctors and some of the clergy, they entrust their lives and the lives of those most dear to them to the professional treatment, without medicine, of their own practitioners. In most cases they are successful, as is evidenced by the fact that when any one fails to regain health under their treatment that result is emblazoned before the public with various statements indicating that it is improper, possibly criminal, to enter or to depart from this world without the assistance of those who so frequently are in attendance upon both occasions. Those who become excited over an occasional failure to cure by the Christian Scientists, seem to forget that not all the patients of the most learned and skilful physicians and surgeons recover, and that other well-known fact that patients have recovered under Christian Science treatment who had been pronounced incurable by others. Would it not be well for us to be just before we become fanatic? Then possibly we should not get excited at all.

That the mind should dominate the body few, if any, will deny. This truth has had its exponents through the ages.

Petronius Arbiter wrote, "*Medicus nihil aliud est quam animi consolatio.*" A physician is nothing but a consoler of the mind. Seneca, with his practical good sense, said, "*Pars sanitatis velle sanari fuit.*" The wish to be cured is a part of the cure.

All Christian Scientists believe in this, and they follow the practice and teaching of Jesus of Nazareth when they cure disease without medicine. They recognize Rev. Mary Baker Eddy as his disciple and honor her for her teachings and pure life. One of the honored representatives of the Scientist faith,—an accredited lecturer of the denomination,—is present, and I take pleasure in presenting to you Rev. Irving C. Tomlinson of this city, whose acquaintance so many of you enjoy.—*Concord Monitor.*

---

### At Lancaster, N. H

"Christian Science and its Discoverer," was the subject of a lecture delivered by Rev. Irving C. Tomlinson, C.S.B., of Concord, at the Opera House, Tuesday evening, October 14. The speaker was introduced by Col. Henry O. Kent. who spoke as follows:—

I have been requested by excellent citizens whose opinions I respect and whom I am very willing to oblige, to present to the audience the speaker of the evening. I am not aware of the specific nature of his address, but assume that it comprehends the purposes, beliefs, and practice of those associated as believers in Christian Science. With this subject, which has to a marked degree attracted public attention, I am largely unfamiliar, thus I am neither its advocate nor its defender. It represents a phase of thought of undoubted interest.

If the theories and beliefs here presented are good and true, their discussion can do no harm; if they are erroneous and pernicious they will not be permitted to delude or endure. In either case the test is discussion and publicity.

The gentleman who is to address you has deserved intellectual repute and high position among his associates. I bespeak for him courteous and careful attention, and present, therefore, Rev. Irving C. Tomlinson.

*The Coos County Democrat.*

---

### At Broken Bow, Neb.

A lecture was delivered by Judge William G. Ewing Sunday afternoon [September 21] on "Christian Science: Physician and Redeemer," through the invitation of the Christian Science organization of Westerville, Neb., and under the auspices of the Scientists of Custer County, Neb.

Hon. J. R. Dean, formerly prosecuting attorney of the county and one of the leading lawyers of this city, introduced the speaker in part as follows:—

It is perhaps unexpected to some in this audience that one born into the communion of the Presbyterian Church should be selected to introduce the speaker upon the subject of Christian Science. But the thoughts of men are widening and the race is tolerant where once it was narrow and bigoted. My friends, we must learn the lesson of toleration in its best sense if we have not already done so, and having learned, must practise it toward our fellow-men.

I see before me members of many Christian denominations, all entertaining different views of Christianity, but perhaps not as to any of the essentials. This should teach us to exercise the charity that recognizes God as Father and all men as brethren.

My friends, whatever may be our views, whatever may be our religious beliefs, I am sure we shall all listen in a friendly frame of mind to the address of the distinguished speaker.—*Custer County Chief.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Right Practice.

THE greatest wisdom is shown in foreseeing and forestalling evil, and thus avoiding threatened dangers; but the consciousness that does this is entirely distinct from the mental condition which is forever fearful for the future, forever crossing bridges that have not been built.

The wisdom which prevents the manifestation of evil is the divine reflection, and is seen in the clear understanding which uncovers the works of the evil one, only to destroy them; which sees the powerlessness of evil; which knows that the belief in the reality of evil is all there is to it, and that the total destruction of this present belief is the sure safeguard against evil manifestations in the future. Wisdom, however, is not expressed in the thought that tremblingly asks What can I do if this comes to pass? or, What shall I do if that should happen? Such inquiries pre-suppose the possibility and even the probability of evil manifestations, and thereby invite them. To indulge in speculation of this nature about ourselves, or to put the burden of such thought upon others, is a type of malpractice. M.

### A Pertinent Question.

"CANST thou not minister to a mind diseased?"

As the world wakes up to the fact that there is neither cause nor effect in matter, and learns that the false claim of disease is both born and nourished in the domain of mortal mind, the trite old Shakespearean question is rejuvenated with a present interest and becomes the vital question propounded to all methods of healing. "Canst thou not minister to a mind diseased?" dis-eased by sorrow, wrung by the anguish of discouragement, despondency, gloom? Here is the root of malady. What hast thou to administer? A mind dis-eased by sin,—jealousy, dishonesty, debauchery, here is the source of our ailment. Wilt thou minister to darkened consciousness with nostrums? A mind dis-eased by poverty that opens the door to the recesses of crime. Canst thou minister to it? A mind dis-eased by discordant family relations, dishonored friendships, disloyalty; these reveal the cause of the pallid face and faltering footstep. Canst thou minister to it? A mind dis-eased by greed, by ambition, by pride, by selfishness,—sins that find expression in physical discord. Who can minister to this? They, only, who by patient following of the Master and by a clear understanding of the revelation of Christian Science have learned that false mortal mentality, the source of all evil, is not Mind; they who can demonstrate that there is one Mind, and that neither Mind nor its reflection can be diseased, and who thus destroy both the illusion of a "mind diseased" and its consequent physical inharmony. They can thus minister who have found that the "sweet oblivious antidote" for all discord is Love. 'Tis no mere doctor, but the Christ disciple who knows and can prove that only Love will

Pluck from the memory a rooted sorrow;
Raze out the written trouble of the brain,
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart.

Through this Love-cleansing alone is harmony restored, both mental and physical. S.

### The Theory of Partial Sonship.

A PROMINENT religious weekly has recently been arguing for the essential brotherhood of man, and in a citation of Scripture evidence it says:—

"In the opening chapters of Genesis it is declared that God made man in his own image and breathed into him the breath of life. . . . Surely if this breathing signifies anything, . . . it is that man is like God in some fundamental and essential elements of his nature."

A legitimate inference from the phrase, "in some elements of his nature," would be that in other elements man is unlike God, and that this inference is authorized and intended is made clear by this later statement in the same article, "that man is an animal is attested by the study of comparative physiology."

Christian Science is at no point more clearly differentiated from traditional thought than in its insistence that man is not a compound of spirit and matter, good and evil, divinity and animality, but wholly spiritual, and God-like in every element of his nature. Christian Science maintains that everything in our concept of man which is unlike God, is not real, true, or legitimate; that it has no authorization or recognition in God's plans, and is not sustained by Him; and it teaches that regeneration, the new birth, is the awakening to this consciousness of the true and only manhood.

If man is constituted of a divine element plus something else, then the new birth would result in an imperfect man, since it would annul the plus element; but if, as Paul says, we are "complete in Him which is the head of all principalities and powers," regeneration means man's escape from the material sense which is not man, and from which we are urged to flee, as that which is neither essential nor serviceable to man.

Mortal sense, with all that pertains to it, is thus identified with the carnal mind which is not good, nor of Good, but altogether evil, the belief of a lie and the outcome thereof. "Anybody who is able to perceive the incongruity between God's ideal and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's ideal, made in His image, and the sinning race of Adam" (Science and Health, p. 345).

The first sin against God is the denial of His all-inclusive oneness and supremacy, and the first sin against man is the denial of his entire Godlikeness in nature. So long as we predicate evil of man's nature, so long do we hinder his escape from evil's false claim of presence and power. To attribute a composite nature to man, follows naturally, however, from this writer's association in thought, of ideas which are gathered from two entirely incongruous statements respecting man's creation. The first, from Genesis, 1 : 26, regards man as wholly spiritual, and gives the history of his appearance without any reference whatever to matter. The second, from Genesis, 2 : 7, represents man to have been made from matter (dust), to which the breath of God was added, thus effecting, by divine fiat, a union of wholly unlike elements. The distinct separateness and inherent contradiction of these two records, the harmony of the one and disharmony of the other with a spiritual concept of God and His manifestation, is quite generally accepted by Biblical exegetes, and it follows that indifference to this basic and necessary discrimination must lead to that forced association of opposing ideas in the

Digitized by Google

concept of man, which Christian Science consistently and unhesitatingly repudiates.

It is true that the history of humanity presents the warring phenomena which are in accord with this assumption of man's conglomerate nature, and it is equally true that these phenomena will continue so long as the assumption is maintained. The apprehension of the integrity of his spiritual nature, and the persistent assertion of that integrity, is man's first step toward freedom, and when we no longer recognize the legitimacy of the jumble of this false sense of man's nature, and know him as God knows him, that is, as he is and not as he seems, then we may hope to hasten the Prodigal's return.

Paul, speaking to the acutely disputatious heathen of the Agora at Athens, entirely ignored their seeming humanity, and declared that they were the offspring of God, and in thus remanding the false sense of being to its native nothingness, he expressed that right idea and habit of thought respecting man's nature for which Christian Science stands.

W.

## From our Contributors.

### Sin Healing.

FLORENCE W. FLOURNOY.

ONE of the greatest needs of all who are striving to be Christian Scientists, is a constant, far-reaching protection from the suggestions of mortal mind. Our worthiness to bear the name Christian Scientist is not so much revealed by our mental grasp of the Word, our willing sacrifices, or our healing work, as by the mental attitude and moral tone of our daily lives.

Corrected lives are the strongest missionaries for the truth of our religion. We must daily know that the real mission of Christian Science is to destroy the sinful beliefs of mankind. We must remember that healing of error—sin—requires the uncovering and facing of our own mental operations, and the ability to stand and meet with understanding and love, the revenge which sin endeavors to hurl upon its destroyer.

"It is the spiritual idea, the Holy Ghost or Christ, which enables you to demonstrate, with scientific certainty, the rule of healing" (Science and Health, p. 496), yet faith in God's power to heal will not cover needless discrepancies between our daily living, and the moral demand of our declarations of Truth. Let us empty ourselves of the world's standards daily, that we may rise to that holy consciousness that can penetrate and destroy the mask of evil, through its oneness with the Truth it utters.

### Humility.

H. T. G.

JAMES says, "The Lord resisteth the proud, but giveth grace to the humble." Meekness and humility go hand in hand. Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth." As we strive to know God better, He reveals to us the folly of pride; the utter nonsense of boasting.

Should we be rash enough to indulge in this form of error, we shall soon find that we must prove that our boasting is not vain, else that other Scripture becomes applicable to us: "Pride goeth before destruction, and a haughty spirit before a fall."

We have examples of what constitutes true humility in the lives of Moses, and the Master. Among its prominent characteristics we find, fidelity, obedience, patience, justice, truthfulness, self-control, peace, constancy, firmness, moral courage; all these exercised in or toward the Infinite, the unseen, ever-present God, the Power outside of self; a complete surrender of the human will to the divine.

When we have thus learned to prove our implicit allegiance to His perfect will, and to lose ourselves in His love, we shall begin to realize how He "giveth grace [inspiration] to the humble."

### "Taking Heed."

JESSICA CLARK THOMAS.

"WHEREFORE let him that thinketh he standeth take heed lest he fall." This verse has always seemed to me to have been written for almost any one other than myself. While a member of one of the orthodox churches it seemed a warning to those outside the fold. After learning in Christian Science that we were all of one fold with one Shepherd who loved all equally well, I began immediately to look about for those to whom my little verse might apply. I had no intention whatever of being among the number, there was such a threatening air about it; but it did seem to fit so exactly the self-righteous that again all was serene, for surely I was humble and even timid, and had no false sense of pride whatever to fall from. I did not realize then that the very humility I was congratulating myself upon, was the cloak chosen by my pride and self-righteousness. My thought was so fixed upon the standing and falling that I overlooked the *taking heed*. I fully appreciated the danger for others, and only yesterday tried to make it clear to a dear one that he must be on the alert continually lest he be surprised by error, then I settled back comfortably, feeling that because I had won a battle the week before I could afford to rest. But error is always busy and caught me unguarded. After the dismal failure of yesterday I went this morning to my Bible for help and opened to the lines above quoted. All doubt as to whom or for whom they were written vanished, and with it the uncomfortable feeling, for the threatening air was gone. It was simply a Father's tender warning to his child, "Take heed;" and my thought turned gratefully and lovingly to the Leader who gave to us the secret of it all when she said, "I will listen for thy voice, lest my footsteps stray."

### Freedom without License.

R. M. W.

As we pass from a state of mortal mind to a state of spiritual understanding, as revealed in Christian Science, we come to a point where we would fain grasp the new, yet seem unwilling or unable to give up entirely the old, and few of us pass this point at a bound.

In regard to medicine and the laws of hygiene, a complete renunciation of former theories is less difficult, since through the understanding of Christian Science we have proved that sickness is not a necessity, and have found health, the goal toward which these once accepted theories assumed to point the way. To be sure there may come suggestions now and then that medicine or surgery might avail something when the desired result seems not to be reached promptly, but these suggestions are not in themselves pleasant, and the thought of drugs, or the knife, is never an alluring one. Many people, however, first comprehend Christian Science from the standpoint of healing, and because old methods of healing become unsatisfactory and are therefore fully renounced, they sometimes are led to the mistake of believing that there must be a renunciation of all the things that pertain to the old life. This erroneous opinion can hardly be entertained by any who really understand Christian Science or who know in the least what Jesus meant, when he said, "I am not come to destroy, but to fulfil." Whereas it is not difficult for us to give up something that had no inherent attraction, as for

Digitized by Google

instance medicine, the transition from the so-called pleasures of sense seems a more serious one to make. An analysis of these pleasures, shows them to be often but a hollow mockery of real enjoyment. Often they spring from a restless desire for constant amusement and excitement, and from social emulation, which can yield no satisfaction, but only a wearisome craving for something more. It is only the renunciation of our false sense of pleasure that we needs must make. All that is good, pure, and uplifting in life is ours to keep, to respect, and to enjoy. Each step forward implies simply a clearer discrimination between the true and the false. All that we have known of truth is retained, there is no occasion for its sacrifice.

Truth demands obedience in all ways. For a parent to be a healer of disease and yet allow his child to be disobedient or wilful, means that he has a very limited conception of what obedience is. The old method of exacting obedience through fear of punishment, is certainly not in accord with the Christ-Truth. The motive that led to the wrong act is not changed because bodily suffering is inflicted. There is no truth involved in an obedience thus obtained, and a great many parents realize this fact. It sometimes happens, however, that in doing away with this erroneous method of securing obedience parents fail to give their children a higher basis from which to act, and so leave them in an unsettled state of mind which results unhappily. Obedience is the demand of Love, and unless the child learns to obey, he cannot become the perfect man or enter into the "measure of the stature of the fulness of Christ." We must not renounce obedience, because we have outgrown certain coercive theories for securing it. Christian Science means emancipation, not renunciation. It means freedom from old habits and modes of conduct because these become unsatisfactory. It does not mean the giving up of anything good or true.

Because we, as Christian Scientists, have begun to understand somewhat of that liberty which Jesus taught, we should be the better able to enjoy all the pure and simple experiences of our human life. This freedom, however, is characterized by chasteness, modesty, and refinement of thought and act, it gives no license for crudeness, indelicacy, or any wrong doing. We cannot disregard social conventionalities until society as a whole has outgrown their necessity.

## Love's Healing Presence.

L. S. S.

ALL who know anything of Christian Science know that it teaches at all times that Love is the governing Power, the only Power, the only Government, the only Principle of man and the universe; and though it is omnipotent and omnipresent,—so great that the human mind cannot comprehend it, yet it is so simple also that even the little child can recognize and does recognize its healing presence.

A few days ago I was in a car, when a woman with several small children entered. One tiny creature, a little over a year old I should think, was very restless and irritable, and evidently very sleepy. Her eyes were heavy and she acted as if she would like to sleep. The mother tried in the customary ways to quiet the child, and in consequence she herself grew exceedingly irritable, and was very vigorous in the means employed. Of course the child resisted this and screamed and cried. There was a very sweet looking woman sitting in the seat back of this little group, and the tired child was at that moment, with its eyes full of tears, leaning on the mother's shoulder. The lady leaned forward with the most ineffable sense of love. It seemed as if the car was filled with it. All she did was to push back the hair from the eyes and forehead of this weary and sorely troubled creature, and say tenderly, "What is the trouble, little one?" The child instantly stopped crying, and in half a minute the poor thing was sleeping peacefully. It brought a beautiful lesson to me of the gentleness, the strength, the omnipotence, and the simplicity of divine Love. Human love is the reflection of the Principle that Christian Science teaches.

In thinking this over there came to my memory another instance which occurred several years ago, and which at that time and to-day seems like an expression of the greatness of Love, as well as its simplicity. A woman came for help. She was a young woman, but as she came into the office she seemed to be bowed, almost decrepit; her face was lined, and she was suffering with sorrow and heaviness, as though there were nothing in the world but sickness. She asked for help, and when the treatment was given, it seemed as if the room were filled with the consciousness that Love would meet every human need, and that all we had to do was to know this fact. There was no argument used at all through the two weeks she came for help; but as she came in her need, this sunlight of Love came also, and the woman was healed through this sense of Love's presence alone. The affliction was a very serious one, but it was seen that Love can meet easily what to mortal sense is very dreadful, just as it can lend a Christ-like touch to one who is speaking to a child, and so dispel its small trouble.

## Seek First the Kingdom of God.

E. M. H.

How often, when desiring to satisfy some long-felt need, and knowing that it is right that it be satisfied, I have found that not until self-will is hushed and humility and honest sincerity for God's cause are uppermost in my heart, do I receive that which is essential. The need of the hour is often for something more than material things. We must ask to receive "this day our daily bread," and our famished affections will be fed. If we cannot hear for ourselves the voice of Truth, some one will give the helpful word that will feed and satisfy. When we no longer hold on to the idea of the reality of material things and conditions, and seek those things which are from above, we gain a better understanding of God, and of man's relation to Him, and a desire to be more pure, more worthy to be called a child of the kingdom.

"The earth is the Lord's, and the fulness thereof," and our Father-Mother God is always pouring out blessings which we are not aware of. If we were occupied in acknowledging the gifts, perhaps our needs would not be so many and our thoughts would be flowing in more grateful channels.

In Science and Health, p. 34, our Leader speaks of "the receptive thought," and to understand this attitude and maintain it, brings to man the inheritance of the only true riches.

There is a perennial nobleness, and even sacredness, in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works: in idleness alone is there perpetual despair. . . . The real desire to get work done will itself lead one more and more to Truth. . . . The latest Gospel in this world is, Know thy work and do it. . . . Know what thou canst work at, and work at it like a Hercules.

THOMAS CARLYLE.

The precepts of Jesus are the essential element of his religion. Regard these as your rule of life, and you build your house upon a rock. Live them out, indeed, and you have entered the kingdom of heaven—you even now enter it.—CHANNING.

Digitized by Google

# Among the Churches.

### New Quarters in Charleston, S. C.

First Church of Christ, Scientist, have moved from their old location to the ground floor of 145 Meeting Street, where they will welcome all visitors to their church services and to the reading room.

MRS. ELIZA F. LOCKWOOD, *Clerk.*

### Plans for new Church in Salem, Ore.

A contract has been let for the erection of a new church building in our city for Second Church of Christ, Scientist.

It is to be a modest building, in the classic style of architecture. It will have a seating capacity of two hundred in the main auditorium, and will have a spacious children's room, besides reading and consultation rooms.

*Salem* (Ore.) *Journal.*

### Progress in Manhattan, Kan.

It is with great pleasure we announce the opening by the 1st of November of a Christian Science Reading Room in Fielding's new building north of the post-office.

This is a practical demonstration of the power of Truth and Love over the seeming obstacles in the way. We are planning for our contribution to the Mother Church Building Fund, and would express our appreciation and gratitude to our beloved Leader, who has so wisely planned all the steps to advance the cause of Truth.

### Thanksgiving Service at London, Ont.

Thanksgiving Day was duly observed throughout the Dominion on Thursday, October 16, in conformity with the proclamation of the Governor General of Canada setting apart this day as a day of public thanksgiving.

Our service was almost identical with the services as published in the *Sentinel* of October 30, with the exception, however, of the Lesson-Sermon.

Numerous testimonies were given, rendering heartfelt gratitude to the Giver of all good for the revelation of Truth to this age.—A. A. CAMPBELL.

### Church Opening in Ann Arbor, Mich.

Opening services were held yesterday morning and evening [October 26] at First Church of Christ, Scientist, on South Division Street, in honor of the completion of their new auditorium.

In the morning the regular services were held, the usual order of exercises being followed, prefaced by a few words of welcome from Mrs. Boardman, the First Reader in the church. In the evening an address was delivered by Mrs. Annie M. Knott of Detroit, the subject being "Prayer."

The church has been remodeled and presents a very pleasant and attractive appearance inside.

*Washtenaw Times.*

### Building at Marshalltown, Ia.

First Church of Christ, Scientist, of Marshalltown has just let contracts for the erection of its new church home, the construction of which is to be begun at once on its property at the southeast corner of Fifth and Main Streets.

The congregation was first organized April 30, 1892, by one of Mrs. Eddy's students, with twenty charter members. Services have been held for the last two years in the Kirby Building, corner of Main Street and Second Avenue.

The new building is expected to be an artistic and worthy addition to the architecture of Marshalltown, as well as a dignified and restful home for the congregation for many years to come.

It will be completed in the spring and will be open and free to all. This congregation, though small, has the elements of growth within it, and it is hoped that the many who now oppose and scout the idea of Christian Science, through ignorance of what it really is, will, under the hospitable roof of the new church, learn enough about it to be willing to accord to Science the fair play which is not denied to other denominations.

*Marshalltown* (Ia.) *Herald.*

### A Word from Grand Forks, No. Dak.

It may be remembered that last year we decided to gather a fund to erect a suitable building for a public reading room on the North Dakota Chautauqua grounds. This year the project was accomplished. Before the opening of the assembly a story and a half cottage was built. The funds ($575) were furnished by the Christian Scientists throughout the state, assisted by a few contributions from points in Minnesota. The structure was greatly admired by all.

The number of visitors was large, and this demonstration virtually swept away the feeling of separation between the Scientists and others on the ground. All classes, including ministers, came and went freely, expressing much appreciation of the restful privileges of the cool, pleasant rooms.

A Christian Science lecture was, as usual, in the programme. This was ably given by Mrs. Annie M. Knott, under the auspices of First Church of Christ, Scientist, of Devil's Lake City. The people generally commented freely and favorably upon the lecture.

Much literature was distributed and a number of people newly interested in the Truth. We find this Chautauqua work one of the important branches of our endeavor.

MARTHA SUTTON THOMPSON.

### Progress in Florida.

A small company of earnest seekers has been worshiping here for the past eighteen months, and while some good had undoubtedly been done before and has been done since this series of meetings was inaugurated, all realize that the task of establishing true Christian Science in the community is still in its infancy, though it is over sixteen years since the first copy of Science and Health was brought here. Services were also held before and have been held since the present order of services was established, at various houses at intervals during the winter. It is the prayer of the little band here that divine Love will meet their need, in establishing a branch church. During the past year interest in Christian Science has so increased through the healing of numerous cases of so-called incurable disease, that at times there were more calls for treatment from this and adjacent settlements than one practitioner could do justice to.

Of the ten faithful attendants at the Sunday service, eight have taken up the study within two years, and several are doing their own demonstrating and helping relatives and friends.

Evil persistently predicted the cessation of the meetings and consequent impossibility of securing a lecture, and seemed very active for a time; but at this date, the full lecture fee is in the hands of the First Reader and a sufficient amount pledged to meet the other expenses—travel, advertising, etc.

More copies of Science and Health have been sold by the local practitioner since January, 1901, than during the eight previous years of her work in this Field. In January, 1901, there were but two subscribers to the *Quarterly* and *Sentinel*. To-day there are eight subscribers to the latter, and twelve persons, including a little girl of ten, are now

Digitized by Google

daily students of the Lesson-Sermon in this place and the adjoining village.

Our faith has often been severely tested, and twice it seemed necessary to suspend the service for a few weeks, but with the majority the love for the service, even without music, has never waned.

To any one waiting for a certain number before starting a church, the verse, Matthew, 18 : 19, may be cited as an incentive to begin. It has been proved again and again that some of the most successful Fields in the country today are those where but two, patient and healer, began, knowing that God would prosper their work.

C. D., De Funiak Springs, Fla.

### Church Organized in Longmont, Col.

For the past four years, Christian Science services have been held in Longmont, Col., at the home of one of our number, who has faithfully kept the little band together during the pioneer days, knowing that, "Where two or three are gathered together in my name, there am I in the midst of them." On September 27, 1902, a Christian Science Church was formally organized and chartered by the state. The following Sunday, service was held in the Knights of Pythias Hall, two members of the Mother Church having been elected Readers.

In loving unity, this church has been organized, no thought of who shall be greatest having entered this field; Love being our watchword, the Bible, and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, our only teachers.

MRS. MILDRED MAY GILDMER, *Clerk.*

## The Mother Church Building Fund.

WE give the following additional reports, from Branch Churches, which for obvious reasons are made impersonal.

With the thought of possibly aiding the Building Committee in their labor, and noting the possibility of the needs being met before our demonstration may be completed, I have been instructed to inform you that our Sunday School has voted a contribution of one hundred dollars to the Building Fund of the Mother Church, to be paid within six months from October 1, 1902.

Following the leading of divine Love, we called a meeting of the church and congregation September 15, 1902, for the purpose of taking steps toward the raising of funds for the building of an auditorium for the Mother Church, at which time the following resolution was adopted:—

"Whereas: The following resolution was unanimously adopted at the annual meeting of the Mother Church, held in Boston, June 18, 1902, to wit: 'Recognizing the necessity for providing an auditorium for the Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the Christian Scientists of the world, we agree to contribute any portion of $2,000,000, that may be necessary for this purpose,' and

"Whereas: This church desires to enter promptly and fully into the spirit of that resolution and meet its full share of the responsibility thereby created:

"Therefore: Be it resolved: that this church raise the sum of $50,000 or more for the purpose above mentioned:

"And be it further resolved: That the Board of Trustees be authorized to take such steps as in their judgment will bring the matter before the congregation and those interested in the cause of Christian Science, and provide an opportunity for subscribing to the fund.

"And, that said Board of Trustees be empowered to collect such subscriptions when due and forward the proceeds to the treasurer of the fund."

In accordance with said resolution the Trustees immediately took the matter in hand and sent subscription cards to each member.

## Testimonies of Healing.

Not long since it was necessary for me to have some dental work done, and as my teeth had always been termed over-sensitive, the old dread of pain came up to be destroyed, and it was destroyed through the small understanding of Christian Science which is my greatest possession.

On entering the dentist's office, the thought that "perfect love casteth out fear" came to me, and I held steadfastly to this truth, and realized the absence of pain in Love, while the dentist performed a long and difficult operation without any inconvenience to me.

Each time he stopped to get new instruments, I read a few lines in Science and Health, and when he finally would go no farther because of the lack of sensitiveness (fearing that the tooth was beyond saving), and with a very puzzled look remarked, "I don't understand this, your tooth is not a bit sensitive," he was told that the Truth of Christian Science was the remedy used to destroy pain. He looked astonished and said, "Oh!" Then he seemed to subject me to the severest tests, probing around the nerve, and using hot and cold air, trying to make me feel pain in matter. But Truth was the victor, and the work proceeded after he had been assured that I fully intended to have the tooth crowned. He questioned me closely, fearing that an abscess might form at the root which had first to be filled.

During the fitting of the crown the treatment was anything but gentle, the teeth being so close together, but no sense of pain or discomfort came to me. Since then the same dentist has operated on my teeth and said, "It is very strange, your teeth are not one bit sensitive." It is with the greatest sense of gratitude that I acknowledge the practical help to me of Christian Science.

I hope that this may free from fear some one who is laboring under the dread of the dental chair, as I once did to such an extent that the mere mention of it would make me sick and miserable. Now it has no terrors for me, for Christian Science has taught me that God is an ever-present help.—E. W., Salem, Ore.

It is with a heart full of gratitude, that I give a testimonial of what Christian Science has done for us. By so doing I trust that I may give a cup of cold water in Christ's name to all those who hunger and thirst for the glorious light of Truth.

Christian Science has revealed the God whom I worshiped as a far-away, personal Deity, to be an ever-present help in trouble,—keeping, animating, guiding us with the divine Spirit,—Life, Truth, and Love.

We came to Christian Science in March, 1902, and in May a man asked me to give his family and himself employment in my prune orchard. I had heard of the immoral reputation of his family, heard that they had created trouble last year and had been expelled from an orchard, and I considered it wisest not to hire him.

But very soon, by the help of my wife, through whom I had been led into Christian Science, I saw clearly how unlike Christ had been my course in this matter, and I wrote to him to come with his family in prune-picking time.

Some time after this the man came up and asked when the prune-picking would commence. We told him and he went away. Scarcely was he out of sight, when a mason who was working near by, and who had overheard our conversation, rushed out to us and poured out his doleful story of the man's immoral character, dwelling particularly on the unwholesome evidence brought out in a lawsuit. It made no impression on me more than to bring very clearly to my realization the lesson Jesus taught us, when he would not condemn the adulterous woman, regarding evil as impersonal, not personal. When I was left alone, the mason came back, all downcast now. "Why, Mr. Weber," he

Digitized by Google

said, "you don't know how ashamed I feel of myself; why it is too mean for anything to try to keep down a man whom the world has kicked down and who is trying to rise again. Now you will have so much trouble on that account."

I assured him, that there would be no trouble, but everything would be all right, and asked him to remember the words of our Master: He who is without sin, let him cast the first stone.

That evening, after questioning me about Christian Science, he told me that he did not believe in Jesus, but was a free-thinker. To that I answered nothing, but read Science and Health and the Bible whenever I could, and his boy took a *Sentinel* with him. A few days ago I was made glad indeed to have him give me the money for a Science and Health. Surely the good seed that God has sown will bring forth its perfect fruit.

There was no symptom of jealousy or competition that Truth did not overcome, none of hatred that Love did not quench, none of discord that Harmony did not rule out.

The fruit was gathered under a perfect sky. The man who was said to have such a bad reputation became one of my best workers, taking charge of the drier during the day, while his wife guided their children in gathering the fruit. Once in a while, after the day's work was faithfully done, in the evening we would hear from their camp the grand song: "Nearer, my God, to Thee," the strong voice of the father mingling with the loving voice of the mother and the clear, bright voices of the children.

Then I could perceive the wise words of our Leader: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited."

MORRIS WEBER, Roseburg, Ore.

---

Christian Science has not come to me, as to many, with sudden healing, but with an increase of understanding and an uncovering of mental error which must necessarily be destroyed before physical harmony is realized. The greatest blessing that has come to me has been through striving to hold all God's children in their true relation to Him; to lay aside the sense of self and refuse to recognize error as a reality, especially where it seemed most apparent; to entertain no thought but of love toward any fellow-being, and by so striving, I have found an increased consciousness of God's presence and Love. In regard to what has seemed a great trial, I have realized that God is all powerful; that His work is finished, and all we need is to know this, and in proportion to my realization has the seeming darkness given place to light.

I thank God for Christian Science as revealed to us through our Leader.

NELLIE C. WARNER, Cromwell, Conn.

---

Christian Science has done much for me. For years I suffered with sick headache and weak stomach. In 1896 I had serious stomach trouble. I tried all kinds of medical help, but they all failed to give me relief. In 1898 I was afflicted with cancer of throat. I was attending Christian Science meetings, but at that time was careless and indifferent. When the doctor told me that an operation should be performed, and it was doubtful if I survived, I said I would not submit to an operation. When my Christian Science friends heard what I had done, they said, "Tell her to stick to that and it will disappear." In seven weeks I was healed, not only my throat, but also all my old complaints, among which was a frightful rupture, no sign of which is left.

Christian Science and the love of God did all this for me.—MRS. NEWELL FERRIS, Pipestone, Minn.

Christian Science has been "a lamp to my feet" for nearly fifteen years, my only teacher being Science and Health; and through its teaching I have been enabled to heal disease in many forms in myself and others. But to me the purifying and elevation of my own thought, has been its highest good, the fulfilment of earnest desire, the overcoming of self, the peace and joy that comes from realizing that God is an ever-present help in time of trouble, not alone in the great and overwhelming trials of life, but in common, every-day trials that lie in wait for us.

I am alone in our town (as a Christian Scientist) and may not have sufficient light to bring others to see as I do, neither have they the power to take from me my little light. With my *Journal* and *Quarterly*, I march calmly on my way, thanking God and our dear Leader for the measure of wisdom I have.—MRS. M. W. CLARK, Winfield, Ia.

---

After wearing glasses for a year and a half and taking electrical treatment most of that time, and receiving little help, I became discouraged and decided to try Christian Science. I laid aside my glasses, began studying, applied what I learned, and in two or three months I was cured of astigmatism and a disease of the optic nerve caused by overworking the eyes. Both the doctor and the oculist said that I would have to wear glasses all my life. The doctor also said that one of my eyes was so diseased that it probably would never be very strong. We learn in Christian Science that man need not be governed by these material laws, and I am glad to say that my eyes are stronger than they have been since I was a child and my sight is perfect. I have been helped in many other ways and am very thankful for the understanding that I have of Christian Science.

A. FLORENCE MEAD, Los Angeles, Cal.

---

In picking up the *Journal* with a desire, though unexpressed, for help, I read a few lines, when my eye lit upon the word Creator, and the thought came, Why, if God is my Creator, my Father and Mother, what have I to fear or dread? This thought followed quickly upon the first: If I were the child of very influential, powerful, and wealthy parents, who were to me always kind and loving and thoughtful, they, without a doubt, would have given me every advantage and would always have looked after my welfare. They would have supplied all my needs when called upon to do so, and even before. Being ever ready to help me, they would have seen that nothing could occur to make me unhappy, would have decided and judged for me unselfishly and wisely when called upon. Freely and gladly would they have arranged harmoniously the details of my life, so that I might always be at ease, peaceful, and happy. Guarding me, to the best of their loving ability, against danger or accident, deception or grief, so that in any case or at any time I should know where to go for help, advice, and counsel, tender care and love. If, then, my only Father and Mother is God, who is all power, all intelligence, all love, all good, and present at all times and places, what can I fear or dread? For God's power and love are infinite, for God is Power and Love. Thus I have a Father caring for me constantly and never leaving me, one that I can depend upon under every adverse circumstance; in fact, there is no adverse circumstance in His presence, and He is always present; so if I am obedient to my Father-Mother God, recognizing the ever-presence of Him who is infinite Intelligence and infinite Love, I cannot suffer, for suffering could not come to me through obedience to infinite Intelligence, or Love. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," and we are all His little children.—MRS. MILLIE MOSENFELDER, Davenport, Ia.

Digitized by Google

It is now over six years since we heard of this healing Truth that is revealed in Christian Science. At that time my wife was suffering from sciatica and other ailments that the doctors said were incurable. She was asked to try Christian Science, which she did, and was healed in one treatment.

Later on, I was persuaded to go to First Church, Toronto, and before leaving the auditorium, I took my glasses off, and have never needed them since, for my eyes were healed instantaneously.

I also suffered from fits for over twenty-five years, and was growing worse, and the doctors said they could do nothing for me. This affliction has disappeared, through the healing which is taught in Christian Science. And so, ill after ill has passed away, for which I am truly thankful.

Not only for physical healing do I give thanks, but more for the spiritual uplifting, and peace and harmony which have come into our home.

I cannot close without expressing our gratitude to our Leader, for the unceasing work she has done, and is doing still, for the elevation of mankind.

L. D. FRAZEE, Toronto, Can.

---

I should like to tell of an experience which shows the faithful and loving care of our Father when we trust wholly in Him for strength and peace in trouble and sorrow.

One year ago I passed through what, to the senses, is one of the greatest sorrows in this life, when my companion of nearly thirty years was taken from me in almost "the twinkling of an eye." From the first moment, when the shock was so great that I could use no other argument, I repeated over and over again, "God is right here and fills my home, there is no room for sorrow." Thus clinging steadfastly to the Father and listening to no false claim I was given great peace and courage, enabling me to fulfil all duties required at that time in a calm and quiet manner.

Six months later, when Thanksgiving was near, a sense of loneliness came to me which was very hard to overcome, and on Thanksgiving Day this feeling was intensified. Being in a room alone for a short time, I fell into revery and sadness. When it seemed as if I could bear my burden no longer, I heard the patter of little feet, the door was thrown open, and my grandchild of four years looked in and said, "Nana, do you know the first commandment?" Without a moment's hesitation I replied, "What is it, dear?" She sweetly repeated, "Thou shalt have no other gods before me." Then she closed the door and ran away. The child had been taught the commandment by her aunt for her Sunday School verse. After she had learned it, to please her, she was told to go find grandma and ask her if she knew the first commandment. They were at the front of the house, while I was at the extreme back, a distance of seventy feet, and they had no knowledge of my whereabouts. But the Father sent His message by one of my most precious earthly treasures,—a little child,—to lead me back to the fold where all tears were wiped away and sweet peace was mine.

My gratitude for what Christian Science has been to me in this great trouble can never be expressed in words.

ERMINA V. WILLARD, Charlestown, Mass.

---

God placed a duty in my hand,
Before mine eyes could see
Its rightful form, the duty seemed
A bitter thing to me.
The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot.

*Exchange.*

## Announcements.

**Science and Health Revised.**

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff beveled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

Price, single copy, prepaid . . . $4.00
Twelve or more to one address, each 3.75

**Our Leader's Message.**

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**Communion Message, June, 1902.**

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

**Remittances.**

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

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

**Church Tenets.**

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

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

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

**Building Fund of the Mother Church.**

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

**Clerk of the Mother Church.**

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

**Church Treasurer.**

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The best theology a man can have and the most satisfying creed he can endorse and the most virile faith he can possess, will be found in an inherent power which gives him the victory over the world; over its follies and foolishness; its sins and temptations; its allurements and deceptions, and enables him to conquer the great world of carnal forces without him and the greater world of subtle selfishness within him. A faith that endures through seeing him who is invisible anchors life to "the evidence of things not seen."

No one need lose faith to-day, for though we are seemingly in an age of doubt, we have just as many evidences of divine power to conquer unbelief as in the time when Abraham believed God, or in the days of Jesus when he cast out devils and turned Saul into an obedient apostle. The simplest sort of faith, if it be like that of a little child, will open the way for God to come into the life, and His coming means omnipotence,—divine authority and power to master all opposition to right, and drive out every lurking foe. So complete is the change that John calls it being "born of God." It is a new life in every essential feature, a new life that makes everything new to the man who possesses it. Whenever you find yourself able to overcome an evil tendency or desire, or see others so changed that now they live a life opposite to their former one of selfishness and sin, then know that you have the best evidence of the newest victory for the old faith.—*The Standard.*

With this view of it, we need not talk much about goodness. It is the life only that is essential. Quality of life is what we desire and need. All talk of goodness implies a conventional standard, a life of routine, a formal excellence. It is not this we are to aim at, but what is genuine, vital, eternal. A natural, wholesome, sincere life is the best one, and, therefore, the one with most of virtue. It is even essential that we shall be unconventional in order to be genuine, that our virtue shall come from the heart, that it shall express our real sentiments. Otherwise we lose ourselves in what is proper and becoming, and forget what is just, true, and loving. But the good life does not needlessly reject what is conventional, but vitalizes it, makes it again a genuine expression of the impulses of the heart.

It should not be forgotten that the true life is to be found in not seeming to be good. As we turn from an excess of piety, so we are repelled by a goodness that is too mindful of itself. We want a goodness that is sturdy, that is not over-refined and delicate. Better a sinner who is good once and again than a saint who lapses into occasional crimes. It were well not to try to be too good, but to be as good as we can consistent with a vigorous morality. We are rightly repulsed by the man who is finically good, over-sensitive, too æsthetic. We need with our virtue something to give it strength, and so to make it truly human.

*The Christian Register.*

To hearten the world with the confident spirit of righteousness is to be a preacher of the Gospel. It need not be that you speak one word if so be your life, in its strength, sweetness, and patience, is a living Gospel seen of men. But if you speak, then ponder well the spirit of the message you would utter; feel that some good news has come to you and with it hasten to comfort all who mourn, to strengthen the weak, to instruct the ignorant, to cheer the despondent; feel that the spirit of the Lord God is upon you and that He has anointed you to preach good tidings unto the meek. There are enough to spread gloom abroad; there are real troubles enough at best, why need we borrow more? The world is moved forward by those who have faith, who believe, who are confident; those who, while never ignorant of nor indifferent to the evil facts, are keen in their discovery and use of good facts. The world is held back by those who are timid and doubtful and suspicious. Put the heart of God into the life of the world and its salvation is at hand.

*The Universalist Leader.*

In many Protestant Churches are ordinances are similarly perverted. The infant is in danger of being lost unless it is "baptized" by a duly qualified and ordained minister, as though there were saving virtue in the water and saving power in the minister. The Lord's Supper also has become a "sacrament," that can work some supernatural change in the recipient, entirely independent of his own inward spiritual condition. This is not Christianity; it is its caricature and deadly perversion.

The only remedy for these perversions is in the complete return to the New Testament. No temporizing will work a cure. No comprehensive liberalism will reach the case; no broad platform of the leading doctrines on which all can stand; no agreement of evangelical people without reference to the ordinances; no federation of the Churches. These have their value, and may not be ignored; but what is demanded of every Church of Christ, and every disciple of Christ, is a whole-hearted return to the whole of the New Testament.

*The Examiner.*

Rev. Donald MacLaurin, D.D., says in *The Examiner:* "I have spoken thus far of God's absolute capacity to help us, but there is a relative capacity as well. He 'is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.' Now God's absolute capacity is what I have named, or tried to name, but His relative capacity to help us, to do for us, is limited by us—by the power that works within us. For instance: God cannot pardon your sin if you are not willing that He should pardon your sin, and if you are not willing to ask Him to pardon your sin. God is not able to make a man pure if the man does not wish to be pure. God cannot give a man knowledge if the man has no desire for knowledge and is not willing to receive the knowledge. God is limited in His relative capacity by the power that worketh within us. If we are filled with unbelief, God is limited—God cannot bestow upon us the thing that we need. It is said of Christ, you remember, that he could do no mighty works at a certain place because of the people's unbelief."

It was not till Peter had repeatedly denied his Master, and had deliberately resented the imputation that he was one of Christ's disciples, that he began to understand why the Lord put him off and said to him, "Whither I go thou canst not follow me now." We do not know when we are fit to go with Christ, when we are able to breathe his atmosphere; neither do we know what trials and temptations and patient waiting will be required to purify us of those weaknesses and imperfections which are concealed and thriving in our hearts and which would render the divine companionship uncongenial. But God does know, and in His mercy He measures out just so much truth of doctrine as we can use without treading any of it under our feet, just how much mortification, humiliation, and indulgence we need to enable us to ferret out and expel the parasitic evils which threaten our spiritual life.

*New-Church Messenger.*

"God is love." If we are born of God, we must have His spirit. If we have His spirit love becomes the dominant grace in our lives. Love prompts to sacrifice, and indeed makes sacrifice easy. Is love the chief spirit of the modern Church? Is that a hard question? Can anybody answer it? Is love ever swallowed up in the desires for display, preferment, or pleasures? . . . The Church of the future that is to take the world for Jesus will be fairly afire with love for God and love for men, and therefore will be irresistible.—*Zion's Herald.*

John R. Slater writes in *The Standard:* "Moses had visions of God, and carried his visions into his daily work. He did not have two inner worlds,—the world of imagination, spiritual vision, ecstasy, and another world of everydayness. The two were one. He endured as seeing—not merely as having seen—Him who is invisible. He was not a dreamer but a doer."

Christians, it is your duty not only to be good, but to shine; and of all the lights which you kindle on the face, joy will reach farthest out to sea, where troubled mariners are seeking the shore. Even in your deepest griefs, rejoice in God. As waves phosphoresce, let joys flash from the swing of the sorrows of your souls.—BEECHER.

Religion should be the bread of life which cometh down from the high heaven of our most consecrated purpose and our most passionate desire. And when it is this, it shall be not for our own hunger only, but we shall pass it on, "like bread at sacrament," to others who are hungering for God.

JOHN WHITE CHADWICK.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.

CANON WESTCOTT.

A good many devices for the reformation of society—many of them grotesque enough—are rife in our day, but we have never come across any quite so effectual as the conversion of sinners into saints. That is God's plan, and it cannot be bettered.

*The Examiner.*

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science. The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents, twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.**
In one volume, 700 pp.
THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

| | |
|---|---|
| Cloth binding, each | $3.18 |
| Two to Twelve books to one address, each, prepaid | 3.00 |
| Twelve or more books to one address, each, prepaid | 2.75 |
| Full Sheep, stiff covers, marbled edges, Oxford India paper, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Morocco, limp, round corners, gilt edges, Oxford India paper, convenient for pocket, narrow margins, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, Oxford India paper, each, prepaid | 6.00 |
| Twelve or more to one address, each, prepaid | 5.75 |

Orders for Science and Health in lots of twelve or more to one address, may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles written by the author and published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

| | |
|---|---|
| Price (cloth) each, prepaid | $2.25 |
| Twelve or more books to one address, each, prepaid | 2.00 |
| Morocco, limp, round corners, gilt edges, convenient for pocket, 4½x6½ inches, narrow margins, each, prepaid | 4.00 |
| Twelve or more to one address, each, prepaid | 3.75 |
| Levant, divinity circuit, leather lined to edge, round corners, gold edge, silk sewed, each, prepaid | 5.00 |
| Twelve or more to one address, each, prepaid | 4.75 |

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS.** An illustrated poem,

| | |
|---|---|
| Single book, prepaid | $3.00 |
| Twelve or more books to one address, each, prepaid | 2.50 |

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Price by mail, $1.06; $5.00 half dozen; $9.00 per dozen, all prepaid.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED-TIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL: 80 pages, cloth covers, red edges. Price by mail, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen, all prepaid.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science: 35 pages. Leatherette covers, gilt top. Price by mail, 37 cents; $3.00 per dozen, prepaid.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pp. Price by mail, 26 cents; per doz., prepaid, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid.

**OUR LEADER'S MESSAGE.** The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**NO AND YES.** A brief statement of very important points in Christian Science; 56 pages. Pebbled cloth covers. Price by mail, 27 cents; $2.50 per dozen, prepaid.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pp. Paper covers. Price by mail, 21 cents; $2.00 per doz., prepaid.

**FEED MY SHEEP.** Written by Mary Baker G. Eddy. Music by Lyman F. Brackett. Price, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable, to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## Christian Science Bible Lessons.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One Copy, one year, 50 cents; Fifty Copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN. "Saw Ye My Saviour."** Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages, illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

## Pamphlets.

LEGAL ASPECTS OF CHRISTIAN SCIENCE. 72 pp.
SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE. 63 pp.
MR. KIMBALL'S LECTURE. 33 pp.
HEARINGS ON PROPOSED MEDICAL BILLS. 23 pp.
ANSWERS TO QUESTIONS IN CHRISTIAN SCIENCE. By Edward A. Kimball. 24 pp.
THE BUSWELL TRIAL. 24 pp.
THE CHRISTIAN SCIENCE MOVEMENT. 22 pp.
HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna.

One copy or more, each, 6 cents; 12 copies to one address, 60 cts. Twenty-five copies to one address $1.15; 50 copies to one address, $2.25.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 194

SELECTED ARTICLES.

Christian Scientists are Satisfied with the Bible. 195
Removing Misunderstandings. 195
Spiritual Healing for all Time. 196
The Overcoming Mind. 197
The Prime Object to be Attained. 198
The Finding of True Individuality. 198

AMONG THE CHURCHES.

Advance in Mansfield, O. 199
New Church in Jackson, Mich. 199

EDITORIAL.

Wherefore? Mary Baker G. Eddy. 200
The Activity of Love. 200
The Acceptable Thanksgiving. 201

FROM OUR CONTRIBUTORS.

Squaring Accounts. F. R. P. 201
A Simple Story. C. R. 201
"O Taste and See that the Lord is Good." W. S. G. 201
Singleness of Purpose. Grace Safford Farrington. 202

THE LECTURES. 203

TESTIMONIES OF HEALING. 205



Vol. V. BOSTON, NOVEMBER 27, 1902. No. 13.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The American Commissioners at Pekin have completed their award on the indemnity claims of the American missions, commercial houses, and private persons. The total amount awarded is $1,800,000, with interest amounting to $130,500. To the Chinese converts who suffered through their connection with the Americans, an award of $17,500 was named. Although the original claims were reduced more than one-half, all the claimants are satisfied, except the merchants, who complain of the policy of the Government in paying in small instalments, and say the recovery of trade requires prompt settlement of awards.

The annual report of the chief examiner of the Civil Service Commission shows that during the last fiscal year there were 60,558 examined in and for the classified service, of whom 40,508 passed and 13,298 were appointed, promoted, or transferred. In addition 1,174 persons were examined for the Philippine service, of whom 480 passed.

Postmaster General Payne's forthcoming report will recommend a two-cent rate for postage between the United States and Great Britain, Germany, and France; and favors an early reduction in domestic postage to a one-cent rate. He thinks that the increased volume of postal business would soon reduce any initial deficit.

Governor Dole has issued a call for an extra session of the Hawaiian Senate to consider the removal of public officials charged with embezzlement and other official misconduct, and the appointment of their successors.

**Foreign.**

The proposed sale of the Danish West Indies to the United States having been defeated, the Danish government has selected a commission to go to these islands in December to investigate their economic conditions and report on the necessary steps to be taken for their improvement. The head of the commission is M. Nordlein, chief of the department of telegraph and railroads in the ministry of public works.

A poll of the Irish landlords, which was undertaken by a committee interested in the Irish agrarian question, on the proposal to call a conference of landlords and tenants with a view to the sale of the land to the tenants, has resulted in a vote of 1,228 to 578 in favor of holding the conference, for which arrangements will immediately be made.

The British government has forbidden the Standard Oil Company from exploiting in the Burmah oil field. Two companies with a large amount of British capital, besides numerous Burmese owners, are successfully developing the field, which is said already to be producing one hundred thousand gallons of oil daily.

An English traveller who has just returned from Mongolia states that Russia is building a railway from the Manchurian section of the Siberian line across the eastern Gobi desert to the city of Kalgan, at the gate of the Great Wall of China, 110 miles north of Pekin.

A bill has been introduced in the French Chamber of Deputies to compel mining companies holding concessions from the government to admit their employees to a share in the profits. The House voted urgent consideration of the bill and referred it to the Committee on Mines.

Royal assent was given last week to all the bills in Parliament relating to the Charles T. Yerkes' "tube" railroad plans for London, which provide for the construction in the aggregate of about one hundred miles of underground and surface tracks.

It is announced from The Hague that the award in the matter of the Russian-American Behring Sea fisheries questions will be made by Councillor Assi, the arbitrator, on November 29.

A league against the abuses of motor car driving is being formed in Paris, and judges, barristers, and literary men have already joined it.

An American tender to install underground telephones in St. Petersburg for 315,000 roubles has been accepted by the authorities.

The strike of the French coal miners is practically over, and two-thirds of the men have returned to work.

King Edward last week received the Emperor of Germany and King Carlos of Portugal.

**Industrial and Commercial.**

A prospectus giving the outline of the plans of the International Warehouse Company, to be established in New Orleans for the purpose of concentrating the cotton carrying business of the world at New Orleans instead of Liverpool, has been issued by Jerome Hill, one of the best known cotton men in the South. "The promoters of this enterprise wish," he says, "to make this international warehouse so strong financially that it will be enabled to issue receipts that will be acceptable and negotiable in the banks of this country and Europe." Three million dollars will be required to build the two proposed warehouses.

The Commercial Pacific Cable Company, which has been negotiating since last July for a landing place in China, now announces its readiness to comply with the conditions approved by the President for an independent American cable from Manila to Shanghai, a distance of 1,200 miles, and its ability and intention to construct the same and have it completed within a year. This will give an all-American line from the Pacific coast to China.

Recent developments make it appear that a general scheme for advances in the wages of employees has been adopted by the great railway systems of the country, and thousands of their employees have already been affected by the advance of wages announced within the past few months. This action is thought to be taken partly in anticipation of the continuance of the increased earnings of the roads, partly to lessen the possibility of strikes.

During the year ending June 30, 1902, there was imported into the Philippine archipelago merchandise, exclusive of gold and silver, to the value of $22,141,842, an increase of two million dollars over 1901, and exceeding all previous records. The exports for the same period were $23,927,679, of which amount about $16,000,000 was nearly equally divided between the United Kingdom and the United States.

So heavy is freight traffic between Chicago and New York eastward bound that the Pennsylvania road has issued notice to its local agents that for the present no grain beyond that contracted for can be handled. The same congested condition is said to exist on the other lines. The car shortage is estimated at 35,000.

The new railroad just completed from Havana to Santiago by the Cuba company at a cost of $14,000,000 will, according to expectations, be opened for traffic November 28. The distance is about five hundred miles and will be covered in twenty-two hours. The transportation heretofore by steamer has required three days.

A pulp paper mill, which is to be one of the largest in the South, is to be established in western North Carolina. Its promoters are negotiating for a tract of 72,000 acres of land near Forney Creek.

A train consisting of thirteen cars is en route on the Canadian Pacific Railway for New York and Boston with a cargo of silks from the Orient valued at $9,750,000.

At the Bangor (Me.) boom sixty-two million feet of logs have been handled this season.

**General.**

The hearings of the miners' side of the case have begun before the Anthracite Coal Strike Commission at Scranton in the chamber of the State Superior Court in the Lackawanna Courthouse. The presentation of their claims will be followed by the reply of the operators. It is expected that two weeks at least will be consumed in the hearings.

A special car of the Lake Shore Electric Company recently covered the distance between Cleveland and Detroit, 120 miles, in three hours and ten minutes. For sixty miles of the trip a rate of a mile a minute was maintained, and an eight mile straightaway strip was covered in seven minutes.

The committee appointed in June last by the trustees of Oberlin College to nominate a successor to the late John Henry Barrows, D.D., as president of the college, has reported, and the trustees have elected Henry Churchill King, D.D., to that position.

The British minister in Cuba reports to his government that the failure of Cuba to secure reciprocity with the United States will result in more economical farming on the part of the planters, and hence be a benefit to them.

The work of building the new defender of the America's cup began at Bristol last week, and the assurance was given by Mr. Herreshoff that the keel of the new craft would be moulded within ten days.

A collection containing several hundred extremely rare books and pamphlets on theatrical history and biography, left by the late Robert Lowe of London, has been presented to Harvard by John Drew, the actor.

Ex-Queen Liliuokalani of Hawaii, who is en route to Washington to prefer her claims for the crown lands, arrived at San Francisco last week.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Christian Scientists are Satisfied with the Bible.

To the Editor.

Rev. Mr. Thomson's designation of Christian Science as "one of the most dangerous isms of the present day" is faulty on two essential points. It is not an "ism," neither is it dangerous.

Christian Science has reached a point where its true worth as an important factor of religious thought cannot be ignored. It is a religion of practical results in the healing and saving of humanity from sin and sickness.

Mr. Thomson says, "Christian Science has enough semblance of truth to appeal to certain classes, but there is no lie so great as the lie that is half a truth." I would suggest that "a lie that is half a truth" is an utter impossibility. A lie is no part of truth and *vice versa;* so from his own statement, Christian Science contains enough "truth to appeal to certain classes."

It appeals to those who are hungering and thirsting for spiritual food, and who, having exhausted their faith in material conceptions as to God and man, gladly welcome this better way. They have found Christian Science to be the soul-satisfying, peace-bestowing, and health-giving religion of Jesus Christ. In their extremity, it fed them with the "bread from on high," and has given them the "peace which passeth understanding, which the world cannot give," and I might add, which the world cannot take away.

Mr. Thomson says, "Christian Science insists that the Bible should be enlarged, added to, and supplemented with what they call revelations received by their disciples. They would substitute Mrs. Eddy's Science and Health. They deny the divinity of Jesus," etc.

These statements are erroneous on every point. Christian Scientists are satisfied with the Bible as it is. They have no desire to enlarge it, or supplement it in any way, shape, or manner, and have no disciples whose business it is to receive "revelations." Neither do they by thought, word, or deed, substitute Science and Health for the teachings of the Scriptures. The text-book is to them, as its title indicates, "The Key to the Scriptures," which has unlocked and explained some of the treasures of truth contained in the Bible.

Neither does Christian Science deny the divinity of Christ, as our critic asserts. Mrs. Eddy says (Science and Health, p. 25): "The divinity of the Christ was made manifest in the humanity of Jesus. . . . The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, and the truth, and the Life,' 'I and my Father are one.'"

As to the existence of a personal devil, who, says our critic, is denied by Christian Scientists "in direct violation of Jesus' teachings," I will quote Jesus' words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

It is evident to all Christian Scientists that that which "has no truth" in it is untrue, and, therefore, unreal. They do not, however, deny that "impersonal" evil, "that which maketh and worketh a lie," seems to be in evidence.

Christian Science emphasizes every essential point in the teachings of Jesus Christ, the great Founder of Christianity, and is in perfect accord with said teachings.

Jesus said, "By their fruits ye shall know them," and, if earnest, consistent, charitable, kindly, and practical Christian lives are esteemed worthy evidence of Christianity, Christian Science will certainly stand in the front rank.

Now as to the "blame" for Christian Science. Mr. Thomson would place it upon the "ignorance of some of the doctors of medicine"—I quote him literally. The doctors are not to "blame" for Christian Science, for neither they nor any one else could have prevented its appearance. God has always supplied every need, and the world needed Christian Science; so it came.

Mr. Thomson might as consistently try to locate the blame for the appearance of Elijah, or Moses, or Jesus, or Martin Luther, or John Wesley, or any other great regenerating and uplifting teaching or force which has been manifested.

"God's ways are higher than our ways," and it is in accordance with His goodness that Christian Science has come, and it has come, as Jesus said, "with signs following."

JOHN L. RENDALL.

In *Council Bluffs* (Ia.) *Nonpareil.*

### Removing Misunderstandings.

*Mr. Editor:*—The report in your paper of a recent criticism of Christian Science, contains so many incorrect statements, that I ask the privilege of your columns to reply.

The critic concedes that "Christian Science has many commendable characteristics;" "it is a great promoter of hope and good cheer;" "it is valuable in the emphasis it places on the spiritual constitution of the universe;" "multitudes have undoubtedly been benefited physically by its ministrations;" "it is also unquestionable that many have experienced a moral renovation through the teachings of Christian Science." Having acknowledged all these beneficial results, he proceeds to criticise, not Christian Science, but his views of its teachings. If Christian Science really were what he says it is, it could not produce the results it does, and he would be justified in not believing in it.

The first objection is to the Christian Science theory of matter. He says it is inadequate, and adds, "I believe, as Emerson says, that 'God has delegated His wisdom and authority to every stone,' and that matter is a dense but real form of the great reality." In "Science and Health with Key to the Scriptures" (p. 277), Mrs. Eddy says: "The realm of the real is spiritual. The opposite of Spirit is matter, and the opposite of the real is the unreal, or material. . . . Nothing we can say or believe regarding matter is immortal, for matter is temporal, and is therefore a mortal phenomenon, sometimes beautiful, always transitory." This agrees with Paul's statement: "For the things which are seen are temporal; but the things which are

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

not seen are eternal." In teaching the unreality and unsubstantiality of matter, Christian Science does not claim, as the critic asserted, that there is no body, no man, no earth, no universe. On the contrary, we read in Science and Health (p. 114): "In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed *matter* is but the subjective state of what is herein termed *mortal mind*." The term "mortal mind" is used to designate the supposed opposite of Immortal Mind, or God, and is what Paul referred to as "the mind of the flesh," which "is enmity against God." But the real man, the image and likeness of God, manifests the divine Mind.

The critic says, "Its theory of evil is unworthy. Evil is real on its own plane. Anything in its place is good, and anything out of its place is bad. There is a genuine sense in which evil is 'good in the making,' outgrown-good."

On the plane of the physical senses evil seems very real, but the sense in which Christian Science says it is unreal is that it is not eternal, and does not originate in God, the only real Cause. According to the Scriptures, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," showing that good and evil are not from the same source, and evil is not "good in the making." Envy, hatred, and revenge are not the outcome of divine Love, and can never be good in any place.

The next objection made is that "Christian Science, like all 'religions,' is illogical and limited in practice." Christian Scientists do not claim that they have yet demonstrated over all imperfection, but the divine Principle and rules have been discerned, and they are working out their problems. Mrs. Eddy says, in "Miscellaneous Writings" (p. 359), "The way is absolute, divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being."

The statement that Christian Science "does not emphasize the greatest motive as the prime factor in religion, in other words, does not make love the one essential of life," displays a surprising lack of appreciation of its teachings. Christian Science, more than any other religion, emphasizes the fact that God is Love, and we read in Science and Health (p. 113), "The vital part, the heart and soul of Christian Science, is Love." It is a religion of both getting and giving, for it recognizes God as the divine source of all good, and as we receive from this source we have something practical to give to others. Adherence to Principle establishes health; and instead of using "as a motive a selfish longing for physical comfort and prosperity," Christian Science teaches "seek ye first the kingdom of God, and His righteousness" well-knowing that if this be done, "all these things shall be added unto you." Thus health and prosperity are the natural results of a right understanding of God, and obedience to His law.

It is a mistake to suppose that Christian Science is bound by an unlimited human arbitrary authority, and that there is no opportunity for progress. Mrs. Eddy says in Science and Health (p. 233): "Progress is the law of God, whose law demands of us only what we can certainly fulfil;" and again (preface ix.): "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ." Mrs. Eddy also said in her recent message to the Mother Church, "Follow me only as I follow Christ." Christian Science is a revelation of the absolute Principle of Being and its manifestation; but its demonstration is progressive, and must necessarily be, from the very nature of its infinite Source.

The critic very graciously says, "We ought not to be ignorant of the development and should be sympathetic rather than unkindly critical;" but his next conclusion seems strangely inconsistent. He says, "We should study the application of pure spiritual force to the cure of sickness. We should go as far as we can in that direction. If we can be healed of disease without the use of remedies, that is the best process. But we ought not to discharge medical skill and medicines, by which the human powers are reinforced so that sufferers are also thus relieved." Christian Science is demonstrating that all forms of disease can be healed through spiritual power alone, and without the use of material remedies; and as that is admitted to be the "best process," why cling to the outgrown material remedies? Is that progress? So long as people believe in the efficacy of drugs, they will use them, and medical skill in administering them will be in demand; but those who have found a better way will certainly use it, and they would be inconsistent if they did not.

The injunction to prove all things, and hold fast that which is good, is being fulfilled by Christian Scientists, for they have found something that they can hold fast. Demonstrable Science is not a changing opinion, and the Principle of Christian Science is God, divine Love. The understanding and demonstration of this Love is the progressive work of Christian Scientists.

FRANK W. GALE.
In *Alameda* (Cal.) *Argus*.

## Spiritual Healing for all Time.

To the Editor.

*Sir*:—In your issue of October 20 the Dean of Norwich is reported in his initial attack on Christian Science: "Why should it be thought a thing incredible with you that God should raise the dead?" This question was asked by Paul, astonished at the hardness of heart of his hearers, but to-day the Dean will not admit that God will even heal the sick in this country. He says: "When the signs [of healing] had served the purpose for which they were promised, they ceased." In spite of this assertion the Dean is reported to have continued as follows: "This is not in the least inconsistent with the fact that miracles continued in the Church long after Apostolic times, but the exact period when they ceased it is not possible to say. The cessation of these miraculous powers is also not inconsistent with the idea that where the original need is felt to-day,—in, for instance, the mission field,—signs will be vouchsafed, as they were in sub-Apostolic times. They are vouchsafed, I am sure, to-day in China and in other places. An old need may be met in the old way; but where God is revealed, where Christ is owned, I should doubt—I should challenge—any miracle, because the need of it does not exist."

So the Dean thinks God will heal the sick in answer to prayer "in China and in other places," but not in England? And his reason given is "because the need of it does not exist." Have we no need for the healing Christ to-day? Is England free to-day from sickness? Are not the hospitals overflowing with so-called incurable diseases? And is not the clamor for new hospitals ever increasing? What is the Dean's authority for making this discrimination in favor of the Chinese as against God's children in this country? This is Christ's promise: "He that believeth on me, the works that I do shall he do also." The perfect construction of that sentence leaves no loop-hole for misrepresentation; the words can have but one meaning among those who know what were "the works" of Christ. Again, Christ said (Mark, 9 : 23), "If thou canst believe, all things are possible to him that believeth," and when his disciples failed to heal sickness He did not say, "The need of it does not exist," but he charged them with

Digitized by Google

their "unbelief" (Matthew, 17 : 20). "An old need may be met in the old way," says the Dean. Exactly so, and that is why God's healing is being manifested to-day, not only among the Chinese, but here in England, and in America, and elsewhere. It is not surprising that God's healing should be disowned by many to-day in the present condition of prevailing thought. This is the "night" of materialism spoken of by Luke (17 : 34), and unless people can place both hands in the wounded side they will not acknowledge the healing Christ, who is with us always, even to the end of the world.

Is it not a marvelous thing that the Shepherds of Israel, the pastors of the flock, should be the loudest in their denunciations of the healing which is again proclaimed by the wayside?

"The diseased have ye not strengthened, neither have ye healed that which was sick." "Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock" (Ezekiel, 34 : 4, 10).

I commend the whole of this chapter to your readers at the present moment. The Gospels are filled with the healing of the sick as well as with the reformation of sinners, and Christ's followers were bidden to go and do likewise. "As for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. . . . Therefore will I save my flock" (verses 19, 22). Christian Scientists do not use material drugs or medicines, because they believe that the Christ healing is the only real medicine; therefore the Dean derides these people for "abstention from the use of means."

Jeremiah (30 : 13, 17) says, "Thou hast not healing medicines . . . for I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." In the dark ages medicine was born of witchcraft and deception, and every abomination on the earth has in turn been used for medicine at some time. Not one per cent of the drugs used only forty years ago obtains now in common use among the medical profession. How can we then after that we have known God, or rather are known of God, how can we turn again to the weak and beggarly elements—to be in bondage.

As a class, the medical profession is filled by an honorable and high-minded race of men, but their attempt to grapple with disease by material means was by the nature of disease foredoomed to failure. The unreliability of drugs is best testified by the declarations of medical men.

Do the Shepherds of Israel, does the Dean, maintain that God is not the healer of disease and the protector from all danger and sickness? Then how do they interpret the Ninety-first Psalm? If this Psalm and a hundred other similar passages are to be eliminated from the Scriptures, will the Dean state which parts of Holy Writ are to be accepted by Christians, and which rejected "because the need of it does not exist"?

BEN. HAWORTH-BOOTH.
In *London* (Eng.) *News*.

## The Overcoming Mind.

IN searching for an explanation of the phrase "general human consciousness," used by me in a previous communication to your columns, Mr. Jay states:—

"If by the phrase is meant that people generally regard matter and disease as something real, would it not be necessary to change the opinion of most people before it would be possible to effect any cures by this method?"

This question goes very near to a vital point in the teaching of Christian Science, namely, the explanation of what Mrs. Eddy has denominated "mortal mind." According to my understanding, this mortal mind is a supposed opposite of the one Mind, God. The word "supposed" is used, because in reality there can be no opposite to Infinity. Mrs. Eddy states, on page 114 of "Science and Health with Key to the Scriptures:"—

"Mortal mind is a solecism in language, and involves an improper use of the word 'mind.' As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the spirit has to be poured into the old bottles of the letter."

It is this "untrue and therefore unreal" mortal mind, called by St. Paul the "carnal mind," which seems to decree disease and inevitable death, and which, through the agency of the five physical senses, places a material concept on man and the universe, and through idolatry and mythology has at times succeeded in placing a human material concept upon God himself.

The Founder of Christianity has illustrated by his life how it is possible to wage war against the false concepts of mortal mind without waiting first "to change the opinion of most people." As we follow the story of Jesus' life in the Gospels, we read how he destroyed one mortal belief after another, until he was able to make his final demonstration of the conquest over death itself. After the overwhelming realization of the omnipotence of spirit had come to him at the hour of his baptism, he went into the wilderness. There he met and destroyed the claim of material hunger, and learned that he could be fed by spiritual food: he met and resisted the temptation of pride, and the belief that he could do wonders apart from God; and he met and vanquished the desire for personal power—"and behold angels came and ministered unto him."

After surmounting these tests, he "went about all Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people." But he did not stop there. He also conquered so-called material laws. By feeding the five thousand with five loaves and two small fishes, he broke the law of limitation; by walking on the waves, he conquered the laws of gravitation; and, finally, by raising Lazarus and others from the dead, and then by rising from the tomb himself, he conquered for all time the belief in the inevitableness and binding power of death.

It should be remembered that behind every so-called physical action, mechanical or chemical, stands a law, and that every law is a purely mental concept. No law, as such, can be apprehended by the five physical senses, and this points to the fact that Mind always rules in the last instance. As Mrs. Eddy has stated: "The world would collapse without Mind" (Science and Health, p. 209). Then why not turn to Mind at once, and not as a last resort? When we so turn, we find that it is not necessary to wait "to change the opinion of most people," before receiving our reward, for Mind is the sole arbiter and has already decreed to those who will accept the good news, health and happiness, holiness and harmony. The theology upon which most of us have been fed made the real man bad, and this real bad man had to be made good. The task was deemed difficult. But modern theology is beginning to recognize that the real man is good, and that this real good man, when assailed by the illusions of mortal mind, need only turn, like the Prodigal Son, to the heavenly Father, in order to know himself as he really is.

The fact that disease is made the subject of conversation, or even of thousands of volumes, cannot make it real. The term zero means nothing. We may discuss it by the hour, we may add it, subtract, multiply, and divide it by the page, without making it anything more than it already is, namely, nothing. A million zeros are still nothing. Hence it

Digitized by Google

should be realized that, if harmony is real and established as the atmosphere of God's creation, a zero calling itself dis-ease, or absence of ease, is only a negative, and no amount of conjuring with negatives can ever make a positive.

Christian Science practice results from a desire on the part of a great company of earnest and intelligent men to live Christianity, and not merely to talk it. Christian Science does not accomplish its results by "diverting our minds," but by causing us to realize the omnipotence, omnipresence, and omniscience of the One Mind.

W. D. McCRACKAN.
In *New York Evening Post.*

## The Prime Object to be Attained.

IT has been said that the teaching of Christian Science in respect to the nature of disease and the spiritual remedy therefor is a palpable fallacy. That learned men should make statements of this character upon a mere cursory examination of the theory of Christian Science, taking no account whatever of its effects, seems strange even from the standpoint of a disinterested individual. If Christian Science does indeed heal, if its use actually produces results, who can question its value? Since multitudes of beneficiaries, a large percentage of whom had exhausted all hope in other curing means, are alive and well to-day through the application of Christian Science, what is there to warrant the assertion that it is a palpable fallacy? Shall not a tree be known by its fruits? That the teaching of this science is not exactly in harmony with some philosophies of longer standing is not a matter to be considered. Thousands of inventions and discoveries have been made in recent years which cast a reflection upon theories and things which belong to the past, but they are not on that account fallacies. Our critics might as well go back to the time of Jesus and the apostles and declare their efforts to heal without the use of material rememdies to be fallacious, for a declaration of this sort stigmatizes the good works of Christ and his followers.

It is said, "The prime purposes of their church, and the one that distinguishes it from the orthodox church, is that it attempts to heal the sick." Bodily healing is not a "prime purpose" but an inevitable consequence in Christian Science. The prime object of the application of Christian Science is to purge and purify the mental condition of the patient, to inspire faith in God and thereby overrule all evil. As a result, the disease of the patient is destroyed, so that healing the sick is a very secondary matter in the practice of Christian Scientists. It would seem from the verdict of certain critics that a Christian Scientist must institute some means of getting rid of his sin and at the same time remain in a sick condition, for he is condemned on the ground that those who espouse the Christian Science faith become well in body. Can our friends suggest some method whereby light can be admitted into the presence of darkness and the darkness at the same time be retained? If so, then he may show to the Christian Scientist a method whereby he can be in a proper attitude of mind in respect to his heavenly Father, and at the same time retain his disease. Must the Church of Christ, Scientist, be debarred from recognition because the practice of its faith heals sickness as well as sin? Strange indeed is the doctrine which would criminate men because their faith in God heals the sick. Is such doctrine based upon the inevitable fact that trusting God implicitly necessitates the casting aside of lesser dependencies, and therefore dishonors time-worn customs and usages? We all pray to be led out of materiality unto God: why not act accordingly?

In the matter of the observance of all sanitary laws Christian Scientists are as careful as any other class of people and their lives will attest the fact that they are quite as clean in both mind and body. While they may differ from the medical schools in their understanding of the cause of contagion, they recognize that the material sense of existence admits such a law, and that it must be wisely dealt with. It has never been demonstrated that the practice of Christian Science is detrimental, but on the contrary, the benefits of its influence are felt everywhere, not only in the sick-room and in business life, but in all the affairs of mortal existence.

ALFRED FARLOW.
In *Boston Times.*

## The Finding of True Individuality.

THE continued restlessness of tired humanity, seeking and striving for a sense of rest and peace which seems so far away, shows but too plainly how the deception of mortal existence, its pleasures and beliefs, palls on the senses. To those whose dear ones have passed away the question is ever recurring, "What is spiritual life?"

It is to such that Christian Science, lived and applied in its purity, unfolds the possibility, nay, the absolute certainty, of the life begun here as never ending, but as going on in its separate individuality, even with the seeming reality of the opposite claiming recognition. To them the words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," means a growth from the material to the spiritual, and while the change we are looking for may not be fully realized here, we must turn our eyes and work in that direction now, or we shall be at the foot of the ladder in our new experience.

We must learn that as we put off the desires of the flesh in its myriad forms, they are as quickly replaced by spiritual light and joys which, step by step, lift us higher in the understanding of the truly real.

Mrs. Eddy says in Science and Health, p. 485, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things; but come naturally into Spirit, through better health and morals, and as the result of spiritual growth. Not death, but the understanding of Life, makes man immortal."

Christian Science teaches, first, that God is one God, omnipotent, omnipresent, and omniscient, that He is the only Creator, and that He is Spirit. Second, that God's creations, including man and the universe, are spiritual and not material. Third, that man, created in the image and likeness of God, reflects and partakes of life and all good as the essence of God, but that he is not God and never will be. He is the creature or spiritual idea that reflects Him in every particular.

On page 518 of Science and Health, Mrs. Eddy says: "Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection."

On this point of subjection, Paul spoke very plainly. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Hence we see man not as God, nor part of Him, neither independent of Him, but rather a perfect reflection, whose individuality as His child may never be lost, nor his life curtailed, any more than God could be blotted out.

CHARLES K. SKINNER.
In *Charlotte* (Mich.) *Leader*

### Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* please take note of the label on the cover of the last number received. If this reads Dec. 02, it means that this is the last number for which payment has been made, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March, 1903.

Digitized by Google

## The Manufacture of Cut Glass.

It may be thought by some that the cutting of the beautiful glass tableware that is so highly prized is done with delicate tools, wielded by artists as fragile and æsthetic as the product of their skill. The cut glass factory, as a matter of fact, is as rough and workmanlike an establishment as any shop where machinery buzzes and leather belts whirr the day through. There are several of them in Philadelphia.

Along each side of the shop run rows of wheels, differing in sizes, but all alike in one particular. Above each is a receptacle for fine sand and water. The mixture is allowed to trickle down on the wheel at which the workman is cutting a piece of glass, and against this sanded wheel the cutter presses the punch bowl or vase or tumbler upon which he is at work, allowing the combination of sand and whirring wheel to wear away the glass until cut deep enough to take the impression of the pattern.

This pattern has first been marked roughly on the article to be cut. The workman takes this rough-marked bowl or vase and follows closely the outline of the design with his sanded wheel. It is very important not to cut either too deep or too shallow a groove in the glass, for the one would send the wheel right through the glass, while the other would leave the design of uneven shape and finish. In knowing just how far to cut and in avoiding the chipping of the material, while patiently boring away at the pattern, is where the glass cutter shows his skill.

When the first cutter has shaped the pattern in the glass he turns it over to another man, presiding over a wheel of more delicate edge. This man goes over the work the second time, assuring the smoothness of the grooves cut. Then a third man goes over the work, making it still smoother, and so the cut glass travels around the room until it finds its way at last into the final hands, in a room off in the corner, where men work, wearing thick rubber gloves and rubber aprons and inhaling noxious acid fumes that compel them every few minutes to seek the outer air.

For three centuries glass cutters have been improving the work of turning into exquisitely chiselled tableware the plain glass articles that come from the cooling room of the factory. It was only in 1630 that the art of making flint glass was discovered in England. It had greater density and power of refraction than the ordinary glass, and lent itself more readily to manipulation, and so was the first glass suitable for cutting. Glass that could be cut had long been sought, but only faint outlines and engravings were possible up to that time.

It seems strange that the method should have remained undiscovered for so long, when it is remembered that the making of glass is one of the oldest arts in the world. No one knows, in fact, when, where, or how the manufacturing of glass originated, so ancient is its origin. Sculptured designs representing glass blowers at work were found in ancient Memphis. These sculptures were made five thousand seven hundred years ago, and represent glass being blown through long tubes, just as is done to-day. The Egyptians made beautiful glass, both for wares and ornaments, and the Romans patterned from them. Only the cutting of glass, therefore, is of modern origin.

*Philadelphia North American.*

### Art.

At her light touch, behold a voice proceeds
Out of all things to chide our sordid deeds;
A beauty breaks, a beauty ever strange,
The Changeless that is back of all the change.
Lightly it comes as when a rose would be—
Takes feature yet remains a mystery.

EDWIN MARKHAM.

In "Lincoln and other Poems."

## Among the Churches.

### Advance in Mansfield, O.

The services of First Church of Christ, Scientist, of Mansfield, Ohio, which for some time have been held in private apartments, were held October 26 in their new rooms in the Stocking Building.

The rooms are pleasantly located, and with a beautiful array of "Floral apostles" they presented a pleasing appearance to those present on the occasion of the first services in the new quarters.

Let us bear in mind this admonition in the article, "The Smaller Churches" in the *Sentinel* of July 17, 1902, "As the tree is imperfect if the smallest twig thereof be imperfect, so the completeness of this great movement is dependent upon the perfection, the purity, the Scientific understanding of these dear children of the Mother Church."

Let us strive for this understanding, and may this branch be loyal to the vine and show forth our loving thanks to our Leader by each and every one of us reflecting Life, Truth, and Love.—MRS. MINNIE CONARD.

### New Church in Jackson, Mich.

First Church of Christ, Scientist, held its opening service Sunday, September 21, in their own church home.

We were organized in 1895 with six members. As the society grew, the need of a permanent home was felt, and in March the Jewish Synagogue property and the adjoining building, formerly occupied by the W. C. T. U., were purchased. The buildings were very old, but a more desirable location could not have been found. The church edifice has been repaired and renovated, and thus transformed into a place which suggests simplicity, restfulness, and harmony.

There is room on the lot for an annex, which may be added for reading room purposes, and it is hoped that this will be erected in the near future.

The quiet way in which money was raised as needed, has seemed very unusual to those who have witnessed it, and some surprise was manifested that there was no appeal for money at the opening service of the church. Within six weeks of the time the opportunity offered for the purchase of the property, three thousand dollars had been donated without solicitation, some of it coming from quite unexpected sources.

The church was well filled and a very attentive audience listened to the Lesson-Sermon,—subject, "Reality,"—a lesson which seemed singularly appropriate to the occasion.

The First Reader spoke in part as follows: "There are in every community those who feel they have not found in creeds and doctrines the spiritual food they need, and who feel a desire to get back to the simple truths taught by Jesus. To all such we say, This church invites you to co-operation and service, and to seats that are always free. Let this thought remain with us, that only as we are lifted up from materiality and selfishness, and are led to pray honestly, 'Thy kingdom come,' shall we draw to us those needing health, encouragement, and guidance. When we really understand that all are sons and daughters of God, we shall carry with us such signs of happiness and strength that we cannot fail to draw those who need just what we have to give."—OLIVE E. PETTIT, *Clerk*.

To-morrow you have no business with. You steal if you touch to-morrow. It is God's. Every day has in it enough to keep any man occupied without concerning himself with the things beyond.—HENRY WARD BEECHER.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Wherefore?

MARY BAKER G. EDDY.

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

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

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

And it stands side by side with Christ's command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I abide by this rule, and triumph by it. The sinner may sneer at this beatitude, for "the fool hath said in his heart, No God." It is known that the good young student, Mr. Lathrop, after he was prosecuted for practising Christian Science, finished healing the cases of diphtheria that he had on hand. Statistics show that this Science cures a larger per cent of malignant diseases than does *materia medica.*

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

---

No question of the efficacy of Christian Science in cases of infectious and contagious diseases is involved in Mrs. Eddy's advice that until public thought becomes better acquainted with Christian Science, Christian Scientists shall decline to doctor such cases.

Attempts to pervert her words into an admission that Christian Science is impotent in cases of malignant disease are unwarranted by the facts, and fail of their purpose. The healing of cases of this character, diagnosed and designated by physicians and recorded by Boards of Health and other health officers, proves beyond question that Christian Science is most efficacious, and every effort to controvert this evidence must signally fail if public records are correct and medical diagnosis is of value.

Mrs. Eddy's advice is wise and timely, and we can best serve our Cause, and express our gratitude for her loving care, foresight, and leadership by giving heed to it.

When we fully awaken to the necessity of preventing disease instead of waiting for its manifestation, we shall see more clearly the wisdom of her advice, and that we have been led to a potent realization of the powerlessness of all evil, whether present in manifestation, or feared for the future. ARCHIBALD MCLELLAN, *Editor.*

### The Activity of Love.

DIVINE LOVE is omni-active, and human love, its reflection, expresses itself in action. We are liable to confound the passive inertness of amiability with loving-kindness, and rest ourselves content in an unexpressed approval and appreciation of the good in people and projects, to satisfy ourselves in a state of amiable apathy quite distinct from loving activity. Love, so-called, is mere sentiment unless demonstrated in self-sacrificing effort for another's good. The reposeful consideration of what we *would* do for our brother is immeasurably outweighed by the humblest appreciable attention. A simple flower breathing through living perfume a message of kindness is vastly more worth than the "Gold of Ophir" hidden away in the mines of the imagination. Let suspicion challenge every sentiment that is not willing and waiting to spring into active service for the thing, the person, or the cause beloved. Do we as Christian Scientists love our Leader and our Cause? Love is measured by that consecrated activity which results from purity of motive and self-surrender.

S.

### The Acceptable Thanksgiving.

OUR appreciation of the common kindnesses of neighbors and friends impels us to make due and loving acknowledgment and a return of kindred favors when opportunity offers, but gratitude for higher and nobler gifts, especially for intellectual and spiritual quickening, finds its true and legitimate expression in responsiveness and receptivity of heart, a consecration of life to the ends for which our benefactor stands.

Thankfulness thus comes to mean, practically, the glad appropriation, assimilation, and ever-enlarging use of added blessings. It means growth, a broader culture, an increased capacity, an expanding usefulness.

The plant answers to the rain in its deeper penetration of root, its putting forth of leaves and branches, its opening of flowers; and in thus fulfilling a larger life and service it directly magnifies its need of more rain, its possible utilization of yet richer conferments of sunshine and of shower. So too the earnest student yields his every awakened power to the control of the Master's thought. Every increase of conscious indebtedness stimulates his zeal and intensifies his loyal and enthusiastic devotion to his instructor, and his gratitude is expressed in the fuller reflection of the philosophy or system of thought which the teacher represents, as well as in the alacrity with which he returns for deeper draughts from the fountain of his inspiration. It is thus that we naturally and practically appropriate all that we really love, and in the highest, most serviceable exercise of our acquirements, we best evidence our gratitude for them.

Digitized by Google

The exhibition of a spirit of Christian thankfulness means very much more than being polite to God. It calls for the larger and truer reflection in life's activities of all that by which we have been enriched through Love. It means more and more of conscious dependence upon Love, more and more of responsiveness to Love, more and more of demand upon Love's inexhaustible store.

"What shall I render unto the Lord," says the Psalmist, "for all his benefits toward me?" and he well answers, "I will take the cup of salvation, and call upon the name of the Lord." His return to God for the unmeasured good received, was a glad and thankful stretching forth of hands toward those larger gifts for which loving appreciation always and speedily makes room.

This thought of thanksgiving, not only appeals in a peculiar way to all true Christian Scientists, it will run and be glorified in them. With every step's advance in our understanding of Truth, comes a more immediate and trustful answering back to its call. Thus appreciation joins hands with responsiveness, and both lead on to more active, more joyous, more intelligent, and more effective endeavor. Heaven bestows no good for safe keeping, and the intelligent and faithful use of blessings received, will be evidenced in that consecrated capacity for anticipated gifts, which is our best thanksgiving. W.

## From Our Contributors.

### Squaring Accounts.

F. R. P.

At the end of the month, the accountant for each business house takes off the ledger a "trial balance." In doing this the end to be accomplished is that the debit and credit sides of the accounts shall equal. If the figures vary one cent, this may be proof that there could be a much greater error than this small amount shows, and this mistake must be found before the next month's business is taken up.

Should not we Christian Scientists balance our accounts with Principle every day, and know that our actions are in accord with honesty, truthfulness, sincerity, kindness, temperance, and all the fruits of the Spirit? On the pages of our lives should be written these characters, and they can be balanced and squared by pure thoughts, active work, right motives, and good deeds.

Our opportunities will then be carefully watched and our acts and thoughts governed by loving obedience to the teachings of our text-book, following in the path which our Leader has carefully pointed out to us. In this way the teachings of the Bible, interpreted by "Science and Health with Key to the Scriptures," will be unto us a practical rule of living, and will help us to "Love one another" in deed and in Truth, to love our enemies, and to "square accounts with each passing hour" (Message, p. 29).

### A Simple Story.

C. R.

A man built a house and the name of the house was Human Sense, and he set about making it very beautiful, expecting to find great happiness in it when it should be completed. The largest of the rooms was a magnificent apartment filled with musical instruments, paintings, and statuary, and the name of the room was called Music and Art. Another room, whose walls were lined with shelves of books which the man had spent years in collecting, was called Intellectuality. There were other rooms, among them a superb dining hall where sumptuous repasts were to be served, and these rooms were called The Pleasures of Sense. But the best room of all and dearest to the man's heart was one which had been fitted up especially for his daughter, whom he idolized, and this room was called Human Affection. When the house was completed the man was proud and pleased, and he said, "Now I shall know perfect happiness." And so after carefully closing all the doors and windows to keep out intruders, he set himself to enjoy the house which he had built. But after a time he noticed that his daughter grew thin and pale and he began to have a great fear at his heart.

One day on glancing out of the window she caught a glimpse of Truth, and she said to her father, "Open the door and let Truth enter." But the father refused. Then one morning he found his daughter missing. Every room was searched in vain, she had gone to seek after Truth. The father wept bitterly and closed up the room called Human Affection. The only thing now remaining to him was a violent hatred of Truth which caused him to bolt and bar every window and door of his house so that Truth could have no chance to creep in. But when the winter came and the man sat before his fire, Truth smiled at him from the midst of the flames. Then a great rage took possession of the man and he ordered the chimney to be sealed up so that Truth could not continue to torment him. But when this was done the room was so filled with smoke that the man could not breathe, and sooner than let Truth in he put out the fire and sat shivering with cold and alone, for all his servants and friends had left him. And the man's heart was sad and he said within himself, "What has my goodly house profited me, and all its beautiful rooms? And he was very cold and very lonely, so that when finally Truth knocked softly on the door he answered, "Come in." "But the door is locked," said Truth. Then the man rose reluctantly and unlocked the door. But Truth still waited without, saying, "Open the door." Now the door had been closed so long that it was very hard to open, but after much effort and many struggles the man at last succeeded in opening it a few inches, and when he saw Truth standing without, all his hatred and sorrow and loneliness vanished. With renewed strength he flung the door open wide and bade Truth enter, but Truth said, "Come and follow me," and the man's heart was filled with love and joy, and he went gladly, leaving his beautiful house and following after Truth.

### "O Taste and See that the Lord is Good."

W. S. G.

The life of the Psalmist in many respects was similar to that of the Christian Scientist. The Psalmist not only praised the Lord continually, but his heart went out to others, and he wanted them to share with him the joys of a practical truth, and he cried out to them, "O taste and see that the Lord is good."

He had tried the pleasures of the world; he had indulged in many forms of sin, and knew how deceptive they were. He had wandered from God; he had shared the advantages of riches; he had ascended the ladder of fame to its heights; he had walked about in prominence and moved in splendor, and in the face of such varied experiences he exclaimed, "O taste and see that the Lord is good." Those of us who are trying to live this practical truth as taught in Christian Science, have shared the seeming pleasures of sense; have wandered about in the wilderness of sin and disappointment; have shared the guidance of other churches; have read God's word prayerfully; but could not apply His promises in daily life till the searchlight of the "Key to the Scriptures" was thrown upon its pages. With the help of this little book, the promises of God are unfolded to us, "big with blessings," and we say to our neighbors, "O taste and see that the Lord is good."

Studying the Bible with the light of Christian Science

Digitized by Google

we become more familiar with the "new tongue," or practical truth; and in proportion as we follow in the footsteps of the Master, we learn how to taste of true spiritual food.

Jesus practised the truth he taught, and instructed his disciples to do likewise; and it is the duty of his followers of this age to do the same. We cannot attain this goal by simply studying the Bible, we must live the Gospel daily, and under all circumstances place intelligent reliance upon the promises of God. When affliction seems heavy, the Bible assures us that the Great Physician, is an ever-present help; and a radical dependence upon his omnipotence and omnipresence, not only brings healing, but joy and peace.

When dark clouds seem to gather about our pathway, and great storms of error seem ready to burst upon us, the shadow of His wing is our refuge, and as we nestle under its protecting care, the sunlight of Truth dispels all seeming mist, and the sky of life becomes bright and clear, and we can then rejoice in this manifestation of divine Love.

In Science and Health, p. 209, we learn that "spiritual sense, is a conscious, constant capacity to understand God." That being a fact, it opens the way for all earnest Truth-seekers to partake of the glorious feast, which the Psalmist shared.

"The spiritual sense of Truth must be gained before Truth is understood. This sense is assimilated only as we are honest, unselfish, loving, and meek" (Science and Health, p. 272). This is the rule, which God's children must apply in daily life in order to attain to the blessed experience of the Psalmist. We must empty ourselves of all dishonesty, selfishness, hatred, and pride, reflect Truth and Love, and, "as newborn babes, desire the sincere milk of the word."

It is very evident that the fruit of the spirit, which was so grateful to the Psalmist, is shared in largest proportion by the pure in heart. Such a consciousness cannot be attained by mere profession, but is gained by living in the Spirit, and cultivating those Christian graces which Jesus taught, and which were reiterated by Paul and other writers to the early Christians.

With grateful hearts we thank God for this redeeming Truth, which brings rich blessings for all, and we thank our Leader for her writings, which have indeed proved to be a "Key to the Scriptures."

## Singleness of Purpose.

GRACE SAFFORD FARRINGTON.

WHILE reading an article recently on the life of a famous musician, I was much impressed by the perseverance, the absolute singleness of purpose which he showed in his life work. Even as a child, although his parents cruelly opposed, he held steadily to his purpose to become a musician. The obstacles of poverty, opposition, and criticism failed to discourage him. He persevered, until to-day his name is classed among the greatest violinists the world has ever known. Yet he is but one of the many who have attained to success in spite of seemingly insurmountable difficulties.

If, then, success in every line of life depends upon hard work and perseverance, can we hope to attain to the best and highest success of all, a Christ-like life, if we indulge any indolence, discouragement, or waste of time in idle dreaming, foolish theorizing, talking instead of doing and being? Let us lay aside at once and forever the false notion that we can get into the kingdom of heaven otherwise than by earnest effort. Jesus is our Way-shower, and we are like unto ships that have no rudder, if we do not hold constantly in mind the life of the gentle Nazarene, and look to him for guidance as we humbly, earnestly, pray and work to reflect his God-like nature.

Does the ideal seem too high? Does the impossibility of attaining discourage before we start? Then let us remember that the Christ is God's great gift to the world. Jesus came manifesting the Christ and is thus our inspiration and example. Let us bravely follow in his footsteps. Let us not hesitate, though the standard be high and the pathway steep. We can attain if we will. God's promises stand sure. He is not mocked. Whatsoever we sow, that shall we also reap.

Our Leader's life has been an example of courage and perseverance. With wondrous patience she has overcome all obstacles to bring to us a gift of priceless value. She has spared herself no sacrifice to show struggling humanity that the Christ-love is practical; and that to-day, as of old, it brings physical and spiritual healing. But nowhere does she tell us that aught but patient, faithful work will make this Christ-life ours.

Let us awaken more fully than heretofore, to our glorious possibilities as the "sons of God," and remembering that, if the eye be single, the whole body shall be full of light, let us strive to hold steadily and faithfully to the example that is set for us.

By constant endeavor to overcome self, by striving always to give to others the love that blesses and heals, by holding steadily to our purpose through evil and through good report, little by little into our hearts will come a peace that the world can neither give nor take away, the peace which belongs to honest, straightforward effort. And thus will we daily manifest that "love which finds its own in another's good."

## An Old Thanksgiving Day.

O'ER well remembered paths that lead to fields of long ago,
Although my feet have lost the way nor may its windings know,
My heart turns back, as birds return to summer lands of cheer,
Or as a pilgrim, worn and gray, unto his home draws near:
My heart turns back, the slow years fade, a boy again am I,
Who lacks the wisdom of the world, but also lacks its sigh
The fire burns low, the mists steal out that hide the past away:
Again I am a little boy upon Thanksgiving Day.

No palace was my grandsire's home, a cottage brown and old,
The only wealth it ever knew was sweet contentment's gold;
All homely was our daily fare, but simple, kindly cheer
Gave it a zest that banquets lack through every later year:
Each meal began with spoken words of reverential praise
That He whose love is o'er us all was heeding still our ways.
So passed the days, remote from care, unmindful of the fray,
Till brightly o'er the waiting world there dawned Thanksgiving Day.

. . . . . .

A day of praise, a day of love, of gratitude and cheer,
It differed only in degree from others in the year,
For these were but old-fashioned folk, who walked in simple way,
And deemed that every morning brought a new thanksgiving day:
And still in dreams I see the trust that lit my grandsire's face,
The while he bent a reverent knee before the throne of grace:
And, like a song that steals adown from summits far away,
I hear the good man's prayer for me on each Thanksgiving Day.
So may I feel and humbly speak, as best a wanderer may,

. . . . . .

The thanks that are no formal words, upon Thanksgiving Day.

ALFRED J. WATERHOUSE.
In *Success*.

Digitized by Google

# The Lectures.

### At St. Johnsbury, Vt.

Judge William G. Ewing of Chicago, gave a lecture on Christian Science in Music Hall last week Tuesday evening [October 28]. The lecturer was introduced by Hon. Elisha May.—*The St. Johnsbury Caledonian.*

### At Brattleboro, Vt.

The followers of the Christian Science religion in Brattleboro are entitled to entertain feelings of pride at the success of their efforts to bring before the Brattleboro public the essential elements of their doctrine. The lecture by Judge William G. Ewing of Chicago in the Auditorium last evening [October 30], under the auspices of the Christian Science Society of Brattleboro, drew an audience that packed the floor and the first balcony.

*The Vermont Phoenix.*

### At Nashua, N. H.

A goodly company assembled at City Hall Friday evening [November 7] to listen to a lecture upon the subject of Christian Science by Judge William G. Ewing of Chicago. The lecture was given under the auspices of First Church of Christ, Scientist, of this city. A larger or more cultured audience has not greeted any speaker here for a long time. Judge Ewing presented his subject in an earnest, eloquent, masterly manner, which delighted every one of his hearers.—*Nashua Telegraph.*

### At Batavia, Ill.

Carol Norton, C.S.D., of New York City, delivered a lecture on Christian Science Friday evening, October 31, under the auspices of First Churches of Christ, Scientist, of Batavia and Geneva.

The lecture was listened to with deep interest by about three hundred people, a number of whom were present from Geneva, Elgin, and Aurora.

Mr. Norton was introduced by Miss Willietta McCracken, former First Reader of the local Church.—*Correspondence.*

### At Buffalo, N. Y.

An illustration of the broad-minded element in Buffalo's makeup was given yesterday afternoon [November 9], when the Rev. L. M. Powers, a Universalist minister, introduced the Rev. Arthur R. Vosburgh, a Christian Science lecturer, to a splendid audience at the Teck Theatre. His lecture was given under the auspices of Second Church of Christ, Scientist, of this city.

The Teck Theatre was filled. Some of Buffalo's best thinkers were in the audience. The boxes were occupied by Christian Scientists from Rochester, Lockport, Niagara Falls, and other nearby cities.—*The Buffalo Express.*

### At Schenectady, N. Y.

There was a large audience in the Van Curler Opera House yesterday afternoon [October 26], on the occasion of the lecture by Judge William G. Ewing of Chicago, on "Christian Science: Physician and Redeemer." Colonel Samuel R. James introduced Judge Ewing, as follows:—

I may be criticised by some of my orthodox friends for accepting the honor of introducing the distinguished gentleman who is to talk to you about Christian Science. I should deem myself narrow-minded and bigoted not to have accepted the distinction. There are church accommodations here for about five thousand people. There are twenty-five thousand more who have not attended church to-day, and this is undoubtedly due to the fact that the people are dissatisfied with the old religion on account of advanced thought. I am in favor of anything that will make people better, morally, mentally, and physically. If Christian Science will do this, then I am in favor of Christian Science.

It is my pleasure to introduce to you Judge Ewing, of Chicago.—*The Union.*

### At Galesburg, Ill.

Before a large audience which filled the lower floor and balcony of the Auditorium yesterday afternoon [October 26], "The Teachings of Christian Science" were explained by Carol Norton of New York.

His lecture, dealing with the tenets of this new faith, was closely followed and proved interesting and instructive to unbelievers as well as believers.

The speaker was presented to the audience by F. H. Sisson, editor of the *Evening Mail*, who spoke in part as follows:—

A most casual study of the world's history reveals the fact that the philosophers and thinkers of all ages have been reaching out toward the infinite, striving to satisfy their longing for higher things, endeavoring to fix and interpret the soul of life and to define their own sense of deity.

Embodying in his teaching the highest thought yet brought to men, the Christ came with his matchless lesson. One who speaks to us with the avowed purpose of helping mankind to express and learn the lesson and life taught by this God-like man is deserving of our attention. One whose life's effort is to bring better health and better morals to mankind merits our sympathy and friendly interest. I therefore take pleasure in presenting to you Mr. Carol Norton of New York.—*Galesburg Mail.*

### At Indianapolis, Ind.

A lecture on Christian Science was given at English's Opera House yesterday afternoon [November 2] by Carol Norton of New York. The lecture was heard by a large audience, many of the members of which are adherents of the faith and many others were drawn by favorable reports concerning Mr. Norton.

Mr. Norton was introduced by J. Guy Hough, of First Church of Christ, Scientist, of this city, who spoke in part as follows:—

The passing centuries have witnessed many remarkable changes in the thought of man; truths which have always existed but to which man's apprehension was unawakened, have been from time to time revealed, applied, antagonized, fought, and accepted.

The advent of Jesus of Nazareth did not change God's will or law toward man, for God is "the same yesterday, to-day, and for ever," but it did change man's conception of God and revealed a Christianity that has made modern civilization a possibility.

Is it strange that the struggle which has cast off, in a degree, human limitations in material things, should result in a higher conception of God, the Author of such revealed goodness to man? Is it strange that a right apprehension of Him and His law as taught and demonstrated by Jesus and again made practical through the teaching of Christian Science, is casting off the bondage of poverty, sin, and disease?

Christian Science, discovered and founded by Mary Baker Eddy, has freed thousands of helpless sufferers from every condition of misery, and revealed and taught as demonstrable knowledge the fact that God is with us now, and is an ever-present source for the solution of every problem in the lives of men.—*The Indianapolis Journal.*

Digitized by Google

### At Milwaukee, Wis.

A well-dressed and earnest audience filled every seat in the parquette and first balcony of the Pabst Theatre last night [September 26], and overflowed into the gallery to hear Judge Septimus J. Hanna expound the doctrine of Christian Science.

Organ music preceded the introduction by James G. Flanders, who said in part:—

The speaker whom I have the pleasure of introducing to you this evening is one who has attained distinction both at the bar and upon the bench. Although I must explain that I am not one of those who have accepted the faith of which he will speak, yet I believe that it is the duty of every thoughtful man, and especially of the members of the profession to which I belong, to seek the truth. That colorless intellectuality which makes a good judge is of great assistance in the search for truth and in the sifting of errors from truth. It is a man of such endowment whom I have the pleasure of introducing to you.

*The Evening Wisconsin.*

### At Burlington, Vt.

Judge William G. Ewing of Chicago spoke to a large audience in the Howard Opera House Sunday afternoon [November 2] on "Christian Science: Physician and Redeemer."

The Hon. Robert Roberts introduced the speaker in substance as follows:—

In contemplation of the Infinite and the search after religious truth, the mind wanders far and wide. It has always been so. No repressive influence has ever been able to bind it or to circumscribe it. From time to time some prophet, true or false, is heard to cry, "Eureka! I have found it—a new light for the soul; from the heights I have spied out a happy land of promise where many wanderers may find rest and peace." It is generally wise to give ear to the new voice. It may bring us glad tidings; but if not, it will only add one more to the many disappointments of the inquisitive spirit. Many of us cannot understand precisely what Christian Science is. A distinguished gentleman has come to tell us about it. I bespeak for him a fair hearing.—*Burlington Free Press.*

### At St. Paul, Minn.

A large audience listened to the lecture on Christian Science at the Grand Opera House yesterday afternoon [November 2] by Mrs. Annie M. Knott, C.S.D., of Detroit, Mich. The lecture was given under the joint auspices of First and Second Churches of Christ, Scientist, of this city. Mrs. Knott's subject was, "The Religious and Scientific Value of Christian Science."

Hiram F. Stevens introduced the lecturer and said in part:—

You will excuse me for personalities; for, while I do not think it necessary to apologize, I wish to explain, for some might think it wrong for the son of the president of a state medical society of allopathic physicians, who is an officer of a regular church organization and dean of a regular institution of legal training, to appear in any connection with what is supposed to be irregular theologically as well as medically, by those who are considered to be qualified to know. But one must recognize in this great republic the right of people to be wrong; if they are wrong, the right of people who are thought to be wrong to convince other people who thought they were right, that they were wrong. It is this that has induced me to accept the very great honor of presenting to an audience of this kind, whose appearance alone is evidence of an intelligence of the highest order, the gifted woman, Mrs. Annie M. Knott, who will now address you.

*St. Paul Despatch.*

### At Fremont, O.

A large audience assembled in the Opera House Monday evening [November 10] and listened to an interesting and able lecture by Edward A. Kimball, C.S.D., of Chicago, on Christian Science. He was introduced to the audience by Ray Lutz, First Reader in First Church of Christ, Scientist, Fremont, under the auspices of which the lecture was given.

*Fremont News.*

### At Peoria, Ill.

A fair-sized audience assembled in the Grand Opera House last night [November 4] to hear the lecture of Judge Septimus J. Hanna on Christian Science. It was in the main one of the most intelligent audiences which have ever greeted a speaker in this city.

Judge R. H. Lovett introduced the speaker in part as follows:—

The greatest question which has ever been propounded to any man, is that question which Pilate asked our Master and which has come ringing down through the ages, "What is Truth?"

I believe that every honest man is a seeker after truth. As Christian Scientists, we believe that when the average man condemns anything, he does so because he believes it is not true; and we also believe that when any man thinks he is denouncing Christian Science, he is mistaken, and is simply raising his voice against his own false notion of what Christian Science is.

And so we have invited the public here to-night to listen to one who speaks with authority as to what Christian Science really is.—*Peoria Herald-Transcript.*

### At East St. Louis, Ill.

At the City Hall auditorium last night [November 2] a large audience was present to listen to a lecture on Christian Science delivered by Judge Septimus J. Hanna. The speaker was introduced by John J. Faulkner, who spoke in part as follows:—

I believe in greeting in a spirit of tolerance and endorsement any organization that has for its object the association of persons of intelligence and thought; has in it the essentials of truth and right living, and for its ideal, the making of the world brighter and better.

The explanation of the doctrine of Christian Science, as I understand it, is an effort to apply the doctrines and life of Christ himself to every possible phase of human life, physical, moral, and mental. Some of us may not be able to go to the extreme in the application of this doctrine, but the effort to follow and emulate in every walk of life the teachings and character of the lowly Nazarene must result in better and higher ideals, better men and women, more perfect individual and community life.

In the spirit of tolerance and the willingness to hear and receive the truth from any source we are gathered together this evening to listen to one high in the counsels of the Church of Christ, Scientist. Let us take to our hearts the good from whatever source it may come, remembering that truth will live no matter how fiercely it may be assailed by prejudice and intolerance.—*East St. Louis Journal.*

### Lectures at Other Places.

Silver Creek, N. Y.—Judge William G. Ewing, October 17.

Amsterdam, N. Y.—Judge William G. Ewing, October 26.

St. Louis, Mo.—Judge Septimus J. Hanna, October 31.

Plymouth, Mich.—Carol Norton, November 7.

Digitized by Google

## Testimonies of Healing.

When I first came to Christian Science for help I was suffering from indigestion and could not take any solid food without great distress. The doctor told me he could not do anything more for me, as he had tried everything he knew of. I then went to a Christian Scientist practitioner whom I had met, I not knowing anything about Science. When she told me it was the way Jesus and his disciples healed, it did not seem strange to me, for I thought, why should not some one prove and practise the healing he taught in the Bible. She gave me a treatment and told me I might eat whatever was set before me if I wanted to. I did so, and have from that time to this, and that was five years ago. I wish to thank our Leader for giving us Science and Health.—E. A. F., Waverley, Mass.

The importance of being familiar with all Mrs. Eddy's writings was made clear to me in a recent experience. Malice was seemingly directed toward me so strongly that at first I seemed unable to destroy the thought. I felt condemned for reflecting it, and the fact that I reflected the malice seemed to separate me from God, thereby cutting off my source of help. Suddenly these words of Mrs. Eddy in "Unity of Good" came to me: "God pities us . . . and guides every event of our careers." I said, He pities me then, I know He pities me. With this realization of His pity I fell on my knees and grateful tears filled my eyes, for He was no longer afar off but very near to help and save. Gratitude welled up in my heart, and I thanked God fervently for this experience, inasmuch as it had drawn me nearer to Him.—Miss Elsie Kelso, Yale, Ia.

I can only express in a slight degree how much good the lesson-sermons do us. Every week's lesson seems compiled expressly for the needs of that week. Only to-day a distressing claim was healed while reading the lesson.

The Hymnal, also, is a source of harmony. Many times clouds have been lifted while singing the beautiful hymns.

During the seven years we have looked to the Bible and Science and Health for help in trouble of all kinds, we have had wonderful proofs of God's unfailing love and presence. Our three little ones are growing up sturdy and strong,—the two older ones making their own demonstrations over school work, and all three using this sure remedy for errors incident to childhood.

We cannot be grateful enough to Mrs. Eddy for giving us Science and Health.—C. B. T., Denver, Col.

We first heard of Christian Science six years ago. A gentleman who was a candidate for Representative stopped at our house one night, and I told him that my wife was suffering with a cancer. He recommended Christian Science, telling me that his son had been healed of consumption, and advised me to write to his son, adding that he would send me something to read regarding Christian Science. We wrote, and the literature came. From that time we began to think. We procured Science and Health, but we had treatment for my wife before she was healed.

The benefits we have received since that time in our family are too numerous to mention here. Through Mrs. Eddy's labor of love for us, we have been able to help others, both morally and physically.

I will relate a case of healing which occurred with our fifteen-year-old boy last spring. He was working out on a ranch and was taken with a severe form of typhoid fever accompanied with inflammation of the bowels. He was sent home on Friday about 6 A.M., and called for treatment. We sent for the practitioner and she arrived about twelve o'clock; he was helped immediately. The demonstration was not perfect, however, until Sunday morning about nine o'clock.

I am thankful to God for the revelation of this saving Truth, Christian Science.

Marion Armstrong, Amarillo, Tex.

As the annual Thanksgiving season draws near I am reminded of my own indebtedness for blessings received, and that some expression of thanks for the help received from articles in the *Journal* and *Sentinel*, should be given, one especially in the *Sentinel* of May 29 entitled, "Examination."

A woman living in one of our far western states, up in the mountains, fifty miles from a railroad and twelve miles from a post-office or store, had received the *Sentinel* sent by some friend, and an old copy of the *Journal*. She was so impressed by the wonderful cases of healing in both of them, that from the list of the names of practitioners, she selected one, an entire stranger and far away from her, asking help for a dear friend, that he might be healed, and again be able to take care of his family. She also expressed a great desire to see a copy of Science and Health. She was not able to buy one, as there was nothing for her to do there by which she could earn money, for all were as poor as she was. Some literature, a copy of Science and Health, and the *Quarterly* were sent to her. The expressions of gratitude for them were very touching. She said the Bible was made very plain to her through the study of the lessons and Science and Health; that they were feeling strong and well and full of courage. All is changed with them. She and her husband are intensely interested and are trying to live the teachings of Christian Science. My heart overflows with gratitude to God and to our Leader for this priceless blessing—Christian Science, and my daily prayer is, that I may so think, speak, and live the Truth that others may see that it is the same Truth which Jesus taught and lived, and that it does heal the sick and sinning.—A. N., Springfield, Mass.

During the two years and eight months of my experience as a student of Christian Science, I have had many proofs of its wonderful healing effects, but that which was the most positive proof occurred quite recently. My father was with us on a visit during the summer. One evening while in a building quite strange to him he made a misstep and fell from the top to the bottom of the stairs, landing head downward on the stone pavement. I was in an adjoining room and heard the noise, and surmised at once what had occurred. My heart almost stopped beating, but only for an instant. I quickly recovered myself and felt that I had a duty which required all the strength I could command. I rushed down stairs and found my father lying limp and apparently lifeless on the walk with a contusion in the head nearly as large as the palm of my hand from which the blood was flowing in a heavy stream. A large crowd had gathered around him and all manner of kindly assistance was offered. On my way down the stairs I cried aloud that error or evil had no power, and when I reached the sidewalk, I stood before that crowd with a feeling of mastery and power which no one could ever describe. For the first time in my life I realized what it meant to "speak as one having authority." I waved the crowd aside, thanked them for their offers of assistance, and then gathered the limp form of my father in my arms. In less than five minutes of treatment he revived and was strengthened sufficiently to walk home with me, a distance of about four squares. It took all night to stay the flow of blood, but the next day he did not suffer from any weakness. The soreness in the muscles was so bad that he could not move, but in about thirty-six hours from the time he fell he again walked to the store with me, and, excepting

Digitized by Google

a scab which had formed on his head, was entirely well and no bad effects. Considering his age, which is seventy-three, those who saw the accident must surely have considered it a miracle. To me it was another very great evidence that the healing power of divine Love is ever-present and omnipotent, and needs but to be understood to be a very present help in trouble. We were brought up in the Jewish faith and always adhered to it very strongly, but Christian Science has given us so many proofs that it is true Christianity, that most of our family have accepted it as the real religion wherein the living God is understood and demonstrated; wherein there is no creed or human theology, but God is the Father of all and all men are brothers. Besides the physical healing, Christian Science has given us a spiritual awakening and a desire for prayer which we never felt before. We are striving hard to overcome the thoughts of evil in order that we may be pure and thus exemplify the true God-likeness. Christian Science teaches that to be wholly separated from evil doing and thinking will place us in the rightful state known as the kingdom of heaven. For the understanding of God we have received through the aid of Christian Science, and for the manifold blessings it has showered upon us, I have a heart full of gratitude and love for our Leader, Mrs. Eddy. May God bless her and quickly bring to all mankind the understanding of her divine message.

JACOB S. SHIELD, Warsaw, Ind.

---

I was not brought to Christian Science for any special physical healing, but came, as an humble investigator, searching for the Truth,—reaching out and feeling after God.

As to my church, I thought I was fairly well satisfied, since I could not see that any of the others gave any more comfort than did mine; however, down in my heart there was that lack of something which satisfies.

That peace of mind I did not feel, but the opposite,—constant fear and dread of some sudden and unexpected (or expected) calamity. As I read "Science and Health, with Key to the Scriptures," and studied, and read again, the Truth, as shown us by Mrs. Eddy, began to dawn on me. I continued to read, both my wife and I, and we were soon able to demonstrate this Science for ourselves, in our family and in our every-day life, which to us is satisfying, beyond what our church had ever given.

We have had some convincing demonstrations, and with us Christian Science is no guess-work, but an absolute demonstrable fact; and to say that we are grateful for this new-old Truth, after years of searching and groping in worse than Egyptian darkness and bondage of material belief, does by no means express what we feel for the revelation which is making us free, and revealing to us our true birthright.

I have come to realize that if the one command of the Master, to go and preach the gospel, is to be carried out, then the others are of like importance—"Heal the sick, cleanse the lepers, raise the dead, cast out devils."

I believe that all the churches are influences for good; that they are stepping-stones to a higher spirituality; but I am more than grateful to feel and know that God is not confined to the four walls of any church, but that He fills all space and is as really present in our humble little home, as in the most elegant churches.

I realize, as the Scriptures declare, that "The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth."

W. W. SHARP, Deposit, Tenn.

---

The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.

F. W. ROBERTSON.

## Announcements.

### Science and Health Revised.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth edition and have the same sized pages.

Science and Health is also bound in leather, stiff beveled boards, gilt edges, printed on the same paper as the regular cloth edition, making a beautiful volume for libraries and for Readers in churches.

| | |
|---|---|
| Price, single copy, prepaid . . . | $4.00 |
| Twelve or more to one address, each | 3.75 |

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

In the Sermon on the Mount there is a Thanksgiving proclamation attributed to that Son of Man who laid bare the most precious secrets of the human heart. It is a wonderful proclamation; and it cuts squarely across all the selfish instincts and narrow purposes of the people who are just good and nothing else. It holds its place supreme in religious literature, with no second but Paul's matchless song of love. It makes all ordinary invitations to praise and prayer seem commonplace and trivial. To those who are on the heights of power and prosperity, it brings to view principles and treasures compared with which all their worldly gains are not worth the mention. At the same time, by a similar contrast, it makes those who have suffered much and long, forgetful of their anxieties, and even happy, as they see the beauty and grandeur of that which rises behind the vicissitudes of their fortunes, and gives human life its meaning.

The great preacher did not shut out the dreary routine of the common life nor forget its tragedies. He knew the shame, the sorrow, the terror, which afflicted the men and women about him. But he does not pity them, he does not complain of the wrongs they suffer. He does not even promise them present deliverance and redress, and the punishment of those who afflict them. But, as he is set before us in the simplicity of the narrative, he stands before them tender, cheerful, courageous, and tells them how blessed they are. "Happy are ye, sons and daughters of men; for yours is the kingdom of heaven. You shall see God. You shall be called His children. Rejoice and be exceeding glad." And the wonder of it is that poor, sick, suffering, sorrowful human creatures heard his word and believed him. They did not turn away in despair with the complaint that his optimism did not feed the hungry, nor bless the sorrowful, nor bind up the wounds of those who were persecuted for righteousness' sake; but in some wonderful way they accepted his statement of truth, and went away fed and healed and comforted, and full of the spirit of thanksgiving.—*The Christian Register.*

The Right Rev. Thomas Frank Gailor, S.T.D., D.D., Bishop of Tennessee in a sermon in *The Church Standard* says:—

"'It is a tremendous thing to believe in one God,' and to dream of what that means for the world. But what about man? What about ourselves? Is this God a vast terror of might and majesty incomprehensible; bringing to pass His inevitable purpose, through pain, loss, misery, destruction, without pity or regret; gripping the nations in iron grasp; crushing them like crumpled leaves; using man as He uses ten thousand other instruments; stalking across the stage of the world, serene, indifferent, unconcerned—only glorious in the sweep of His inexorable power?

"It is, indeed, a tremendous thing to believe in one God; but such belief is not incompatible with awful hopelessness—with pitiful despair.

"Surely it must be plain to every mind that through our highest literature, as well as through our average thought and our serious enterprise and activity, there are shining lines of faith and hope, converging to a new and wonderful conception of man and of the world. They may not be labelled 'Christian,' but they are not anti-Christ. They may not always appear rational or trustworthy, but they are not intentionally irreverent. In some new way with some fresh and startling impulse, the idea of the spiritual has laid hold upon the world. Statesmanship has become avowedly religious. Human governments with quickened consciousness are dedicated to God. The thought of the unification of mankind is leading up to and compelling the thought of God. Man, in all his ventures, ambitions, activities, aye, in his sorrows, defeats, discouragements, is admittedly the child of God."

It is but necessary to pass from one church edifice to another in the large Social Democratic centers, notably in Berlin, to observe the vacant seats, the apathy of both congregation and preacher, and to realize how much Germany is in need of a revival of the genuine spirit of Christianity. . . . The modern German drama, with its religious commentaries and psychological aspects, and the modern German philosophy, still under the influence of Neitzsche and Schopenhauer, are also inimical to the orthodox Church. In the modern German drama, as written by Philippi, Sudermann, and Hauptmann, and reflecting the attitude of the skeptical Norwegian school, there are both disguised and open attacks upon orthodoxy as represented by certain individual characters. . . . While leading theologians, scientists, and philosophers allied with the prominent universities are endeavoring to harmonize progressive views with Christianity, the tendencies of the universities of Berlin, Heidelberg, Königsberg, Bonn, and Strassburg would indicate that the orthodox Church is steadily losing ground.—*The Outlook.*

Edward Everett Hale, D.D., says in *The Christian Register:* "To every man it has been made clear that God is on his side, that God is his Father, and he is God's child. This was not clear in 1801. It is in the changes in the spiritual life of men up to 1901 that you have the secret of that advance in vital power which accounts for the advance in physical resources. This accounts for the enlargement of all men's plans and possibilities. It explains so far the reasons why the world of 1901 is a better world to live in than the world of 1801. Even the faithful Christian of the beginning of the century was harrowed and haunted by his feeling that God was angry with the world which He had made, and might well be sorry that He had placed any men or women in it. To speak simply, men were tangled up in every effort to get forward by the twisted stems of their fathers' theology. It was like a man stumbling and sometimes falling in woodland when he catches his feet in greenbrier or moosewood."

If one were asked to point out the peculiar characteristic of the Christian life of our time he would not go far wrong in calling attention to the sombre and joyless tone of much of our individual and corporate Christian experience. The note of joy in believing, if not lacking, certainly is not dominant.

The mood of joy can only spring from a presentation to the mind of those truths to which it is related, but that consideration opens the question whether the average presentation of the Gospel places sufficient emphasis upon those truths which awaken peace and joy and love. When the Apostle spoke of "joy in believing" he must have had in mind certain truths that are nominally related to this emotion. He must have thought of the Gospel primarily as a message of good news.—*The Watchman.*

THE SUPREMACY OF LOVE.—The assertion that love is the greatest of all spiritual gifts has come to be a universal teaching of the Christian Church. Here all shades of opinion unite; and all are orthodox in their creed concerning love. Its supremacy becomes manifest when we look to God, and remember that He is revealed unto us as love. Love in man is the Godlike thing. The divine in him is manifest in proportion as love rules his life. Love springs forth from the very center of man's being. Its seat is the very shrine of his nature. It gives efficiency to all other gifts; without it they become void and useless. It sweeps outward as far as life stretches in its possibilities.

*The Christian Advocate.*

*The Church Standard* in its "London Letter" thus reports Canon Henson at the Church Congress on the question of "Union:" "Then came a vivid picture of what the speaker believes to be among the results of sectarianism. 'The awful solemnity of religion is obscured in the bustling strife of sects; there is an eager denominational press sustained by, and sustaining an exorbitant spiritual vanity, never slow to point the most satisfying moral, and in plain terms to advertise the religious concern. . . . The higher elements fall into the background because they are comparatively useless in the struggle for denominational existence. . . . Fitness is determined rather by resolute worldliness than by spiritual excellence.'"

When Jesus Christ endured his great testing in the wilderness, the record not only says that he was "led by the Spirit" to the place of trial, but also that he was "full of the Holy Spirit;" and so it was that he returned into Galilee "in the power of the Spirit." And in this day of trial, when the Church is being tested as never before in all her history, there is peculiar need that she be "filled with the spirit." . . . If we are to pass through this period of criticism and skepticism and investigation, when the very foundations are to be overturned and scrutinized, and if we are to come out unscathed, then it must be through the presence and power of the Holy Spirit in an eminent degree.—*The Examiner.*

*The Examiner* says: "Some good people are very much concerned lest they be not prepared to die. It is far more important that we be prepared to live. Right living is, in fact, the only safe preparation for death."

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Bessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred $1.25, one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid, one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL


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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 210 |
| SELECTED ARTICLES. | | |
| Christian Science not Pantheism. | | 211 |
| The Contagion of Health. | | 211 |
| In Answer to Criticism. | | 212 |
| Judge Fair Judgment. | | 214 |
| The Quality of Faith. | | 214 |
| AMONG THE CHURCHES. | | |
| The Work in Dover, N. H. | | 215 |
| A Word from Barre, Vt. | | 215 |
| EDITORIAL. | | |
| The Passing of Intolerance. | | 216 |
| If I had Time! | | 216 |
| "As a Grain of Mustard Seed." | | 216 |
| THANKSGIVING DAY SERVICES. | | |
| In the Mother Church. | | 217 |
| At Concord, N. H. | | 218 |
| FROM OUR CONTRIBUTORS. | | |
| The Master's Test of True Discipleship. | Mary A. Daggett. | 218 |
| The Sun is Shining. | Ida Lawton. | 219 |
| The Phraseology of our Testimonies. | Martin F. Jackson. | 219 |
| The End. | H. S. | 219 |
| A Good Suggestion. | W. H. Maclarlane. | 219 |
| THE LECTURES. | | 220 |
| TESTIMONIES OF HEALING. | | 221 |



Vol. V. BOSTON, DECEMBER 4, 1902. No. 14.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

F. H. Newell, chief hydrographer of the Geological Survey, has decided on seven sites which he will recommend to the Secretary of the Interior as suitable for the purposes of irrigation reservoirs to be constructed by the Government under the recent Irrigation Act. These lie on the St. Mary's River and the Big Horn in Montana, the Gunnison River and the Grand River in Colorado, the Gila and Salt Rivers in southern Arizona, the Carson and Turkee Rivers in Nevada, and the Sweetwater in Wyoming.

Professor Asser, the Dutch jurist who has been arbitrating the claims of American sealers for the seizure of their vessels by the Russian government about ten years ago, has delivered his award in favor of the United States. The amount awarded is $101,270 with interest; the amount demanded was $512,443.

According to the statement of Secretary Hay all the essential points involved in the Panama Canal treaty have been arranged, and it could be signed at any time. It is thought that the delay on the part of Colombia is for the purpose of raising the purchase price.

It is stated that Queen Liliuokalani will attempt to secure from Congress $3,000,000 for the crown lands in the Hawaiian Islands, which were taken over at the time of annexation. A bill will probably be introduced in Congress for her benefit.

The report of the director of the mint shows that during the last fiscal year there were coined more pieces than during any previous year, but that their value was less than for 1901.

The number of names on the pension roll for the fiscal year ending June 30, according to the annual report, was 1,041,687, the amount paid in pensions $137,504,268, the total expense of the department $141,090,428.

**Foreign.**

In Berlin three hundred Americans celebrated Thanksgiving Day by dining together at the Kaiserhof. Retiring Ambassador White, who presided, proposed the healths of the German Emperor and President Roosevelt. At London nearly five hundred Americans dined at the Hotel Cecil under the auspices of the American Society. The company included Ambassador and Mrs. Choate, all the members of the embassy staff there, Robert McCormick, American Ambassador to Russia, Consul-General Evans, the Rt. Hon. A. A. Asquith, Lord Reay, Lord Fairfax, Field Marshal Lord Roberts, and Sir Henry Newman. Toasts were proposed to the King and to President Roosevelt with equal enthusiasm. At Paris the day was quietly observed by the American colony. At Rome the day was announced by the display of the American flag over the houses of the Americans. At Vienna about two hundred attended the reception at the Hotel Bristol given by Charge d'Affaires Hale and Mrs. Hale.

A large delegation of farmers under the auspices of the German Agricultural Society intends to come to the United States in April for a three months' tour to study American agricultural methods. The German embassy at Washington has negotiated the affair with the Agricultural Department, which will furnish a guide for the entire trip, the German government defraying his expenses. Special attention will be given to the dairy farms at Baltimore; to the Agricultural Department at Washington; to the stock yards at Chicago, St. Louis, and Omaha; to the beet-sugar industry in Nebraska; to the irrigating systems of Colorado; the fruit farms of southern California; the wheat farms of the northwest; the grain elevators of Chicago; and the agricultural experiment stations en route.

After forty-five days' discussion of details, the education bill has passed the committee stage in the House of Commons, the final vote that the bill be reported being 212 to 83. Notice was given that several amendments would be made in the report stage of the measure. The bill has the support of the Anglican Church, but is strongly opposed by the Non-Conformists of England.

Emperor William in his farewell audience to Ambassador White at Berlin on Thanksgiving Day, presented him with the Gold Medal of the Empire for science and art, an honor conferred each year upon the German or foreigner, who, in the opinion of the government, is best entitled to it.

Lord Lansdowne, the British Foreign Secretary, has handed to the Chilean and Argentine ministers the award of the British arbitration commission in the boundary dispute between Chile and Argentine. The award is a compromise. Chile's chief contentions are not allowed.

The Czar has conferred the Grand Cordon of the Saint Alexander Newysky order on Ambassador Tower, and the French government has made him a grand officer of the Legion of Honor for his book on the Marquis of Lafayette in the American Revolution.

The members of the imperial commission to investigate German trusts have requested the government to extend their inquiry so as to include the important foreign trusts, such as the American oil and shipping trusts.

The evacuation of Shanghai by the foreign troops began last week, Japan being the first government to withdraw its garrison.

Colonial Secretary Chamberlain is to make a visit to South Africa to study the conditions existing there.

**Industrial and Commercial.**

A consolidation of the Union Steel Company with large works at Donora, Pa., and the Sharon Steel Company and subsidiary interests, has just been arranged. The new concern, to be known as the Union Steel Company, will have a capital of forty million dollars and will be the strongest independent company in existence. It is rumored that this company will either be merged eventually into the United States Steel Corporation or else co-operate with it in some working arrangement.

It is estimated that during the twenty-four hours of a recent Sunday there were moved in and out of Pittsburg 929 freight trains, consisting of 46,225 cars carrying a tonnage of 1,750,550 tons, relieving in consequence the greatly congested terminal freight yards.

A movement supported by the Canadian government is said to be on foot to erect in Canada subsidized flouring mills for supplying the flour market of the United Kingdom and the Continent.

The white pine lumber sawing season of the northeast is over. The shortage of three hundred million feet is likely to result in high prices.

**General.**

In accordance with a vote by the last general convention a commission was appointed to canvass thoroughly the Protestant Episcopal Church in the United States of America—the present official designation—to ascertain whether that body wishes to change its name. This canvass will be conducted through the various diocesan conventions, about eighty in number, and it is desired to have the results of the canvass in the hands of the committee in time to report at the next general convention. Many names have already been suggested.

The laying of the corner-stone of the new Public Library took place in New York recently. This marks the formal step in the final result of a long series of negotiations, by which the foundations provided by the generosity of the Astors, Mr. Lenox, and Mr. Tilden have been consolidated through sacrifices on the part of the families represented and the liberal spirit of the boards of trustees of the different foundations.

The deepest sounding in the Carribean sea lies south of the Great Cayman and is 3,428 fathoms. The deepest known place in the South Atlantic is a spot of 4,030 fathoms, eleven miles south of the equator, 18 degrees, 15 minutes west of Greenwich. The deepest sounding on record is in the North Pacific, where Lieutenant Commander M. H. Hodges, U. S. N., measured a depth of 5,269 fathoms.

In 1880 the value of farm products in the United States, south, exceeded that of manufactured products by more than two hundred million dollars, while in 1900 manufactures exceeded farm products by more than one hundred and ninety million dollars, although meantime the agricultural population increased thirty-six per cent.

The lead keel of the new cup defender, now building at the shops of the Herreshoffs, Bristol, was moulded last week. One hundred tons of lead were run into it. The keel is said to be deeper and larger than that of the Constitution. Shamrock III. is expected to draw one foot more than her predecessor.

The aggregate capitalization of the industries at Pittsburg, Pennsylvania, is more than two billion, five hundred million dollars. The production of steel in Pittsburg in 1901 equalled half that of England, more than that of Germany, twice that of France, five times that of Russia.

According to German statisticians, the United States stands fourth in the volume of import and export trade for 1901, with $2,118,000,000 in value. Great Britain ranks first with $4,165,000,000, the British colonies second, and Germany third.

Professor Favaro, the Venetian, declares that the results of his researches into the correspondence of Galileo with his intimate friend, the Venetian patrician, Sanuto, establishes beyond question that it was Galileo who invented the thermometer.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Christian Science not Pantheism.

To the Editor.

In your issue of September 7, I find an article under the caption "Religious Pantheism," being a report of a lecture delivered by Rev. J. L. Murphy.

In this lecture Mr. Murphy undertakes to elucidate imaginary connections between Christian Science and Pantheism, and from a basis of misconception and misunderstanding of his subject endeavors to set forth "fallacies" and the "false philosophy" of Christian Science.

Starting from wrong premises his conclusions are necessarily faulty, and betray the superficial nature of his information. Christian Science is, as its name indicates, a science, the Science of Christianity. Its text-book is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This text-book teaches certain clearly demonstrable, and therefore incontrovertible, facts, which no other work save the Bible has ever taught with reference to God, man, and the universe.

Mr. Murphy's claim that "Christian Science is built upon the philosophy of Spinoza" is without foundation and incapable of proof. Where is it argued that Spinoza or any other philosopher or teacher has been enabled to discover, found, and teach a perfectly demonstrable system of healing the sick and sinful through their understanding of God's power and ever-presence? The alleged points of similarity between the teachings of Spinoza and Mrs. Eddy, upon which Mr. Murphy bases his claims, are the statements: "God is All," and "God is Substance."

I would call his attention to the fact that the statement "God is All" antedates Spinoza, having the authority of Scripture, thus bearing out Mrs. Eddy's statement: "The Bible was my only text-book," and its correlative statement: "No human pen or tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can ever overthrow it" (Science and Health, p. 110).

Christian Science teaches that God and His ideas, reflection, or creation, constitute the only reality, the only substance. Genesis, 1 : 27 reads: "So God created man in his own image, in the image of God created he him; male and female created he them." And again, verse 31: "And God saw everything that he had made, and, behold, it was very good." The Bible also teaches, "God is Spirit," hence it follows that man, made in God's image, is necessarily spiritual.

Mr. Murphy has fallen into the common mistake of supposing that substance is necessarily matter, hence he reasons that a system which claims "God is substance" means "God is matter," and by reason of this claim is pantheistic. This reasoning is faulty because based upon an erroneous hypothesis. Paul said, "Now faith is the substance of things hoped for, the evidence of things not seen." It is not claimed that Paul meant "Faith, being substance, is material, simply because it is substance." Who ever saw, felt, or heard of faith materially?

Paul recognized the reality of substance, that it is spiritual, not material. It is not very strange that one ignorant of its teachings should confuse Christian Science with materialism or Pantheism; because the word "substance" is ordinarily associated with matter or body, and it is hard for a materialistic thought to grasp the idea of spiritual substance. But be that as it may, Christian Science is entirely separate from, and is not based upon, any other system of religious or philosophical thought, and is the very antipodes of Pantheism.

Mrs. Eddy says in "Christian Science *vs.* Pantheism," "At this period of enlightenment, a declaration from the pulpit that Christian Science is pantheism is anomalous to those who know whereof they speak—who know that Christian Science *is* science, and therefore is neither hypothetical nor dogmatical, but demonstrable, and looms above the mists of pantheism higher than Mt. Ararat above the deluge."

And again, in Science and Health, page 110, Mrs. Eddy says,—

"No analogy exists between the vague hypotheses of Agnosticism, Pantheism, Theosophy, Spiritualism, or Millenarianism, and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind, as expressed through divine Science."

Mr. Murphy's presentation of the Christian Science "creed," as he terms it, would not be recognized as such if met alone by any Christian Scientist. It is simply a few disconnected and garbled sentences from Science and Health, with an explanatory rider of his own attached to each, which utterly perverts the real meaning.

JOHN L. RENDALL.

In *Muscatine* (Ia.) *News Tribune.*

### The Contagion of Health.

To the Editor.

"Catching health" is an admirable way of putting the truth. Your editorial under that heading hit upon a great truth. Health is indeed "catchable, contagious." Sickness has always been more contagious than health because more people have believed in the former than in the latter. But things are changing. The world is so tired of diseases that are not healed and death that is not checked, that it is turning, in its natural quest for remedies, away from *materia medica* to mental remedies. God is guiding that quest. The Gospel of health and holiness, brought, in His name and by His Son Jesus Christ, is commencing to transform this pain-racked planet of ours.

"Don Malaria," as you style that popular disease, is a lie that nestles in human belief. It is a belief that one day a man has a fever and the next day he has a chill. Man is the image and likeness of God and cannot suffer from inaction, overaction, and reaction; and when he can realize that truth about himself the malaria will disappear. If, as you say, one third of the English-speaking colony in the City of Mexico is in the "iron grasp of Don Malaria," you are simply voicing the old beliefs of the past. Let people stop thinking along such low levels if they would

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

find themselves well and without need of quinine or tonics. Why do not the doctors catch malaria, small-pox, and other contagious diseases? Because they do not fear them. If they will teach their patients not to fear, they can be healed without medicine. The newspapers, too, are to blame for the spread of contagion. They publish names of diseases that only exist in the human thought, giving them real power and place instead of crushing them out of the public thought. They create mental pictures that are manifested in their readers.

Christian Scientists are educating the thought of people away from the unprofitable habits of the past. People may not understand how it is done, but how many things in our daily experience lie too deep for our human philosophy! We accept them because we see the results. In the secret of our own home we can realize the wondrous truth taught and lived by Jesus Christ and left us as a deathless legacy. There are very many people in Mexico who are making denials of error and declarations of truth, feebly perhaps, but they are ridding themselves of sickness. One cannot laugh away something that is producing such practical results in our midst. God does the healing in each case, and one cannot laugh away God.

It is no argument against Christian Science that so few, comparatively speaking, have accepted it. Every truth has had its pioneers, its day of small things. Galileo, "thinking in astronomy,' was alone, but his ideal did not die with him. Newton was alone in the discovery of universal gravitation, but this secret of nature does not sleep with him under the dome of Westminster Abbey. Columbus stood alone, a pitiful, pathetic figure, at the gate of the Franciscan convent in Andalusia, begging bread and water for his starving child. That was four hundred years ago, and he was alone with his sublime thought of another world beyond the ocean. But he is not alone to-day in that thought, which has survived him. God's messengers—Galileo, Newton, Columbus, Isaiah, Luther, Wesley—were alone at first in their work; but the world long since caught up with them. In her wonderful pronouncement of Christian Science, Mrs. Eddy was alone for years. Thirty years ago, when she realized its life-giving power, she started her classes with but one person.

Health is not a condition dependent upon matter. It is predicated of mind. Our New England forefathers did not know the meaning of such words as "malaria," "appendicitis," etc. Their tastes were simple, their needs few, their food plain, their lives heroic, for they had no time to be sick. "Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories have taken the place of spiritual truth" (Science and Health, p. 165). All is in thought. "A sick body is evolved from sick thoughts believed" (Science and Health, p. 260). Man is the image and likeness of God, as we are taught in the first chapter of the Bible, and as God has never changed, man has never changed from that condition. We must know this, however, in order to be rid of the troublesome beliefs we have carried for so many years. This is the best self-culture. It is more—it is self-preservation. If we do not daily set aside our false beliefs and become more familiar with health than with sickness, we shall continue to be the prisoners of pain.

The same rule applies to contagion. Sickness has always been more contagious than health because more people have believed in it. This is not a mere theory. As Cleveland said, "It is a condition which comforts us—not a theory." Theorizing about health will not make us well. We must apply the laws of God and then we are rid of sickness. Reverse our old way of thinking, and health will become universal. It does no good for people to make fun of these statements or disbelieve them. It is the truth involved in the declarations of Christian Science that makes free from all sickness, and that truth is self-evident to all who accept it and to them alone. This belief in contagion has never helped people; it has hurt them. Now try the opposite, and you will get an opposite result, even health. Contagion is always mental. Matter has no life, truth, intelligence, or substance of its own, so it cannot transmit contagion. "We weep because others weep, we yawn because they yawn, and we have small-pox [and malaria] because others have it; but mortal mind, not matter, contains and carries the infection" (Science and Health, p. 153).

EDWARD C. BUTLER.
In *Mexican Herald.*

## In Answer to Criticism.

Mr. Editor.

A recent essay on Christian Science by Rev. Luther T. Townsend, D.D., is presented as an "answer by an expert." The gentleman admits that Mrs. Eddy, the Leader of the Christian Science movement, is a woman of more than ordinary ability, and that her writings "contain sentences and aphorisms that in wisdom and rhetorical excellence would not suffer in comparison if placed alongside of some of the sentences of Arnold or Emerson." Since Dr. Townsend is a professor of rhetoric, we note the value of this admission. He also declares that a great and important truth lies at the basis of Mrs. Eddy's Christian Science theories. That he indorses the basic lesson of Christian Science is noted in the following statement: "She says correctly that God is supreme, the only Life, Substance, and Intelligence of the universe and man." Having admitted this premise, it seems strange that the gentleman could not indorse the whole of Christian Science, since every statement contained in the Christian Science textbook is a consistent deduction from that which he acknowledges to be true. Unfortunately, however, he has misconstrued a large portion of the teachings of Science and Health, and, as a matter of course, has not been able to indorse his misconception. In this, however, he does not differ from Christian Scientists, for what he has condemned is as offensive to them as it is to him. His general treatment of the subject leads us to believe that the opinion of an "expert" on Christian Science is not worth as much as the absolute understanding of a practising Christian Scientist who may not be so expert in other matters.

Mrs. Eddy has given to the world ideas which are new, but in so doing she has been careful not to intrude them upon ears which do not welcome them, nor to speak disparagingly of the good works of others. On this subject she teaches in her book, "Science and Health with Key to the Scriptures," p. 444: "Students are advised by their teacher to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions."

During a period of sixteen years I have carefully compared the teachings of Science and Health with the teachings of Christ, and have found the two identical. While our friend declares Christian Science to be un-Scriptural and un-Christian, he quotes no Scripture to prove his assertion. He declares the teaching of this Science, "God is to be understood," to be erroneous, giving his opinion that God cannot be understood, but must be merely "believed and feared." Therefore, instead of declaring Christian Science to be un-Christian and un-Scriptural, he should have said I believe Christian Science to be un-Scriptural and un-Christian; instead of declaring: "Christianity teaches that there are evil spirits and a personal devil," he should have said I believe there is a personal devil. Furthermore, inasmuch as he had nothing to give on the subject of Christian Science and Christianity but a belief, it would have been well for him to have waited for the day of understanding. He should, consistently with his admission, declare

Digitized by Google

his unfitness to challenge the correctness of the teaching of this Science concerning God, devil, disease, atonement, etc.

We fail to see wherein the public can be benefited by mere opinions on a question so vastly important as that of Christian Science. If our critic admits that he does not understand God, he must of necessity admit that he does not understand any part of Christian Science, for every statement contained in the Christian Science text-book is a consistent deduction from the Scriptural definition, "God is Spirit." After declaring that he himself does not understand God, how can he consistently declare the Christian Scientists' definition of God to be erroneous? How does he know that Christian Science defines God incorrectly, if he knows nothing at all about God, but simply believes? One may believe an error.

We will agree with the proposition that the human mind can be evil, though we may differ from our critic as to the constituency of the human mind as well as its evil. Indeed, we would declare that the human mind can be nothing else but evil. Furthermore, in proportion as it is evil, it is not mind at all. Though good and bad seem to exist in the same individual, they mix even less than oil and water. Man is himself—in his right mind—free from dementia, using the word in its broad sense, only as he has the Mind of Christ.

We will not quarrel with our friend in his belief that the devil is a person, but we are surprised, for we have found very few Bible students who retain the old belief that the devil is a person with horns and hoofs, and who disagree with Christian Science in its teaching that the devil is "evil . . . the opposite of Truth" (Science and Health).

Science and Health teaches "God is personal in an infinite sense, but not in an anthropomorphic sense." Possibly if Dr. Townsend could and would define his sense of the personality of God we might find it identical with that of Christian Scientists. If he had given the exact wording of the Christian Science text-book he would not have found so much to criticise, nor would he have found it so easy to make it appear non-scriptural if he had presented the Science itself instead of his misconception of it.

I was a member of an orthodox church when Christian Science was first presented to me, and, though I was quite ready to accept the theory of this Science, I was determined not to do so, for I believed it conflicted with the Bible. Upon searching I found some Scriptural verses which were plain statements of Christian Science, and this encouraged me. Later I found others, and again others. As my knowledge of Christian Science grew, its harmony with God's Word became more and more apparent. Now I find the entire teaching of Christ in strict accord with that of Science and Health.

Dr. Townsend declares that a Christian Scientist attempted to prove to him that she could place her hand in the flame without feeling any pain, but that a burned hand was the outcome. Then he adds: "Our friend, however, insisted that Mrs. Eddy could put her hand in fire and suffer no harm," whereupon he offered money to Mrs. Eddy to do this and other miracles. Mrs. Eddy's reply that she had wrought a greater cure, had "cured a man from the habit of opium eating," I consider a very good one. To save a man from the cursed habit of using opium is more important than to take upon herself the protection of a hand unnecessarily placed in the fire. Christian Scientists, like other Christians, have troubles enough which come uninvited, and there is no need of hunting for them. It is no part of Christian Science practice to venture into trouble wilfully or otherwise, though adherents of this Science faithfully apply their understanding of God's power and presence when circumstances force them to encounter danger. Dr. Townsend should note that the Master of Christianity refused to cast himself down from the pinnacle for the purpose of convincing the devil, and that Mrs. Eddy, wiser than her student, was consistent with Christ's example when she refused to accept the challenge. If it was not right for Jesus to cast himself down for the purpose of convincing the devil, it would not be right for Christian Scientists, his followers, to accept such a challenge for the purpose of convincing those of this age, who, though probably Christians in character, offer the identical temptation which the devil suggested to Jesus. It is an important feature of Christian Science practice to keep out of trouble as well as to work out of it.

Christian Scientists recognize that evil and disease exist in erroneous human experience, though they differ from others in their understanding of their nature. Science does not teach, however, that sin and disease can be overcome by merely denying their existence, any more than they teach that darkness can be destroyed by denying that it is an entity. As darkness is overcome by light, so sin and disease are scientifically overcome by the divine Omnipresence. Darkness is not regarded as something, but the want of something, the want of light. So sickness should be understood as the absence of health, and evil the lack of good. Evidently our friend has confounded the Christian Science healing method with what is commonly called "mental suggestion."

It is the spiritual man which Christian Scientists believe to be "eternal and always harmonious," not the mortal or material sense of man.

In its teaching, All is mind, there is no matter, this Science does not deny the existence of created things. It recognizes that all visible phenomena are real, and exist as the creations of Spirit, but are not what they seem to be to the uneducated human mind. Here our critic has failed to grasp what this Science gives in return for what it repudiates; hence his objection.

The statement, "We are never Spirit until we are God" is not a statement of Christian Science. We prefer not to accuse our critic of a misquotation, but will follow the usual method of charging it up to "typographical errors." Christian Science does not teach that man will ever become God or any part of God. It teaches that "God is Spirit," and man, in his normal and God-made condition, is the Spiritual likeness of God.

The statement, "God never forgives sin," severed from its context, does not give a correct understanding of Christian Science. While this Science fails to indorse that definition of divine pardon which some seem to accept, it is nevertheless in perfect accord with the Scriptural teaching in respect to pardon and forgiveness. In her chapter on "Prayer," in Science and Health, Mrs. Eddy declares: "Truth bestows no pardon upon error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence against wrong, but to check the sin and show that it must bring inevitable suffering." It is not correct to say that sin can be destroyed by merely thinking that it is unreal. It is acknowledging that there is nothing in it by ceasing to sin that overcomes it. Science and Health teaches: "The evildoer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence; for the sinner is making a reality of sin—making that real which is unreal—and thus heaping up 'wrath against the day of wrath.' . . . Only those who repent of sin and forsake all evil can fully understand the unreality of evil." Christian Scientists fully indorse the teaching of St. John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It can be readily seen that he who continues in sin is not admitting it to be an unreality. He indulges in sin because he thinks there is something in it, not because he believes there is nothing in it. On this subject Mrs. Eddy teaches in her 1901 message to the Mother Church. "To

Digitized by Google

assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity. The Publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus.". Christian Scientists believe in the atonement and the resurrection and all else contained in the teachings of Christ, though they may differ from our critic in their understanding of these. That Christian Scientists have an intelligent and Christian understanding of how to heal through prayer is evidenced by the results which follow their prayers. The declaration on the part of one who cannot heal through his own prayers that the Christian Scientist who heals through prayer does not pray, ought not to have much weight with thinking people. It is not in good taste for critics to say to Scientists, "You are not healing through the divine power, but by the suggestion of the human mind." Who knows how the Christian Scientist heals but the practitioner himself who produces the results in question? True prayer is such a communion with God as brings the petitioner into a conscious realization of His omnipotence and omnipresence. This breaks the power of sin and disease and "sets the captive free."

Our critic declares, "Christianity says that God is the ruler and lawgiver of every realm in the universe, and that, so far as the laws themselves are concerned, apart from the evil nature in man, there is not and there never has been and never can be any conflict or opposition." With this we heartily agree. The evil nature in man is the only thing that Christian Science condemns as not being of God, and we would add that the individual misconception of the universe and the misinterpretation of its nature and constituency is by reason of this very "evil nature" which our critic repudiates. And all evil and sickness are consequent to an erroneous conception and appropriation of creation. Hence the necessity of understanding God and His creation and deporting ourselves accordingly.

Christian Science teaches that God, though unseen to human sense, is the ruler of the entire universe. In her text-book Mrs. Eddy teaches that healing the sick, in fact, all marvelous manifestations, are "not supernatural, but divinely natural." Christian Scientists believe that results which are wrought contrary to material laws are marvelous to human sense, hence properly named miracles in the Bible, but they are in perfect accord with divine law and are not by reason of a suspension thereof. When this fact is understood by all mankind, health instead of disease will be contagious.

Our critic insists that Christianity declares heaven to be a location. If this be true, why did Jesus say, "Let no man say lo here, or lo there, for behold the Kingdom of God is within you!" Heaven is God's kingdom.

This Science teaches that heaven is the state or condition of the perfect, spiritual man. Heaven is where God is, and God is everywhere present. To be fully conscious of the divine presence is heaven itself, while to live according to erroneous belief is hell. ALFRED FARLOW.

In *Chicago Record-Herald.*

## Judge Fair Judgment.

IN dwelling on one or two recent failures, the great success which Christian Science has achieved in healing the sick should not be overlooked. Thousands of people are in the world to-day who were given up to die by physicians, and afterwards healed by Christian Science. That a few failures should occur among the many successful demonstrations which attend this teaching, is not to be wondered at when we remember that even the disciples of Jesus—those who stood closest to him—were not always successful in their efforts to restore the sick to perfect health. To the ordinary observer, it is evident that Christian Science must teach sound doctrine. Its advocates are recruited largely from the ranks of those who have had the best medical care at their command, and the records of church membership in this denomination show that two-thirds of its people were in good standing in other evangelical churches before adopting Christian Science as their religious belief.

I must dispute the assertion that Christian Scientists are "ignorant and untrained." It should not be assumed that the Scientist enters practice without preparation. His line of study may differ from that pursued by a student in *materia medica,* but the standard of efficiency is none the less high and, in addition, the Christian Scientist must needs have "clean hands and a pure heart" to bring to the suffering ones that knowledge of God's love and care which is needed to restore the sick and raise the fallen.

If prayer is not to be classed among remedial agencies, the teachings of the Bible on this point will have to be rejected. Interwoven with the teaching of both Old and New Testaments, we find the doctrine that prayer is the most effectual remedy for human want and woe. The Scripture abounds with verse and narrative wherein is set forth the necessity of appealing to the most High when in sickness or sorrow.

The Christian Scientist cannot be blamed for trying to prove the teaching of the Bible on this point to be more than mere theory. Jesus proved it possible to apply a demonstrable understanding of God to the daily affairs of men, and he urged his followers for all time to do likewise. When Christian Science is better understood it will be seen that those who have been denouncing it have in reality been disputing with nothing but their own erroneous conception of Christian Science. Until that time arrives it is to be hoped that all critics will inform themselves as thoroughly as possible before attacking this Cause.

ALBERT E. MILLER.

In *The Harrisburg* (Pa.) *Patriot.*

## The Quality of Faith.

To have faith in immortality is not merely to be of the opinion that men will live after death. It is to be possessed by the conviction of immortality; it is to live as an immortal; it is to measure all successes and all defeats, all joys and sorrows, all past disappointments, present duties, and future achievements, by their relation to an eternal life. It is never to grow old, because an immortal cannot age; it is never to be in despair. It is to see an awakening in every sleep and a spring in every winter. To have faith in God is not to entertain the opinion that there is a God. It is to be possessed by the conviction of His reality and of His personal relation to His children; it is to take guidance, counsel, courage, hope—in a word, life—from Him. It is to be full of God; it is to be able to say, as the Master said: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works." To have faith in the Bible and in Christ is not to have an opinion as to the nature of inspiration or as to whether the unity of Christ with the Father is a metaphysical unity or a moral unity; it is to be inspired, directed, dominated, by the conviction that God is in His world; that He was in the lives and experiences of those whose story is told in the Bible; that He was reflected, as in a mirror, in the life of Jesus Christ; and it is to find in this revealing, that is, unveiling, of God, in the book and in the person, a way to a like communion with God through the book and through the person.—*The Outlook.*

The highest things are credible to those only whose lives respond to and fulfil them.—HAMILTON W. MABIE.

Digitized by Google

## Among the Churches.

### The Work in Dover, N. H.

Several years ago a few seekers after Truth began meeting at private houses for the study of the Quarterly Bible Lessons, and two Readers were chosen as soon as there were two of their number who were members of the Mother Church. Numbers increased so that in October, 1899, a small hall on one of the principal streets was hired and furnished. The attendance, from fifteen to twenty-five, would have been larger had several of our number not moved away. October 1, 1901, the only members here of the Mother Church, five in all, met and organized First Church of Christ, Scientist, in Dover, and received papers of incorporation from the state.

God has cared for this little church, and by the Christ-love and unity of its Directors and members the claims of error, which would separate and scatter this planting of the Lord, are being proved powerless, and new members have been added at each communion.

In obedience to the new By-law relative to the change in Readers, new Readers were at once chosen and the change made on the second Sunday after the notice appeared in the *Sentinel*. Success has followed obedience. September 1, 1902, a Christian Science Reading Room was opened for the public in the same room in which the services were held. Soon finding this room inadequate, two adjoining rooms in the Post Office Building, one for auditorium and the other for a reading room, were leased for a term of years. These rooms are furnished, without debt, in good taste, and are convenient for all our present needs. Surely divine Love has opened the way for all blessings.

The Sunday School was organized in June, 1902. Unity and love prevail and new faces are appearing at both the Wednesday and Sunday services. We feel most grateful to our Leader Mrs. Eddy, the Mother Church, and to all our Christian Science brothers and sisters who have been helpful to the growth of Christian Science in this place.

EVA E. BUNKER, *Clerk*.

### A Word from Barre, Vt.

A sweet sense of unity, of at-one-ness with each other and with our Father, pervaded the annual meeting of First Church of Christ, Scientist, in this city, which was held October 4. In each consciousness was a clearer realization, than ever before, of the deep significance of the Christian Science Church to the world to-day.

Permeated by this spirit, the new By-law relative to change of Readers, was adopted, although, to our limited vision, we could not see how we were to be supplied. But with an abiding faith that God does provide "a table in the wilderness;" that "Divine Love always has met, and always will meet, every human need," this forward, upward step was confidently taken, in loving obedience to the request of our revered Leader. In so doing, again has this Scripture been fulfilled: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear," for we are provided with Readers, and the provision has exceeded our highest expectation. As a church we are bountifully blessed.

A month previous to our annual meeting the church and Sunday School contributed to the Building Fund of the Mother Church. We esteem it a great privilege thus to indicate our appreciation of the spiritual bonds which unite us to the Mother Church. We know that "the branch cannot bear fruit of itself except it abide in the vine."

Standing as one, "in the unity of the faith," we go forward in the happy assurance that "one with God is a majority."—MRS. ADA BEERS FOSTER, *Clerk*.

### Another New Church.

The new church edifice of First Church of Christ, Scientist, of Park Ridge and Edison Park, Cook County, Ill., was opened October 12, 1902. To accommodate all who might desire to attend, three opening services were held.

In the spring of 1897 two Christian Scientists met each week to read Science and Health, and in the spring of 1898 they were joined by three others, when regular services were begun. The attendance steadily increased and in June, 1902, it was thought expedient to rent a hall for the services. On July 25 a church was organized with twelve members, and this number soon after increased to twenty-two, and plans for a church building were formulated. The corner-stone, a block of granite from Concord, N. H., was laid September 16, 1902. The building is simple and chaste in design, and reminds one of a little New England church.

The opening service was a joyful occasion and was attended by many friends from Chicago and other points.

MRS. JENNIE L. WILLIS, *Clerk*.

### Activity in Kewanee, Ill.

At the county fair which was held here in September, the Christian Science Reading Room Society of this place had a tent for the purpose of distributing Christian Science literature, and to offer people an opportunity to investigate.

The ground for the tent was donated and was a most desirable lot. A sign, "Christian Science Reading Room —Welcome" was placed over the entrance, and brought many visitors. We spent four days there and were kept quite busy distributing literature and trying to answer the questions of those who called.

We feel that Christian Science work here has received quite a stimulus from this source.

MRS. MARY CALLENDER.

### Progress in Ithaca, N. Y.

The annual meeting of First Church of Christ, Scientist, of this city was held November 13. The church was organized September 3, 1901, under a charter from the state. There were eighteen charter members taking part in this organization. The report gave the total present membership as twenty-seven. The congregation has correspondingly increased from about twenty a year ago to about sixty at the present time.—*The Ithaca Journal*.

### The Sky of the Heart.

A fallen leaf on a flowing stream,
And on the water a moment's gleam
Of sunshine—and the chilling gray
O'erspreads more coldly the autumn day.
And once this had brought a pang to me,
A sense of pain in my heart to see
The leafless trees and the stubble sere,
And the darkening face of the dying year.

It is not so now. My heart is glad,
Though every sight and sound is sad,
For I have come to realize
That joy depends not on the skies.
The path of my duty holds along,
Through winter's storm and springtime's song,
And cloudy the day or stormy the night,
The sky of my heart is always bright.

MALTBIE D. BABCOCK.
In *The Standard*.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Passing of Intolerance.

FORTUNATELY for mankind, religious intolerance, which has been the cause of more bitter quarrels, more shedding of blood, more suffering than all else in the history of the world, is on the wane, and the rights of each person to worship God according to the dictates of his own conscience is more clearly recognized. Broad-gauge men of all denominations know that true brotherliness and true religion go hand in hand, and that neither is advanced by abuse and malicious misrepresentation of the views of others. The rule is proved by the exception when some person becomes imbued with the idea that he has a special mission to save the world from the danger of a religion differing from his own.

The progress of thought along the line of toleration is noticeable in the attitude of the public toward Christian Science, and in no particular is it more clearly seen and more distinctly emphasized than in the willingness of editors, judges, lawyers, ministers, physicians, and other public men to introduce our lecturers, and in many editorials recently appearing in the daily press, which recognize the position of Christian Scientists as consistent with the teachings of Christ Jesus and well within their rights as law-abiding citizens. Truly the leaven of love is at work, and the brotherhood of man, the kingdom of heaven, has come nigh unto this generation. Divine Love is reflected in loving tenderness and forbearance, and is healing the prejudice and intolerance which has belittled and beclouded humanity throughout all ages. M.

### If I had Time!

How prone we are to justify ourselves behind the acceded limitations of time and sense! Many of the sweet amenities of living, gentle courtesies, yes, even Christian obligations, are crowded out by the self-justifying, self-satisfying assurance that they would be done, and gladly done, but for lack of time.

The argument is that Father Time, through age and experience, has grown incorrigible, that he vouchsafes us only so many hours in the day and then relentlessly drops the curtain of darkness and repose and bids us prepare for the hurry of to-morrow. While we grant the patriarch's decree, let us remember that it is not so much the number of the hours as the harmony therein that gives us dominion.

We must first cultivate a keen eye for the nature of duties, a quick perception of their relative importance, a speedy judgment that sweeps from the field the unimportant detail and brings out the dignity of work.

A young girl seeking help from Christian Science said, "I cannot find a moment for reading or studying the Lesson-Sermon, I am so busy, so driven!" After a few days obedience to the demand for at least a half hour's study of Christian Science the first thing each morning, she said, "It is peculiar, but I have not only been able to do all my work, but am finding time to work on my Christmas presents." She had not multiplied the hours of the day, but she had sought first the kingdom of harmony. The sense of confusion and hurry had thereby been destroyed, and this meant more than added hours.

As Christian Scientists, we do not excuse ourselves from clearly defined responsibility or obligation at the bidding of "If I were good enough," or "If I were well enough." We know it is a possibility as well as a duty to establish, through the demonstration of Truth, the requisite virtue and health to meet such calls. Through wise selection and adjustment of tasks, it is equally possible and important to be able to meet the demands of each hour harmoniously, and free ourselves from the limiting "If I had time."

We are not authorized to credit ourselves with any kindly act of intention which is crowded out by lack of time. The chances are that the trouble lies deeper,—in apathy, inertia, procrastination, imperfect method, all of which are but varying expressions of selfishness.

Let us speak the truth: "I do have time for every manifestation of love and tenderness in the abundant present."

S.

### "As a Grain of Mustard Seed."

WHEN Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," he gave unqualified assurance of the possible results of that "little faith" which is spiritual understanding,—the God with us who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." He declared for the perpetuity and sovereignty of the smallest idea of Truth; and in this, his thought was very far in advance of the estimate and understanding of his disciples both then and now.

Men are ready to concede the swift and self-propagating power of an infinitesimal of evil, and upon this basis they have built up a philosophy of heredity and contagion which has ruled the nations with a rod of iron. Intense fear is aroused, and life is imperilled, in human belief, by the presence of a single infected molecule. The prevailing theories of disease would reduce the determinative factors of human history to the dimensions of an atom, and hang the issues of mortal life upon the favoring or unfavoring conditions of a cell.

If, on the other hand, we consider the prevailing mental attitude toward good, we find that while those larger assertions of Truth which are expressed in the irresistible movements of nature, and the universal moral convictions of men, have commanded consideration, and antagonism to them has been reckoned a defiance of God, the potency of the lesser manifestations and apprehensions of Truth has been minimized to a degree which has amounted to a denial of their practical efficiency.

The weakness of asserted faith is thus clearly traceable to an apparent denial of the presence and power of God in His minor manifestations, the simpler understandings of one who is but a child in spiritual things. And yet Jesus taught what, under material form, appeals to us as natural, a simple matter of fact; namely, that truth is always truth and nothing but the truth, that it is always indifferent to error, and that the Infinite is ever-present and wholly available.

We readily accept the proposition that a physical element of any kind always retains its distinctive features, never forgets its mission, and invariably acts a given way under given conditions. We know that the vast aerial sphere in which the earth is imbedded no more perfectly discloses the law of refraction than does the tiniest dew-drop that adorns a blade of grass. We know that it is not necessary to remove the great power plant to the point where its developed energy is needed, for a bundle of wire suffices to transmit

Digitized by Google

the unmeasured energy of a Niagara to every village of a state. Why should we not in the same unquestioning way realize that the simplest touch with God brings to us His unmeasured resources, His all-conquering might?

The multiplied and presumptuous assertions of error which have brought humanity into such abject enslavement, but counterfeit those divine ideas—the sons of God—which people the universe, and which are individually clothed with supreme majesty and might. Having excluded all the spiritual light it can by enswathing humanity with material sense, error would fain have us believe that the glintsof light which do reach us are feeble and unilluminating, and so far as we yield to this seduction in so far is error's false rule in us prolonged and made sure. But the revelation of Truth in Christian Science has come to disallow and defeat these claims of error; it strikes off the fetters of limitation, and through demonstration gives proof of the present and saving power of the simplest divine idea; and earth's tired and troubled children may thus find assurance, victory, and peace, though, perchance, they cannot see their Father's face, and are consciously linked to Him by His hand-clasp alone. W.

## Thanksgiving Day Services.

### In the Mother Church.

THE interest manifested in our initial Thanksgiving Service has given further evidence of the presence among Christian Scientists of that spirit of sincere gratitude which above all others they have occasion to exhibit.

Threatening and somewhat disagreeable weather did not interfere with an attendance which crowded every part of the auditorium, and which included many strangers and friends. All seemed to enter most heartily into the service and thoroughly to enjoy it, and the day will abide as a pleasant memory, a permanent influence for good, and an evidence of the wisdom of our Leader in instituting it.

The published programme was followed, including the reading of Psalm 145 as a Scripture lesson, and the joyous singing of hymn No. 9, "Our God shall reign," and No. 151, "How beauteous on the mountains."

About twenty-five minutes were given for testimonies by members of the church, and in calling for them the First Reader said, in part:—

"The Lesson-Sermon has given you the Science of gratitude, and now you can bear witness to the fruits which have resulted from its practical application.

"Christian Science has brought us greater blessings from God's storehouse, the realm of infinite Love, than anything that has ever before come into our lives, and we really have more to be grateful for than any other people on earth today.

"Christian Scientists therefore love to praise and glorify their heavenly Father, the Giver of all good. They also love to honor His faithful witness and mouthpiece to this age, Rev. Mary Baker G. Eddy, whose purity, consecration, and faithfulness have made it possible for us to receive these manifold divine blessings.

"They love to declare that Christian Science has brought them from sickness, sin, misery, wretchedness, poverty, and turmoil, into health, holiness, joy, happiness, affluence, and peace; and they also remember that gratitude opens the windows of heaven."

At the close of the time allotted for testimonies it was ordered by a rising vote, all present joining, that the following message be forwarded by telegraph to our Leader.

Rev. Mary Baker G. Eddy, Concord, N. H.

*Beloved Mother*:—The members of the Mother Church and friends, assembled on this Thanksgiving Day to honor and praise their heavenly Father for His tender mercy and His unnumbered benefactions, feel that it is a fitting occasion on which to express their grateful sense of indebtedness to you, as the one through whom has come to them the blessings of a clearer understanding of Truth in Christian Science.

They rejoice in the ministry of your life and teaching to the sick, the sorrowing, and the sinful of all the world; in the patient and loving kindness in which you have borne and toiled for the good of mankind; and in the wisdom of your self-sacrificing and successful leadership; and in all they are but representative of an innumerable company who would join them in the expression of loving regard and appreciation.

The Mother's hymn, "Shepherd, show me how to go," was then sung, and in closing, the following benediction was spoken:—

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

The following is an epitome of the testimonies.

The first speaker expressed gratitude for the spiritual and physical transformation which gradually but surely followed her increasing knowledge of Christian Science, commencing with her first visit to the Mother Church almost eight years ago. In closing she paid a tribute of thanks to Mrs. Eddy. The next speaker related an incident in his experience which prompted him, while on the Pacific Coast, to leave everything and come to Boston that he might identify himself with the Christian Science movement under the leadership of Rev. Mary Baker G. Eddy, whom he had not before recognized as the Leader, and that he had thereby obtained a spiritual insight and satisfaction of heart which he had never before possessed, and for this he gave thanks.

Another said, "Five years ago I was brought here in a carriage. Doctors had pronounced me incurable. I was entirely helpless and paralyzed. I could hardly drag my feet. I was healed by Christian Science. For all this I want to express thanks and gratitude to God for what Mrs. Eddy has taught. I am grateful for the blessings I have received."

A lady then spoke of her gratitude for a better understanding of God through the teachings of our Leader, having been rescued from chronic invalidism which prevented the taking of even a drink of cold water without suffering. She said that on Thanksgiving Day, eight years ago, she was in a hospital preparing for an operation when Christian Science was brought to her attention. She was saved from the operation and the troubles that seemed to make it necessary, and has become a healthy woman, a better wife and mother, a better neighbor; that through Christian Science she has been taught to look to God for all strength and all supply. She closed her testimony by saying, "We must try in our every-day life to reflect Love if we would show our gratitude to God and follow the teachings of our dear Mother and Leader."

She was followed by a speaker who voiced her sense of gratitude in a number of quotations from Scripture bearing on the general subject of thanksgiving.

The next speaker gave thanks for healing through the reading of Science and Health some fourteen years ago, previous to which time he hardly knew what it was to have a well day.

Another expressed her thankfulness that Christian Science had opened to her the doors of the church and given her a new understanding of the significance of that term. From her earliest recollection she had turned away from the church of her fathers and family, had resisted its overtures, refused its ministrations, and denied the value of its sacraments.

Digitized by Google

"My mother," said she, "was a devout churchwoman, a lover of the Bible, and the last night of her life on earth she asked that I would read aloud her favorite chapter, the fourteenth of St. John's Gospel. I read it with bitterness in my heart, and when I had finished, resting my hand on the open book, I said, 'Why do you care for this? What good has it ever done for you?' I was young, and my heart was bleeding and rebellious at her long martyrdom. Looking at me without reproach—though the stab must have been a cruel one to her, the last bitter drop of her cup—with eyes that looked beyond, she said, so gently, 'You do not understand, dear, but you will some day,' and in the morning that voice had ceased, for me.

"Years afterwards, when I, too, was bending under a load of prolonged physical and mental suffering, a dear sister, who, like our mother, was a devout churchwoman, crossed the ocean to see me. She was deeply troubled at my utter disregard of all outward forms of religion, and begged me to attend church sometimes, to take part in its sacrament. But I answered, 'No; the bread and wine mean nothing to me; I have never partaken of them, I never will, until I see better than I do now what Jesus meant by these symbols.' She left me very sad, thinking, perhaps, that we might never meet again, and that I might go down into the darkness of the valley of the shadow, without even the pale star of the old church to light my way. Just a few weeks after we parted, the light of Christian Science shone upon me, and like a garment my agnosticism and my physical diseases dropped from me and I stood forth healed. Then the church—Christ's church—became indeed most beautiful; I became a member of this Mother Church, and at my first communion, the first I had ever attended in any church, the Scriptural reading for the opening service was that same fourteenth chapter of St. John, and as those immortal words of the Master came to me once again: "Let not your heart be troubled: ye believe in God, believe also in me," I understood then, better than I had ever dreamed I should, something of the omnipresence of God, and realized that in Him all separation was annulled.

"Above all other things to-day I thank God for this revelation of a mother's love that has come to the world through our Leader, in Christian Science. Because of that love we women of the world to-day can be glad for the first time in our lives that we are women. To her through whom this love has been revealed, and above all to God, who has given us such a Mother and guide, I offer up my thanksgiving to-day."

Another referred to her escape from the thraldom of long-continued illness, for which material remedies gave no promise of relief. Through Christian Science she had been healed and made free and strong as never before, and with physical betterment had come a quickened spiritual life and the joy of knowing that she could help others, in fulfilment of the Master's assurance that his blessed works we should do. She also spoke of the recent and wonderful healing of a little cripple boy whose case was pronounced quite hopeless by several physicians, and for all this her heart was aglow with thankfulness to God and to her who has made known the way.

Another spoke of his satisfaction and gratitude that in the testimonies given in this church, there was not only rejoicing over the healing of disease, which in many instances had been pronounced incurable, but there was yet greater joy and thanksgiving for spiritual illumination, and for the light which Christian Science has thrown upon the Scriptures. "It is because of this," said he, "that our love goes out to our Mother. She has given us a better understanding of the divine Life. Truly we have great reason to be thankful for Christian Science and for its Discoverer.

### At Concord, N. H.

There was a good attendance upon the Thanksgiving services of First Church of Christ, Scientist, at Christian Science Hall, Thursday morning at half past ten o'clock. The service was similar to that held in all Christian Science Churches in the United States.

In addition to the regular congregation and others from Concord, visitors were present from Boston, Michigan, and the Bahama Islands.

"Giving Thanks" was the subject of the Lesson-Sermon, and the Golden Text was: "O give thanks unto the Lord, for He is good: for His mercy endureth forever" (Psalm 107). The sermon consisted of Scriptural texts and their correlative passages from the denominational text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

At the close of the sermon, opportunity was given those who so desired to express their thanks to Almighty God for blessings received. The first speaker told of her healing by the power of God, through prayer, from an advanced stage of consumption after all hope had been given up. Another said that ten years had been added to his life through Christian Science, but the most precious gift was the new understanding of God and Jesus Christ and the deeper love for the Bible which had come to him. The rescue of two who had fallen and their restoration to lives of usefulness was feelingly related. Many others gave thanks not only for restored health, but for the overcoming of sin and the abiding desire for higher and holier lives.

*Concord Daily Patriot.*

## From our Contributors.

### The Master's Test of True Discipleship.

MARY A. DAGGETT.

As the result of study and growth in Christian Science, new views of Truth and Love are constantly unfolding in human consciousness. When it occurred to me to give to others through the *Sentinel* some thoughts that I find helpful, something said, There have been so many articles about love in the *Sentinel* of late that yours is nothing new, and it will probably be superfluous. However, I remembered that no two of these articles had been alike, and that each was good in its own way. Because Love is infinite, there is no limit to its reflections, and these have as many different phases as there are individuals or needs. So I decided to send my little message, knowing that it would do good in some way, even if never published.

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." How often have we taken it as a matter of course that we do love one another well enough, and have not realized the full meaning of our Master's pregnant saying. How often have we ignored it altogether. But as we begin to lead the life which Christian Science teaches us to live, we find that nothing unlike love should dwell in our hearts. Then, in home life, in church work, in our relations with our fellowmen, in and outside the church, how much we discover in ourselves that bears not the slightest resemblance to love. We may find somewhat of selfishness, envy, jealousy, rivalry, resentment, bitterness, ambition to be first, and strong dislikes, even hate. We are frequently tempted to feel something quite unlike love toward some whom we thought we loved. And we are tempted to believe that some whom we thought to be our best friends have manifested anything but love towards us. We find a great deal to do to eliminate from consciousness these false views of ourselves and others. It takes much prayer, many struggles with self and sin, much charity, much practice of

Digitized by Google

the Golden Rule to be able to stand the test, and we begin to realize what a severe test our Master has given us, and his wisdom in giving it. We see also the wisdom expressed in Science and Health in the following words: "'Little children, love one another,' is the most simple and profound saying of the inspired writer" (Science and Health, p. 572). Only in striving to obey this command, do we begin to perceive its profound significance; for there is no depth in human consciousness that it does not sound. Can we heal the sick or destroy sin in ourselves and others, can we comfort the sorrowing, can we endure persecution, can we attend to our business successfully, in fact, can we do anything without love?

I wish to express, again, my gratitude for our Christian Science periodicals, and especially for the *Sentinel*, our faithful *Sentinel*, watching the growth of our cause, the world's attitude toward it, and guarding and warning us against the lurking foes which seek to overwhelm or deceive us. How often I have been helped to "defeat the cunning of the tempter," by the words found in its columns.

## The Sun is Shining.

IDA LAWTON.

SOME time ago, while working on a piece of work which seemed quite discouraging and gave poor returns, I found myself in tears. Suddenly turning and looking out of the window, I was quite surprised, and said to myself, "Why, the sun is shining!" It so changed my thought that I found peace at once.

When Jesus was called upon to give an account of his teaching, he said, "My doctrine is not mine, but His that sent me." In speaking for Christian Scientists in this age, we may say that the health, harmony, and peace which they enjoy are not in themselves, but belong to the Principle that governs them, which Principle is God, Good. While we keep in line with our Principle we have a never-ending source to draw from.

While learning my way in Christian Science I have had many proofs of God's love and power. Learning to love Christian Science, trying to live it and make it my own, I have been led out of darkness into light. I have learned the unreality of some discords as naturally as a child learns his lesson in school.

After our last Communion, the Mother's address, and the Wednesday evening meeting which ended all that material eye could see, my whole heart responded in these words:—

> And as we rise, the symbols disappear:
> The feast, though not the love, is passed and gone;
> The bread and wine remove, but Thou art here—
> Nearer than ever—still my Shield and Sun.

Since that time my love for God and Christian Science has become stronger; my love and loyalty to our dear Leader are stronger than ever, and I have been drawn nearer to our own branch church and all connected therewith.

Just a word for our new text-book, which has opened to me a larger light, for which I am most grateful. I wish to send through these lines my love and thankfulness for every loving effort put forth by our ever-faithful Leader, and all who are working to bring the whole world to see there is but one Mind, and that, God.

## The Phraseology of our Testimonies.

MARTIN F. JACKSON.

"No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid" (Unity of Good, p. 8). So should we in Christian Science simplify our talk that the babes in Truth may understand.

The apostles left records of healing all manner of disease and never failed to designate the name by which they were known.

The Master did not say, "What belief are you laboring under?" but, "What is thy name?"

To the epileptic boy he said, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And our Leader says (Science and Health, p. 398), "These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual Life-laws;" and have we not that same ignorance to deal with to-day?

The word "dyspepsia" should strike no more terror to the heart of a Christian Scientist than the phrase "claim of dyspepsia;" and to the stranger in our meetings, the one whose nerves "do feel," how much more convincing it must be to learn that Christian Science heals the man who is sure he is suffering.

## The End.

H. S.

"THE end of all things is at hand." The idea of death has so long been associated with this prophecy that it is well to begin to think of its real meaning. Peter seems to be exhorting the church to follow the example of Jesus in giving up the things of the flesh—and seeking the things of the Spirit.

There is a reasonable requirement of things to eat and drink, and more than this is the indulgence of material sense.

There is a reasonable limit to the things needed to clothe and warm us, more than these are simple vanity and vexation of Spirit. This being conceded, why not be willing to give them up if we can secure spiritual gain thereby?

By thinking of the things that are true, honest, just, pure, lovely, and of good report we can be seeking now the kingdom of heaven and its righteousness, and all these other material things will surely be added unto us. We cannot secure eternal life while we are satisfied in trying to live by the things that perish with the using. Eternal life is realized by seeking just this spiritual kingdom; the new heaven and new earth wherein dwelleth righteousness.

## A Good Suggestion.

W. H. MACFARLANE.

A FEW years ago a sister in Science called my attention to the many "fear nots" of the Bible. Acting upon the suggestion I have from time to time looked up the fear nots, be not discouraged, be not dismayed, and whatever encourages us to look to a power outside of our own selves. The blessing that has come to me has been very marked. The author of "Science and Health with Key to the Scriptures" p. 373, says very truly, "The fear of disease and the love of sin are the springs of man's enslavement." And again, "Sin is the foundation of sickness" (Science and Health, p. 391). The careful observer is convinced that these statements are quite true, hence the power of Love's word to unclasp the fetters that bind humanity.

And thus it is, and will be, when we look into the "fear nots" of the Bible; by constant study, meek and lowly appreciation, these mighty truths will become to us a consciousness that will enable us to meet and destroy every seeming condition that is unlike Good.

"Thy word is Truth," and Truth is mighty to remove mountains. "If God be for us, who can be against us?"

No man has a right to arrogate to himself one particle of superiority because he has had a college education, but he is bound, if he is in truth a man, to feel that the fact of his having had a college education, imposes upon him a heavier burden of responsibility; that it makes it doubly incumbent on him to do well and nobly in his life, private and public.—PRESIDENT ROOSEVELT.

Digitized by Google

## The Lectures.

### At Atlanta, Ga.

One of the largest congregations of yesterday [November 9] was that at the Grand Opera House when Mrs. Mims, in a clear and convincing line of argument, propounded and expounded the beliefs, the objects, and results of Christian Science.

There was no possible room left for doubting the deep impression made by the lecturer upon her listeners, who reached from the orchestra circle and parquet to the rear of the family circle and balcony.

Included among the listeners were a number of Atlanta divines, who paid the closest attention to every word and explanation of Mrs. Mims. The audience, too, was distinctly locally cosmopolitan, embracing both the representatives of Atlanta's most exclusive circles and those who move in the plainer paths of the workaday world.

Mayor Mims introduced J. R. Mosley of Macon, who spoke interestingly of the work of Christian Science. He paid a beautiful tribute to Mrs. Eddy, and in a most felicitous manner introduced Mrs. Livingston Mims.

*The Constitution.*

The introductory address of Mr. Mosley, was in part as follows:—

Christian Science, to those who are even beginning to understand it and who are trying to live it, is just what its name indicates,—Scientific Christianity, with the restoration of the healing element of the Christianity of Jesus and the apostles. In other words, it is nothing less than what the title of the Christian Science text-book—"Science and Health with Key o the Scriptures"—indicates, for it not only reveals that the Christianity of Christ is the one absolute Science, but it also brings with this spiritual understanding of God, Christ, and the Bible, a Scientific method and attitude of life, as well as a healthy and harmonious state of mind and body. It makes the Bible a new book and restores its ancient life-giving, health-restoring, and saving power.

Christian Science unfolds to us the truth that is suggested by the titles of two of Mrs. Eddy's minor works,—"No and Yes," and "Unity of Good;" for the whole tendency of Christian Science wherever it touches one's life, and the whole teaching of Christian Science is to say "No," in the Christ-way of denial, to everything that is sensuous, carnal, sinful, sickly, and deadly, and to say "Yes," in the Christ-way of affirmation, to everything that is true, beautiful, lovely, holy, pure, healthy, spiritual, and God-like; and it reveals the unity, harmony, consistency, and immortality of all the manifestations of Good, and the discord, inharmony, inconsistency, and mortality of all the manifestations of evil.

Christian Science, coming as it does, to fulfil all good and to destroy all error, can do good but not evil; it can bless, but cannot curse; it can heal, but it cannot make sick; it can promote life, but cannot produce death; it can love, but it cannot hate. Even though misunderstood and misrepresented, it does not complain. Though reviled and stoned, it revileth not again. When it suffers the greatest wrongs, it does not even threaten, but imparts the highest possible blessings. It is always hopeful, always patient, always kind, always loving, always healing, always saving, always helpful.

It has been my good fortune to know personally some of Mrs. Eddy's neighbors and many of her students, who have been most closely associated with her, and they each and all bear grateful and conscientious testimony to the fact that she is the most reverent, spiritually illuminated, and Christ-like character they have ever known.

### At Littleton, N. H.

A lecture was given by Judge William G. Ewing of Chicago, Ill., November 3, under the auspices of First Christian Science Society in Littleton, N. H. The audience was large and representative of the best people of the community, and included doctors, lawyers, and ministers.

Visiting Scientists were present from Lancaster, Whitefield, Bethlehem, Lisbon, Lempster, and Woodsville, N. H.; also St. Johnsbury, Vt. The speaker was very ably introduced by. Hon. Albert S. Batchelder of Littleton, who said in part:—

Whether Christian Science is valid or invalid on principle or according to the tests of actual experience in its application to human affairs, is a question which is not within my province or purpose to discuss, and my opinions in regard to the subject are not what you have assembled to consider.

My presence here is merely an incident of no importance and one in which I am moved solely by my desire to be courteous to the reasonable requests of my friends and neighbors, and by my desire, furthermore, to improve an opportunity to prove the sincerity of my conviction that every cause, when presented in accordance with the generally accepted methods of reason, free speech, and fair argument is entitled to a considerate hearing in any community and before any audience willingly assembled to attend to its presentation.

If this doctrine that is to be presented to-night be true, there need be no concern about it on the part of its friends further than to see to it that it has a hearing; if it be false it will surely come to naught when it strikes against the hard tests of common sense and common experience.

*Correspondence.*

### At Pottsville, Pa.

Judge William G. Ewing of Chicago, delivered a lecture at the Academy last evening [November 11] upon Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist, and was largely attended. Judge Ewing held the attention of his audience from the opening to the close of his remarks.

His remarks were so pointed and his arguments so concise that there is little doubt that many of his listeners were convinced that the actual practice of Christian Science principles was nothing more than the observation of the teachings of Christ himself. A true Christian lives a Christian life, and does not devote his life simply to the teachings of a creed.—*Miners' Journal.*

S. Burd Edwards, Esq., in his introduction said in part:—

It is true that there are some things about the theme of this particular church that have been subject to criticism, but it has struck me that if you and I are entitled to our peculiar religious belief, why not somebody else? In other words, if we want to believe in doctrines why cannot we allow other people to believe in Christ? It is one of the Constitutional guarantees of this country that every man may worship God according to the dictates of his own conscience, and for Americans at least the days of religious hierarchy are over. I think I can say, that the Christian Science Church in general has made wonderful progress, and it seems that they are going ahead in spite of all opposition that can be placed in their way.—*Correspondence.*

### At Randolph, Vt.

Hon. William G. Ewing of Chicago, formerly judge of the Superior Court in Illinois, lectured before an audience of about two hundred people of all shades of belief in DuBois & Gay's Hall last Friday evening [October 31], on "Christian Science: Physician and Rede mer."

Digitized by Google

Judge Ewing is an exceedingly pleasant speaker, with a gentle tolerance of others' cherished beliefs that inclines one to give him an unprejudiced hearing. His lecture was listened to with close attention, and made a favorable impression. The speaker was introduced by J. D. Denison, Esq., in a few well-chosen words.—*Herald and News.*

### At Bucyrus, O.

The Vollrath was filled with an appreciative audience Tuesday evening [November 11] by people from Bucyrus, Toledo, Mansfield, Galion, Marion, and other places, who assembled to hear a lecture on Christian Science by Edward A. Kimball, C.S.D., of Chicago.

Mr. A. E. Jennings, First Reader of First Church of Christ, Scientist, Toledo, introduced the lecturer in part as follows:—

Jesus said: "Go ye into all the world, and preach the gospel to every creature," and "heal the sick." He also distinctly said, "Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Christian Science is asking its followers to obey the command, "Heal the sick," and enabling them to prove that the Christ-truth is with us to-day. The discovery of this healing power and its adaptation to every-day life has awakened the world, and in some instances startled it.—*The Daily Forum.*

### At Joliet, Ill.

A good house greeted Judge Hanna, who delivered his lecture at the Auditorium last evening [November 6] on Christian Science. Besides the attendance from Joliet, people came from Chicago, Englewood, Lockport, Wilmington, Morris, and other nearby towns. The speaker was introduced by Charles B. Jamieson.

The lecturer is a precise speaker, strong and eloquent in the presentation of his view of Christian Science, and he received cordial applause as he closed his tribute to the cause he loves so well.—*The Joliet News.*

The introductory remarks of Mr. Jamieson were in part as follows:—

*Ladies and Gentlemen:*—It is doubtless an indisputable fact that there is not a man, woman, or child who does not desire to be healthy, happy, and successful, and who, when understanding it, will not welcome and adopt into his life that which will bring into his experience the greatest measure of joy, health, peace, success, happiness, and genuine satisfaction, and a more demonstrable understanding of the one only true and living God, whom to know aright is life eternal, not only in the vast hereafter but in this present time also.

The greatest preacher the world has ever known, the greatest physician the world has ever known, has said: "Ye shall know the truth, and the truth shall make you free." The learned and distinguished gentleman who is to address you to-night does not come here to proselyte, but to state the facts and appeal through reason and justice for an unprejudiced and impartial investigation and consideration.

---

A little consideration of what takes place around us every day, would show us that a higher law than that of our will, regulates events; that our painful labors are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Believe and love, —a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a Soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe.—EMERSON.

## Testimonies of Healing.

Reading the testimonials of healing in the *Journal* and *Sentinel* has always given me great help, increased my faith, and showed me what great obstacles others have removed, both mental and physical. From my cradle I was very sickly. I inherited from my mother nervous headaches that had made her an invalid for over thirty years. I also inherited eczema in a very severe form, which covered different parts of my body, made my left arm useless, and produced a discharge from the ears that caused me to be very deaf. I was so deaf that other people could converse in ordinary tones without my knowing it unless I happened to see their lips move. I was treated by many doctors from my infancy until I was about seven years of age. The physicians then said that I could not be cured. My mother, who about this time turned to Christian Science and received great help, put my case in the hands of a Christian Science practitioner. My healing was slow, but I am now perfectly free. I have not been bothered by nervous headaches for several years, am entirely cured of eczema, and my hearing has been all right for some time.

About a year ago while in the South I contracted malarial fever in a very severe form. In a short time I had lost greatly in weight and was in a bad mental condition. Not being able to work and there being no Christian Scientists where I was, I returned home. Most of the time I was unable to be about, and when a chill came on, which was always followed by a high fever, I would be helpless from six to eight hours. Sometimes these chills came on twice a day, leaving me very weak. As soon as I arrived home I took Christian Science treatment and in the first five days I gained eight pounds and felt a great change, both mental and physical. I was able to eat heartily, whereas before I could scarcely eat anything. In about six weeks after receiving treatment I weighed more than I had ever weighed, and the chills and fever were entirely destroyed.

I have had a number of small ailments to meet, and also great mental trouble, but I have been able to destroy them by knowing my perfection in God mentally, morally, physically, and spiritually. Although I have a number of errors to overcome every day and many yet to be destroyed, I know that by faithfulness I shall in time be victorious.

F. B. H., Webster City, Ia.

---

We are privileged to publish the following testimony which was embodied in a private letter to a friend:—

Friday afternoon at about half past three, I went out to the acid works to look at some new work. We had built some acid pits, solid brick affairs, three feet deep, and at the time they contained only a little sulphuric acid and some clay.

Stepping on the wall of one of these pits, the bricks gave away, swinging me half around. I could not jump or grab at anything, and fell half backwards into the pit towards a partition wall. Down I went, two hundred pounds avoirdupois. The first thought I had was, "I must smash my head on the partition," the second was "Truth." There was no time for more thoughts. According to so-called natural laws, I should have fallen on my side and back with a more or less broken head. But my God spoiled the order and regulation. He laid a firm hand upon me and held me up.

There was no fear or confusion. Looking at the situation, I found myself crouched at the bottom of the pit, like a rabbit in the field. I had both feet under me. I got up, scrambled out of the pit, looked at me from top to bottom, and found myself all there. A little dust on the overcoat, and some mud on my shoes, but not even a splash of acid. I brushed myself clean, and with a joyful heart gave thanks to God, finished my business at the acid

Digitized by Google

works and went back to my office, which is about half a mile. In walking I noticed that my right foot wanted to say something mean, but I did not pay much attention to it.

I had considerable walking to do when I came to my office and towards five o'clock I made ready to go home, a clear mile distant. When I started out, my right foot rebelled and tried to dictate a fainting spell, but I managed this movement with the Scientific Statement and the Ninety-first Psalm. "For He shall give His angels charge over thee, . . . they shall bear thee up in their hands, lest thou dash thy foot against a stone." That struck the right spot and I marched on as lively as ever.

On removing my shoe at home, I found there was no swelling, no bone broken, but I could not step on the foot and had to drag it. Then I settled down for good straight work. When I fell I thought of my head, but not of my feet.

After supper Mr. S. came and we read our lesson, "Adam and Fallen Man." While reading there were suddenly three or four loud cracks in the ankle and bones of the foot. We both stopped and looked up, and had to laugh. Then I told Mr. S. the whole performance. At eleven o'clock when I went upstairs I still had to drag the foot.

During the night the old serpent woke me up at different times, trying to tell me all kinds of lies such as, "You wont be able to go to work in the morning," "You cannot sing to-morrow evening and Sunday." "Wont they laugh at you," etc., also fear wanted to tell me that the trouble was not overcome, and I must telegraph for help; but God did not forsake me, He was my ever-present Helper.

When I dressed myself in the morning there was no swelling, no discoloration, and I went to work joyfully and was grateful for the victory won.

When Mr. S. came in the evening (Saturday), he laughed when he saw me running to the door to let him in. I told him if I could dance I would do so, I felt so happy.

When I came to the full realization of the whole affair, the glorious Truth, I could not help myself, I had to cry for joy, and I am not ashamed to say so.

How grateful we must become to our Leader, Mrs. Eddy, for the blessing she has given to all of us, and how charitable we must become to all who are still waiting.

DR. FRED W. MANN, Franklin, Pa.

---

I feel that I can no longer put off acknowledging the benefits I have received from Christian Science. A physical disorder from which I had suffered for years had made me a complete nervous wreck. I could not get along without some kind of sedative all the time, and the thoughts of the slave I had become to this habit, together with the physical suffering, would sometimes drive me almost insane. I was finally persuaded to try Christian Science, and from the time of the first treatment I never again tasted medicine or had any desire for it.

The spiritual uplifting which came with my first insight into this great truth seemed marvelous, and I have ever since been happier than in all my life before. I did not believe in God or the Bible, and was discontented and miserable, but now all is changed. I have a religion which I would not give up for all the world,—a practicable, demonstrable religion, bringing with it peace, health, and happiness; and I cannot tell how thankful I am to Mrs. Eddy for her courage in giving the world the benefit of her great discovery. I try to show my gratitude by daily living in harmony with Truth as far as I understand it.

CARRIE B. EATON Brooklyn, N. Y.

---

It is amazing from what a mere fraction of fact concerning him, a man will dare judge the whole of another man.—GEORGE MACDONALD.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines, 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50 prepaid.

### Communion Message, June, 1902.

TheAnnual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. W. B. Riley of Minneapolis, in a sermon on "Supernaturalism and the Success of the Church," is thus reported in *The Standard*:—

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John, 2:11). The Christian world has fully consented to the authenticity of this miracle. But, strange to say, that same Christian world is divided against itself on the subject of the modern miracle. The creeds of most of the greater denominations are silent touching the issues of this controversy. Atheists, naturalists, rationalists, formalists, and kindred folk have so violently and assiduously assaulted the miracle itself and spoken with such rage against the thought of a modern miracle that they have made timid men afraid to talk on the subject, lest they should seem to fly in the face of philosophy or science, or both; and coerced from too many Christian men the humiliating concession concerning the Lazarus at the gate: 'Thy bruise is incurable; thy wound is grievous; there is none to plead thy cause that thou mayest be bound up.' Is such a concession to the power of the adversary necessary? What saith the Word?

"What men want to know is this: Whether what Jesus did at Cana of Galilee, at Jericho, at the bier of the Nain widow's son, at Lazarus' tomb, are works so wonderful that God's power alone accounts for them. The supernatural is in no sense the unnatural. It would be difficult to show that the miracles of the Master were not, every one, a replacement of some dethroned power to its natural position.

"The water made wine at Cana was only the first in a series of wonderful works. The very phrase employed is a promise of marvels to follow. Certainly it never entered the mind of the Master that either his matchless words or his marvelous works would end at Calvary. If any man say that the works to be done by his apostles and disciples did not include miracles, let him read the commission to the twelve. If any man say this commission was given only to a select company, let him read the great Commission. Was James prescribing for apostles only, or for the period in which he lived when he wrote? Were Justin Martyr, Irenæus, Tertullian, Origen, and Clement false in their claims of miracles in answer to prayer? Was Bishop Simpson deceived when at death's door he mingled his voice with the voices of Bishop Bowen, William Taylor, and others, asking to be recovered, and there came a change so sudden that the physician called it a 'miracle'? The failure of present-day believers to appropriate the promises of God no more discredits the divine purpose in making them, than did the discomfiture of the disciples, praying in vain for the relief of the epileptic, prove that Christ had put into his commission to the twelve, words which were mischievous and misleading.

"The miracle's purpose is shown by the text. It evidenced the deity of Jesus. It expressed the sympathy of Jesus. It attested the saving power of Jesus. If the miracle was potent for penitence and furnished the very basis of belief two thousand years ago, who doubts that the revival of the Word's plain teaching concerning it and the practice of claiming its promises would compel men to cry out again, as did Peter, 'We are unclean,' and to seek his favor who is alike able to say, 'Arise; take up thy bed, and walk,' or 'Son, thy sins are forgiven thee.'"

Dr. George A. Gordon in the Lyman Beecher Lecture Course at Yale, in the Lecture, "The Quest of a New Theology," says:

"We have come upon a new day in theology. Within the last twenty-five years in Great Britain and in New England the traditional theology has passed away. Like the icefields that move south, these traditional beliefs have disappeared, melted under the power of the new intellectual climate into which they have floated.

"In the far north, similar fields exist, and in the polar regions they always will exist, in absolute safety, and in certain latitudes beliefs that cannot endure elsewhere are completely secure. They are embalmed in ignorance, shielded by excess of darkness, increased by atmospheric frigidity. From Calvinistic Scotland there has floated out into nothingness a great body of obsolete divinity. Progress has simply left it behind. The same is true of English non-conformity.

"In all the enlightened portions of this country the same fact is obvious. If we regret it, the regret cannot mend the condition of affairs. Within a quarter of a century a body of theological opinions which had endured with only minor modifications for fifteen hundred years has become obsolete. Not since the beginning of preaching has there been any time so hard upon the educated and honest minister."

Rev. James M. Campbell, D.D., says in *The Homiletic Review*:—

"What is lacking is not more of the spirit than God has already given, but more room for His presence in our hearts; a more complete surrender to His inworking; a more complete dependence upon His help; a more wise and faithful cöoperation with Him in all purposes of His grace in our lives, in the lives of those around us, and in the life of the world. While the Spirit is all for us, while all He has is ours, the benefit which we actually receive from Him will be measured by the scope He finds for His work of grace within us.

"The universal gift of the Spirit not only comes to each Christian as he is prepared to receive it, but it also comes in the form which agrees with his nature and with the work to which he has been providentially appointed. The supernatural and the natural blend."

Knowledge shall vanish away. How quickly yesterday's science becomes out of date! What a mercy that the Bible never did harmonize with science. If it had done so, even ten years ago, it would be discredited by now. Knowledge is a shifting quantity. We measure social progress by the repeal of old laws. We measure intellectual progress by the discarding of old knowledge. We measure spiritual progress by the discovery of new channels for love. Love is never old-fashioned, never antiquated, never shamed by the advance of the world's civilization. Whatever changes, political, social, doctrinal even, may come tomorrow, we know that Paul's love-chapter will stand unchanged, save as it will be given a larger, richer interpretation.

*The Epworth Herald.*

Man is not "a poor shuttle in the hand of Fate," nor is he confined to the murmurings of the sea-shells for his knowledge of the plan and the planner of the universe. Man is God's child, made in his Father's image, and heir of all his Father's resources. Why not use his advantages and privileges, with rejoicing gratitude, rather than shut his eyes and ears and heart, and then lament with wilful perversity that he cannot see nor hear nor know? . . . True, man has lost his glorious birthright through sin; but he may recover all through the love and grace of Jesus Christ.—*The Examiner.*

The wisest people are asking not, Is this written in the creed? or, Can the doctrine be proven by citation of chapter and verse from the Bible? but, Is it true, is it good, is it needful for the welfare of the people? In consequence of this new and more catholic mood, the few, simple, fundamental truths of religion are coming to the front.

*The Christian Register.*

It is true that a man's ideal will always transcend his actual. Yet, in order to be truly free, a man must ever be *on the side of his ideal*. Let him never defend his shortcomings, as if he had no thought above them. Let him confess that they are failures and transgressions of his own inward law.—*Selected.*

Every day new relationships are forming around us; new circumstances are calling upon us to act—to act manfully, firmly, decisively, and up to the occasion, remembering that an opportunity once gone is gone forever. Indulge not in vain regrets for the past, in vainer resolves for the future—act, act in the present.—F. W. ROBERTSON.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience, and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—NORMAN MACLEOD.

A Chinese mandarin who has filled a book with extracts from the New Testament is reported as saying that if the people who professed the religion of the New Testament were to live in accordance with its precepts that religion would spread over the whole world.

Pious platitudes in pulpit or press do not necessarily make a saint. To teach the people a great doctrine it is necessary to talk out of a great heart and substantiate every theory by purest living.

*The Christian Standard.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science. The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid. . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 226

SELECTED ARTICLES.

A Physician's Testimony. 227
"The Kingdom of Heaven is at Hand." 227
The Naturalness of Truth's Growth. 228
Mystery and Manifestations. 228
Christian Science not Pharisaism. 229
Wiser Counsel. 229

AMONG THE CHURCHES.

A Letter from Australia. 231
A Thank-Offering from Kinston, N. C. 231

THE BUILDING FUND OF THE MOTHER CHURCH. 231

EDITORIAL.

Thanksgiving in the Branch Churches. 232
Who Spoke? 232
Meeting Criticism. 232

FROM OUR CONTRIBUTORS.

Growth. J. E. Fellers. 233
An Important Lesson. Mrs. L. M. Earle. 233
From the Old to the New. Hattie P. Williams. 234
Vain Thoughts. A. C. G. 234
Fasting and Prayer. L. S. S. 234

THE LECTURES. 235

TESTIMONIES OF HEALING. 237



Vol. V. BOSTON, DECEMBER 11, 1902. No. 15.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The Senate Committee on the Philippines admits that the silver standard for the Islands is a mistake. Governor General Taft urges the adoption of a gold standard. The contest in the Senate will be between the adoption of the double standard and the straight gold standard.

The attempt to have the differences between the miners and operators adjusted outside of the Commission through a subcommittee having proved futile, the Coal Strike Commission, after an adjournment of ten days, again resumed its sittings last week.

The United States Senate has confirmed the appointment of Chief Justice Oliver Wendell Holmes of Massachusetts to be associate justice of the Supreme Court of the United States. He expects to take his place on the bench this week.

The Prince of Siam sailed from Victoria for Yokohama last week Tuesday. As Monday is considered an unlucky day among the Siamese, the steamer, Empress of China, was held, out of deference to the Prince and his party until 1.30 A.M. Tuesday.

President Roosevelt upon the opening of Congress last week sent the customary message, in which he made conservative reference to the tariff, trusts, and capital and labor.

General Bliss, who was commissioned to go to Cuba to arrange the basis of a satisfactory reciprocity treaty with the United States, has met with success in the adoption of the propositions advanced by him thus far.

An amendment to the Senate diplomatic appropriation bill proposes to reorganize the consular service so that promotions shall be made from grade to grade.

The prospects for legislation on the currency problem in the present session of Congress seem promising.

**Foreign.**

Dr. Herran, who is said to have been appointed by the Colombian government to succeed Minister Concha, will continue the negotiations for the canal treaty. Satisfactory agreement has been reached concerning the question of sovereignty. The indemnity and minor points are now under advisement. Colombia's position is this: She now has complete sovereignty. Under the present concessions to be purchased by the United States, Colombia is a participating partner in the canal. The United States offers ten million dollars in a lump sum and ten thousand annually, or seven million in one payment and one hundred thousand dollars annually. Colombia contends that neither of these propositions offers sufficient compensation.

The new Museum of Egyptian Antiquities was opened at Cairo, November 15. The building, without the extensions which have already been planned, covers twelve thousand square meters of ground and has cost over one million dollars. On the ground floor may be seen the enormous stelas, the giant sphinxes, the bulls of basalt, the marble rams, the granite sarcophagi, and colossal statues of the gods; columns, statuettes, capitals, friezes; and remains of the Greek, Etruscan, Roman, and Byzantine periods. The upper story contains vases, potteries, papyri, amulets, scarabs, jewelry, and many other small articles.

The Italian government has purchased the Villa Borghese, and will convert it into a public park. The price paid was $660,000, of which King Victor Emmanuel contributed $60,000 from his private purse. The celebrated art collection of the Villa Borghese was bought some time ago by the Italian government, although some of the famous paintings had previously been bought by foreigners and sent out of Italy in contravention of the Italian law. The villa and the art collections came into the market as a result of the financial difficulties of Prince Borghese.

The Duke and Duchess of Connaught, who are to represent King Edward and Queen Alexandria at the coronation durbar in India, have started on their journey. They will go by way of Egypt, where they will be present at the opening of the great Assouan dam.

The Education Bill passed the third reading in the House of Commons by a vote of 246 to 123, and has been sent to the House of Lords for its first reading.

Siam has adopted the gold standard and the mints have been closed to the free coinage of silver.

**Industrial and Commercial.**

The total value of granite, limestone, sandstone, slate, and marble produced in the United States in 1901 was $60,982,000. Maine led in the production of granite, its value being $2,703,000. Massachusetts followed. The total value of the limestone production of the country for the year was $26,406,000, of which Maine furnished $715,250 worth; Pennsylvania, $5,681,000; Indiana, $2,999,000; Illinois, $2,793,800; Iowa, $777,484; Missouri, $1,362,000; New York, $1,738,700; Ohio, $2,000,000; Wisconsin, $1,225,400; Virginia, $986,000.

The National Tube Company has completed plans for remodeling and enlarging its works at McKeesport, Pa. While these plans double the capacity of the plant, the number of workmen, owing to the introduction of improved machinery, will be increased from eight thousand men to only ten thousand. The company will also erect at Loraine, O., at a cost of about five million dollars, another plant of nearly equal capacity. The plans of the company also include nine new furnaces which will add 1,575,000 tons to their pig iron production.

The Southern Car and Foundry Company, located near Memphis, announces that the capacity of the plant will be doubled within sixty days. Orders to keep it running at full capacity for two years are already booked. It now turns out ten complete cars daily, employs four hundred men, and has a pay roll of $250,000 per year.

The anticipated log cut, on the east branch of the Penobscot River for the coming season is estimated at seventy million feet. It is expected that six or eight million feet of lumber of this season's cut will be shipped from the port of Bangor before the river freezes, a very large fleet being now in port.

Representatives of seventeen malleable iron works located in Michigan, Wisconsin, Ohio, Illinois, Indiana, Pennsylvania, New York, New Jersey, and Tennessee signed an agreement last week consolidating their companies. Their capital amounts to about twenty million dollars.

The statistician of the Agricultural Department estimates the cotton crop of the present year at 10,477,000 bales of four hundred pounds each. The acreage was over twenty-seven million acres.

Official announcement has been made that the Manhattan Elevated Railway Company will be leased to the Interborough Company which is to operate the subway now being built in New York City. The lease will take effect next April.

A project is on foot to establish extensive works in Charleston, S. C., for the manufacture of porcelain and terra cotta from the kaolin clay, of which extensive deposits of a superior quality exist in the State.

The Southern Pacific Railroad is to adopt a plan for pensioning its old employes similar to that now operated on the Pennsylvania, the Illinois Central, and the Chicago and Northwestern.

Five Massachusetts companies, recently organized, have filed at Augusta, Maine, certificates of organization. The companies are capitalized at $2,950,000 with only $21,000 paid in.

**General.**

The important art collection formed by the late Henry G. Marquand will be exhibited and sold in New York in January, under the auspices of the American Art Association. Mr. Marquand gave many of his most valuable old pieces to the Metropolitan Museum, but this private collection contains antiquities, ceramics, carvings, tapestries, enamels, paintings, and sculptures of the most artistic merit. Its dispersion will be a notable event in the history of New York Art sales.

The "Holy City" of Jerusalem has now electric lights and telephones, electric tramways. Wells with modern windmills are multiplying and commercial enterprise rapidly increasing. Many ancient landmarks are being obliterated, and many sacred associations are disappearing before the march of modern progress.

A Frenchman has invented a short-hand typewriter or "steno-dactyl," by which it is claimed that two hundred words a minute can be easily written. It has ten keys, five for each hand, admitting various combinations; is light, noiseless, and the work, though written phonetically, can be easily read.

Despite foreign criticism, Greece is determined to restore the ancient Parthenon. Marble, newly quarried, will be used for the parts to be restored, which, contrasted with the old, weather-stained portions, will present a grotesque appearance.

The death of Ex-Speaker Thomas B. Reed occurred in Washington Saturday night, also in Paris, that of Mrs. Alice Freeman Palmer, former president of Wellesley College.

A portrait of the late President Shafer by Kenyon Cox was unveiled at Wellesley College last week.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### A Physician's Testimony.

Editor *Saturday Post.*

In your issue of November 15 was an article entitled "Is Christian Science a Humbug?" This may be a proper question to bring before the public, but no case is fairly and honorably tried in a court of law or justice until both sides have had a fair and impartial hearing, therefore, we beg permission to present some testimony.

To reply to the numerous assertions therein made would fill a volume rather than a limited newspaper article, consequently we will confine our remarks to a few assertions which most concern the public.

Who is to judge of the genuineness and merits of Christian Science? Shall we be influenced by those who have personal interests to subserve; dogmas, professions, and creeds to foster; who have no knowledge of Christian Science other than that gained in the effort to find something to say against it? Or shall we rely on the testimony of those who have been healed by it, and have made a careful study of it for years?

One who could not sing or produce a harmonious sound on any musical instrument would not be deemed competent to criticise a great musical performance or composition. One who had never learned figures would not be chosen to solve a mathematical problem. Christian Science is a very profound subject, and no one should attempt to criticise it until he has given it much careful study.

One writer has very truly said, "The only way to explain this Science is to learn to demonstrate it. Those alone who can demonstrate it are qualified to speak of it."

Does Christian Science heal, is the question before the court of the people. If it does heal, it is not a "humbug," but a boon to this generation.

My own testimony, in brief, is that some sixteen years ago, after many years of invalidism and suffering, I was on the list of incurables, told by one whom I then believed to be one of the best physicians in Chicago, to close up my earthly affairs and prepare to "go hence." Being a physician myself, I could see no help outside *materia medica.* As a last resort, and to please my wife, I turned to Christian Science and was made well. Through the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I learned enough of this Science to put out many lesser diseases which were menacing me, and to keep myself healthy and happy ever since. It is a fact of note that Christian Scientists, wherever found, are healthier and happier than any other class of people extant.

During the past sixteen years I have been closely affiliated with Christian Science and Christian Scientists, and have had no occasion to doubt the efficiency of this Science. Considering the above, I believe I can give competent testimony. There are now hundreds of thousands who can, and will if called on, give just as strong testimony in regard to the healing efficacy of Christian Science. Thousands who were once inebriates are now thanking God that they have been saved through this Science. Among this number are to be found some of the brightest intellects of this and other countries. Who has the temerity to say that this throng of honest, intelligent people are misled dupes?

The whole book, Science and Health, is an effort to bring men from darkness to light, to lead them into Godliness.

This healing religion is known to be demonstrably true by men and women of honor and culture, men and women who are second to none in their mental and moral attainments. It is not confined to any one class, but is embraced and cherished by people of every profession and walk in life, and every condition of thought, in this and foreign countries.

Those who say unkind things about this religion are either misinformed in regard to its basis, objects, and aims; in regard to the good works being done, or have personal ends to subserve. The same condition existed when Jesus was on earth. He was called a wine-bibber and a glutton, accused of consorting with low and vulgar people; of casting out devils through the prince of devils.

To all of this he merely said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

DR. A. WILLIS PAINE.
In *Los Angeles* (Cal.) *Post.*

### "The Kingdom of Heaven is at Hand."

WERE these words of John the Baptist true? If they were true when they foretold the coming of the Prince of Peace to redeem mankind, they must be as true to-day as they were then, for the Master left this word with his disciples: "Lo, I am with you alway, even unto the end of the world." Are there any weary ones to-day who are sighing for heaven? Let them listen to these words, and know that "The kingdom of heaven" is indeed near at hand, and that it is the only real kingdom there is, for God is the King of all the earth. All other rulership is a usurpation of power, and this is the cause of their trouble. Yielding obedience to any but the King of this kingdom is to-day bringing confusion and bewilderment to take the place of the peace and joy which belong to God's children. Heaven is harmony, and in the kingdom of heaven there can be no discordant thought or deed. Are we living in this kingdom now—to-day? It is at hand, and there is no excuse for us. If we are neglecting to turn to the light, we must not complain of the darkness. God is Good, and He pronounced His creation to be "very good." He has provided only good for His children. He has sent teachers to guide, and to proclaim, "The kingdom is at hand." Jesus even told what the signs were, so that all might know if they were his true disciples. He said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This word of the Master has been proved to be true. Are we his disciples? Are we proving our allegiance to the only King of the "kingdom of heaven," which is "at hand"? Are we doing the works, and showing forth these signs which "follow them that

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

believe"? Christian Science is teaching us how to understand God's Word so as to bring forth the signs of which Jesus spoke. We can prove this to-day, and so can know that we are in God's kingdom. We can know and enjoy the peace which marks this kingdom of harmony. God is no respecter of persons. He has not changed. His Word has always been truth. All through the ages there have been those who sought and found God a very present help in time of trouble. To-day, through the revelations of Christian Science, multitudes are coming to know Him, and are learning to apply the teachings of its text-book, "Science and Health with Key to the Scriptures," in such a way as to be freed from the fears and disorders which they had thought were incurable. God does not withhold this understanding from any. It is free to all who will seek, and we cannot, without culpable negligence, refuse to hear the word which calls, as of old, "The kingdom of heaven is at hand."

S. F. S.

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

## The Naturalness of Truth's Growth.

THE rapid spread and marvelous growth of the Christian Science movement is attracting the attention of thoughtful and intelligent people everywhere.

To those who are not conversant with Christian Science it must, indeed, appear strange that large and flourishing churches of the denomination are springing up all over the land. To the Christian Scientist this is not surprising, but purely natural. He knows from experience that the moment a person is healed in Christian Science he becomes a new man—new physically, morally, intellectually, and spiritually. He knows, too, that the Bible will be opened to that man, as it has never been unfolded to him before.

Of course, when the people see this great transformation that has taken place in those healed through Science, who in so many instances have been pronounced incurable and doomed to a life of suffering and invalidism by leading physicians, they naturally become interested in that system of religion which heals the sick as well as reforms the sinner, and they tell the story to others; they investigate, and they find, as we all have found, that here is a religion that fully satisfies all the wants of man, and because it does this it naturally attracts the multitudes just the same as in the time of Jesus and his apostles. For people who are suffering to-day will, as in the time of Jesus Christ, press through the multitude of criticising Scribes and Pharisees in order that they may touch the hem of the garment of Truth.

It is very gratifying to note the cordiality with which Christian Science is received in this city. We find that the same sense of "seeking" that is manifest everywhere is also present here, which is most natural, in view of the fact that so many thousand young men come here every year to seek their college education. Yea, we are living in an age of seeking. Men and women all over the land are seeking after something higher and better all the time.

The time has at last come when people are no longer satisfied with their past attainments; and especially is this true when it comes to their religious experience. They find to their great sorrow and disappointment that their religion does not meet the needs of the hour. It does not heal their sick, and those who profess conversion, seem to be easily led back to evil again. They feel their deep need, and are assured that if somehow they could only get a right and clear understanding of Truth, all would be changed.

This case is well illustrated, I think, in the life and experience of a lady who lives within a few miles of New York. She is a woman of bright intellect; has traveled extensively, but in all her travels her one search has been to find the book that she felt, and intuitively knew, existed somewhere. She would often inquire for it, and when asked what book she was seeking, would say: "I do not know the name of the book, nor the name of its author, but it is a book that will answer all the questions of my heart and solve the problems of life—a book that will solve them scientifically and thus lead me out of the mysteries of sin, sickness, sorrow, disappointments, and death into the light and true understanding of God and man. A book that will place man in eternal harmony with his Maker."

This good lady met a friend of mine a few months ago, and told her of her search. When my friend had heard the story, she told her that she, too, had been a seeker after Truth, but that she had found the book, and finally she said that it was "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This seeker at once secured the book, and I am happy to say that she finds it is answering her questions, and solving her problems; just as hundreds of thousands of other intelligent seekers after Truth have found that it is doing for them. It has swept away the unrest that had been hanging over their spiritual horizon, as it has opened the prison doors to those of us who sat in the shadow of death, and has given us back our life, health, and strength, as well as a spiritual understanding of God and man, so that we, too, may live though we had been doomed to die years ago.

Thus it is that Christian Science is meeting the needs of the hour, and by so doing, it is fast winning the confidence of the people and destroying all prejudice. And just as fast as people wake up to the fact that there is here and now a religion that will meet and solve all their problems, and bring salvation from all the ills that flesh is heir to, and which is so practical that it can be applied with certainty and success to every problem of life; when this is understood, they will come to it, and nothing can successfully stand between them and this blessed truth of Christian Science, for they will claim their God-given birthright. And we rejoice to see how men and women of intelligence, culture, and understanding are taking their stand for this true Science. SEVERIN E. SIMONSEN.

In *New Haven Register.*

## Mystery and Manifestations.

THE only things in this world that are mysterious are the things we do not understand. The telephone is a mystery to a child, and to many a man for that matter, because they do not understand the brainless thing that talks. Nature's "open book" is a mystery to millions, but how simple it is to the botanist. Yet that botanist can never make a flower like God's flower. Back of all this so-called mystery is God, divine Principle, who governs all, and the flower expresses God's unseen beauty, though faintly. On page 512 of Science and Health, we read: "From the infinite elements of the one Mind [God] emanate all forms, colors, and qualities; and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions." Is this mysterious and incomprehensible? If so, it is because we do not understand it. What is true in one direction is true in all. The God who guides and governs the universe, and whom we but faintly see reflected in the most beautiful things about us, is the same God who governs and guides man. He is reflected in man, and all men, to a greater or less extent, manifest such reflection. God reflected in man is never a sick or sinful reflection. "Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears in sense. In this perfect man the Saviour saw God's own likeness, and this correct

Digitized by Google

view of man healed the sick" (Science and Health, p. 476). If Jesus were on earth to-day he would heal the sick and the sinful just as he did in Palestine, without medicines and wholly by the realization of Truth. His followers, since his time, have healed in the same way. Christian Scientists effect all their cures in the name of Christ, and according to the method inculcated by Jesus Christ. As Christian Scientists, we cannot be too positive in our rejection of medicine and all material remedies, and in placing our sole reliance upon our Father—God.

Again, in Science and Health we read, "It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus also would have recommended and employed them in his healing" (p. 143). "Jesus never spoke of disease as dangerous or difficult to treat" (p. 147). "Mind as far outweighs drugs in the cure of disease as in the cure of sin" (p. 148). Is this mysterious and incomprehensible? If so, it is because we do not understand it. But thousands of Christian Science practitioners do understand it, and in proportion to their understanding is their ability to heal the sick and raise the dying to life. . . . Some day these practitioners will be enabled to realize the Truth so absolutely and unerringly that their practice will be uniformly successful.

They are now subject to the criticisms and condemnation that fell one hundred years ago on Samuel Hahnemann, the good old German physician, who was the father of homœopathy. He found out, what should have been known ages ago, that mankind was tired of medicines, tired of being experimented upon. . . . He had done the world a great good, but he antagonized old prejudices, and an act was passed forbidding physicians from dispensing their own medicines, and Hahnemann was obliged to leave Leipsic.

Twenty-five years ago, or soon after the first publication of Science and Health, Mrs. Eddy and her students commenced healing on a still higher basis. Following the practice of the early Christians, they discarded medicine entirely, and have been successful. But the world is not yet used to this mode of healing, and calls it mysterious and even wicked. If a century of successful practice has not enabled the homœopaths to overcome popular prejudice and subdue the inherent conservatism of the human race, it can scarcely be expected that Christian Science would become popularized in a quarter of a century, yet it has won its way most astonishingly, and perforce of its own merits.

EDWARD C. BUTLER.
In the *Mexican Herald.*

## Christian Science not Pharisaism.

*Dear Sir:*—Christian Scientists do not wish to claim credit for anything which they have not earned. If their replies to attacks are characterized by patience, this is partly due to their own recollection of the time when Christian Science looked to them very much as it does to their critics. Moreover, Science is not a subject upon which light can be thrown by passionate argument. Science is orderly and calm, and requires understanding rather than heated assertion. I shall be grateful to your readers, therefore, if you will absolve Christian Scientists from any taint of pharisaism, or better-than-thou-ism, even if in giving a reason for the faith that is in them, they show that they are absolutely certain of their ground. This certainty comes from the testimony of the Scriptures and from actual experience in their own lives. They do not claim any special power or special knowledge which is not accessible to all sincere searchers after Truth. The Christian Scientist gives due credit to physicians and surgeons for the work they are doing for the relief of mankind, but he has proved by demonstration that a knowledge of material methods in treating disease is not necessary for the cure of disease, and as mental or spiritual treatment is in direct line with the example of the Founder of Christianity, he feels justified in continuing this practice. The Christian Science text-book states very clearly,—

"If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if such treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing, and for teaching Truth as the Principle of healing, and proving my word by my deed? James said: 'Show me thy faith without thy works, and I will show thee my faith by my works'" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 342).

After all, there is nothing so scientific as actual proof, and since no one any longer seriously disputes the fact that Christian Science does heal the sick, as well as reform the sinner, Christian Scientists have no quarrel whatever with practitioners of material methods. They only ask that their work should be judged by the same standard, and that credit should be given where credit is due.

W. D. MCCRACKAN.
In *Binghamton* (N. Y.) *Herald.*

## Wiser Counsel.

THE following recently expressed comments give evidence of the dawning of a clerical judgment which is not in bondage to prejudice.

The Rev. Frederick W. Millar of the Ryder Memorial Universalist Church of Chicago, in speaking from his pulpit with reference to the attitude of many religious teachers toward Christian Science, said:—

"Nothing can be more clear than that this comparatively new and vigorous branch of the Church of Christ has a perfect right to interpret the gospel after its own manner, and to infuse into its followers any spirit not incompatible with the public peace.

"This they have been doing, and thousands of refined, cultured, and beautiful souls, dissatisfied with the teachings of the older sects, have found a spiritual home in the new church. Under the wise leadership of Mrs. Eddy, who but a few years ago stood alone as the one Christian Scientist in all the world, the denomination has grown to such proportions as to compel the attention of the whole civilized world.

"Christian Science is a revolt against the materialism of the age; it is a spiritual movement, and as such must be recognized by the Christian world at large. It is doing for the people what Luther and Knox did for Germany and Scotland, and what Ballou, Channing, and Parker did in their day to throw off the yoke of Puritanism in New England. Whatever is good in the Christian Science Church is the common property of every other branch of the Church of Christ, and every heart should rejoice that Christ is proclaimed.

"I wonder if the time will ever come when the fierce sectarian rivalries that now disgrace our common Christianity will come to an end."—*The Chicago American.*

Christian Science does not teach that "All is good" in the sense that all the phenomena of the human mind are good; but it claims that God, divine Mind, is good, and that this Mind and its manifestations are all that is real and eternal. It therefore follows that the more Christian Science is lived up to the more good will be made manifest.

FRANK W. GALE.
In *San Francisco Bulletin.*

Digitized by Google

### How Does the Spider Spin its Web?

Every observing country boy has noticed the wonderful feats of the spider in suspending his bridge from one point to another, high in air. My father often told us how he and his father, while crossing a bridge over the Merrimack River in Boscawen, N. H., early one morning, saw a spider's web extending clear across the river from one point direct to another, a distance that must have been at least two hundred and fifty or three hundred feet. The sun was just appearing over the tree-tops and shone upon the web, so that it was distinctly seen the entire length. They speculated how the spider could have spanned the stream with his web. Certainly the web could not have been strung by the help of the wind, which, nine times out of every ten, blows down the river in this locality. The prevailing winds in New Hampshire are from the northwest; and the river at this point flows from the northwest and runs southeast; the bluffs are quite high on each side, from which it follows that the east or west wind could not have blown strong enough at this point to have carried the web across.

Every open-eyed countryman knows that large spiders can walk on the water, or rather run. I have seen them frequently go so fast on the water that one could hardly see them. I have thrown them into the water many times, where the current was swift, to see how soon they would reach the shore. To any one not familiar with this insect it would be surprising to see how swiftly it can run over the water.

My grandfather thought that the spider ran across the river, although the current was deep and strong at this point. But my father could not agree to this proposition. He said it would be impossible for a spider to regain the other shore so directly across and then carry his web so high above the water and fasten it to the tree branches on the opposite side without getting the web entangled in the branches in climbing the trees. Neither of them could solve the mystery. I have noticed in attics and barns that spiders spin their webs from one rafter to another at an angle of about thirty or forty degrees. I have also seen them spinning webs from one branch of a tree to another. They seem to jump from one branch and swing on the web so as to reach the lower branch at sometimes an angle of forty degrees or less. Webs formed on these angles are frequently seen. The upper cable seems to be the one that holds the web; and below this cable the web is spun. But how a web is thrown directly across a road or river is beyond my comprehension, unless the insect, after having crossed the river, attaches the web to some bush, then climbs a tree, and spins down to the web, detaching and carrying it to the higher branches. This the spider can do, I am sure, for I used to like to break the webs in order to observe how carefully the insect would pick up the broken strands, mend them, and then carry the broken ends to their proper places.

LYMAN JACKMAN.

In *Scientific American.*

### Advancing Thought.

"Never worry about what you can't help, and never worry about what you can help."

This was the chief rule for happiness prescribed by Dr. Lyman Beecher Sperry of Oberlin, O., to more than one thousand men who gathered at the Columbia Theatre to attend the men's meeting held there by the Y. M. C. A.

"Physiology, Fear, and Faith" was the theme of Dr. Sperry's address. He explained in his opening remarks that he is not a clergyman, but a physician, who is much interested in the welfare of mankind and believes that the mental attitude has such effect on the health of the body that all men should be persuaded of the importance of avoiding mental conditions which will interfere with the functions of the physical body.

Dr. Sperry spoke of the alarming death-rate shown by statistics of the United States, and declared that it is time that men are considering the cause of so many deaths. More than half the persons born do not reach maturity, he said, and many who do live for many years are delinquents. An army of physicians is required to attend to the sick. More than one thousand diseases have been classified by doctors. A hundred schools of medicine have come into existence and thousands of quacks who do not pretend to belong to any school are enriching themselves caring for people who believe they are sick.

"The primary functions of the body are to convert food into blood and blood into energy," said Dr. Sperry. "Anything which interferes with these functions paves the way for sickness. Excitement, worry, and fear impair digestion, cause unnatural action of the respiratory organs, and disturb the entire economy of the system.

"Fear is an enemy to man through and through. Faith is his friend constantly. A conscience void of offence to God and man inspires faith and health. Thousands whose mental attitude makes recovery impossible take medicine. Drugs may be taken which deaden pain temporarily, but recovery is brought about largely by harmony with God and man, and cannot be brought about by medicines. The man who can inspire hope, contentment, faith, love, cheerfulness, and confidence in an invalid can be of great assistance to him.

"The crying need of the world is teachers or healers who can persuade men to keep themselves clean mentally, morally, and physically. The man who makes up his mind to live in sight of God and man with a clear conscience will be happy and will enjoy good health. Faith is what the world needs. By faith I do not mean theology or philosophy, but union with Christ."—*The Washington Post.*

"Have mercy upon me, O Lord; for I am weak." We ought to know that this is not the doubting prayer of one who is trying to persuade God to help him, but it is the very turning to God who is our help; who is our strength and our health.

When in need, we should at once go where all supply is; we should at once and with all assurance turn to God and receive help, strength, health, for they are ours. They are ours, for God is *our* God.

ELISA M. YOUNG, Chicago, Ill.

### A Progressive Pulpit.

That pulpit is incredibly weak which still thunders with anathemas against Christians who do not pronounce its shibboleths. Who cares how men formulated their creeds from the New Testament a thousand years ago? We have access to the same Bible. We may formulate our own symbols and preach the Gospel from the same old Book from which they drew their inspiration. I do not decry the stream of the creed-makers; but I do rejoice that instead of being compelled to dip from those streams we can go to the fountain-head and get our message from the old Book, whose truths we may interpret as well as those who have gone before. The pulpit that now preaches creed instead of Christ; which exalts a method above a fact, and cares more for disputation about non-essentials than for impassioned appeals to men to lay hold of the essentials, is weak. There is too much defence of the truth in many pulpits and too little preaching of it. The truth needs preaching, not defending.

REV. CHARLES B. MITCHELL.

In the *Cleveland Press.*

Digitized by Google

## Among the Churches.

### A Letter from Australia.

It may be of interest to the Field to know that the subject of Christian Science was brought before the great Australian Anglican Congress held in Adelaide, state of South Australia, last month, by the Bishop of Christchurch, N. Z. It is rather remarkable that the congress should have devoted even so much time as it did to the subject, in view of the fact that Christian Science is only just beginning to obtain a foothold in Australia; but it is evident that the rapid growth of Science in America and Europe is being very keenly watched here.

Both the Adelaide daily papers have published a letter bearing on Christian Science. This is especially gratifying from the fact that so far as I know this is the first time any of the great Australian dailies have published anything in favor of our Cause. Several of the religious papers have from time to time during the last five years alluded to Christian Science, but only in such a way as to clearly show that the writers had scarcely a glimmer of what it is; hence they fell into the customary errors arising from ignorance, and so far they have not accepted letters in reply to these misstatements. But we wait patiently for that demonstration, and it will be made in good time. It is the day of small things for Christian Science in Australia, but there is steady and gratifying progress. Many demonstrations have been and are being made; and the sale of literature, and the increased enquiry for it, give the confident assurance that a mighty work is about to be done here. No one can be more grateful than the writer for the revelation of Truth that has come through our Leader, and this feeling of gratitude is one of the most pronounced features of Christian Science in this new land.

But I do not intend this to be a personal testimony. I only desire that you who are helping us so much should know that the first movements of a great upheaval of religious thought are visible in Australia, where, I am convinced, Christian Science will find a most fruitful soil.

I may add that preparations for organizing a church in Sydney are now in progress; also that one little speech made by the Bishop of Tasmania at the Congress was to the effect that he advised the clergy to take all that was good out of Christian Science and assimilate it for the glory of God and the benefit of man.—R. NALL, Sydney, N. S. Wales.

### A Thank-Offering from Kinston, N. C.

I know all will be glad to learn, that the largest number which ever attended a Christian Science service in Kinston, N. C., gathered at our room on Thanksgiving Day. The service was beautiful and helpful, and the testimonies and expressions of gratitude given would have made our Leader's heart glad. Some who have attended our services for two or three years without giving a testimony, were impelled to rise and express thankfulness for benefits received—spiritual, physical, and financial—through Christian Science. And how is it that we know our Father-Mother God? We are well, instead of sick; rejoicing, instead of sorrowing; prosperous, where we once failed; in fact, we know ourselves as God's own children. These blessings are ours because there was one so pure, so responsive to Truth, as to hear the still, small voice, and give to the world its utterings in "Science and Health with Key to the Scriptures."

The Lesson-Sermons are a table prepared before us in the presence of our enemies; and the contributions from the Field which appear in our publications, are pleasant places along the journey from sense to Soul.

For all this and more I give thanks, and pray that I may show my gratitude in right thinking and right acting.

MISS BESSIE SUTTON.

## The Building Fund of the Mother Church.

WE append additional reports from Branch Churches, which for obvious reasons are made impersonal.

In the spirit of hearty co-operation this church, numbering twenty members, has arranged to send two hundred dollars to the Building Fund of the Mother Church.

A letter sent to each member stated the desire of the church as a whole, and requested that each subscribe the amount he or she could give, and return same.

At the time of the last meeting of the trustees, who had arrangements in charge, fourteen members had responded to the call with subscriptions for one hundred and forty-nine dollars and fifty cents. Some frequent attendants desire to give, and the Sunday School children hope to do a share.

So we have arranged for two hundred dollars. One half to be paid May 1, 1903, and the balance November 1, 1903; said payments to be turned over promptly to the treasurer of the fund.

---

A special meeting of the members of the church and congregation was held Monday evening, October 6, 1902, to devise plans for contributing to the Building Fund of the Mother Church.

A resolution was offered to the effect that this church raise the sum of ten thousand dollars or more for this purpose, and the Board of Trustees be authorized to take the necessary steps to bring the matter before the congregation and those interested in the cause of Christian Science, and be empowered to collect subscriptions and forward the proceeds to the treasurer of the fund.

The discussion of the resolution was general, and the prevailing thought one of gratitude for the opportunity now offered to all to participate in this work. Many who had availed themselves of the privilege of subscribing to the fund for the present Mother Church Building spoke of the good that had come to them as a result thereof. Cases were cited of those who were late in sending in their subscriptions to that fund and their regret on having the money returned to them; of others who did not make any subscription to that fund and had since regretted it. To such as these the present opportunity comes as a boon.

It was shown that the ability of each individual to contribute to this fund would be in proportion to his willingness to give. The supply is infinite and there is no lack when this is recognized.

As illustrating the vital interest the branch churches have in this work it was pointed out that if the branches of a tree are to show a healthy growth, the parent stem or trunk must be carefully nurtured. So if the branch churches are to show a healthy growth it is essential that the Mother Church in Boston should be properly equipped. If there were no Mother Church there would be no branch churches.

Some thought a larger sum than ten thousand dollars should be stipulated as the minimum amount to be raised, but it was shown that the words "or more" in the resolution, eliminated all sense of limitation and as large an amount could be subscribed as desired.

The resolution was unanimously adopted.

Since this action was taken the Trustees have formulated a plan for taking subscriptions and have announced same to the congregation.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Thanksgiving in the Branch Churches.

We are compelled to ask our readers and contributors to be satisfied with this acknowledgment of the reports of the Thanksgiving Day services in the branch churches, and to accept the statement that we would gladly publish all the reports if space permitted. We are, however, unable to publish all without devoting an entire issue to them, which is, of course, impracticable.

The reports all show that the services throughout the Field were well attended, and that a great sense of peace and happiness was manifested by the congregations; that the beauty and appropriateness of the Lesson-Sermon were recognized, and the opportunity for bearing testimony to the healing and regenerating influence and power of Christian Science was greatly appreciated, and in most instances the time allotted to this feature of the service was all too short for the accommodation of those who desired to speak. Many who had not spoken at the Wednesday evening meetings availed themselves of this opportunity to testify to benefits received. The testimonies were not confined to cases of physical healing; there were abundant expressions of deep gratitude for moral and spiritual uplifting, and thankfulness for a larger and better thought about the holiday and its significance.

All the reports received agree in their expressions of gratitude to our Leader for this welcome and helpful addition to our regular services. M.

### Who Spoke?

The words we listen to, how much less important are they than the words we speak?

Should a man charge us with hypocrisy, forgery, theft, or any other moral obliquity of which we knew ourselves to be innocent, how promptly and emphatically we would deny the charge; and no amount of implication, suggestion, or open accusation could make us waver. We know our inherent honesty of deed and purpose, and there is no resultant disturbance. Now upon what is our denial based? Upon self-knowledge.

Daily, numberless suggestions, just as false, quite as vicious, and far more subtle present themselves to us, and they speak something after this manner: "I'm completely discouraged. I see nothing ahead but financial ruin. Beggary stares me in the face." Do we rise in indignation and deny this suggestion? Do we bravely face the thief who would rob God's child of his heritage—the consciousness of his sonship? Do we say, "I know the riches of my Father, and nothing can make me afraid?" Do we? or do we rather listen to the tempter, take up the refrain, and argue with the enemy against our own case?

Perhaps dread of disease has left an open door for the sly suggester, and unwarily we voice his false words, which through our prompt adoption seem to be really our own, and say: "A damp, dark morning, and my old neuralgia back in full force!" The suggestion so incorporates itself with our thought that for the moment, unless wide awake, we fail to see it as something quite as extraneous to us as the false charge of forgery or theft. Here, as before, self-knowledge gives power to say, "Get thee behind me!" A knowledge of the true self is the understanding of God's image without spot or blemish, without fear of poverty or pain.

When we can see all temptation to sin or suffer as suggestion, wholly apart from ourselves and from all personality; and when we teach ourselves to declare promptly and vigorously the exact opposite of what the lying material senses suggest, we shall have made our declaration of independence from error. The child of Truth utters only truth, and truth is always harmonious, hence every discordant word or suggestion bears the birthmark of the son of perdition and should be and can be excluded by the power of Love. When we understand the claim of power that attaches itself to suggestion, we shall be just as discriminating and careful of the words we hear, as of those we speak. S.

### Meeting Criticism.

In counselling the Colossians Paul said, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man,"—and the injunction is certainly very wise and pertinent.

To remain silent and self-possessed when the person or cause we hold dear is being misrepresented or traduced, is a test even of saintliness, and there is need of prayerful seeking for that grace which will enable us to resist the temptation to reply to irritating criticism, when we would better far keep still. The promptings of a sense of loyalty and of injustice may, and often do, tug at their leashes, while protest and denial bay loudly for their quarry, but he who keeps all in steady subjection to the wisdom that is Love, will have accomplished more than he that taketh a city.

Without doubt the best counsel and motto for us all in this matter, is couched in that single word, "Don't," for the inoffensiveness of our silence will be no less impressive and discomfiting to the antagonistic and disputatious, than it is strengthening to us and commendatory of our faith.

An honest, loving, and consistent life is the most eloquent and telling advocate Christian Science can have, and it is very fortunate that we can each and all, including the humblest and most self-distrustful, measure up to the requirements of this role.

Nevertheless, there are times when fitting words are called for, and to speak them worthily is to fulfil our Lord's behest when he said, "Heal the sick, cast out demons." The only adequate equipment for this ministry is that Scientific sense and attitude which is patterned after the Mind which was in Christ Jesus. Fearless recognition of the impersonality and nothingness of error; unfailing address to man as God's image and reflection, and not the ignorant, prejudiced, and malicious seeming which error has assumed for our trial; the ability to say frankly and unhesitatingly, "I know" or "I don't know;" acquaintance with the order of logical reasoning and a clear apprehension of the human, as well as the divine aspects of the point at issue; entire confidence in the ability of Truth to take care of itself and to dissipate all seeming obstructions, and, above all, that Christ-like love which is ever patient, tactful, courteous, and kind,—if these things be in us and abound, the outcome of our effort rightly to divide the word of Truth is abundantly assured.

Wisdom of address, without which we are sure to classify ourselves with that army of well-meaning blunderers who have been an obstacle to the advance of all great and good movements, is as indefinable as beauty, and its perception is usually separated from its acquirement by long stretches of humiliating experience, but it is an essential of success in winning men, and he who would possess its secret

Digitized by Google

in Christian Science, must be a close and constant student of the life of the Nazarene. The story of his meeting with the woman at the well reveals a winsomeness in wisdom's way which, if mastered, would render our appeal no less irresistible than was his.

The wise provision of our Leader for an authoritative reply to newspaper criticism, relieves the Field of a sense of solicitude and responsibility, and at the same time gives all opportunity to study the best methods of meeting objections and refuting error; but we can most effectively supplement the able work of the Publication Committee by living such pure, unselfish, consistent, and blameless lives as will convincingly demonstrate the truths of Christian Science which they assert. W.

## From Our Contributors.

### Growth.

EXTRACT FROM A LETTER TO A FRIEND WHO HAD NOT FULLY ACCEPTED CHRISTIAN SCIENCE.

I WOULD not have you think from what I have said or may say, or from what you may have observed in my daily life or in the lives of others, that the Scientist believes himself individually better in any way than those who have not yet attained to an understanding of Christian Science. Neither would I have you feel that I hold any belittling thoughts of *materia medica* or theology Indeed, the true Christian Scientist realizes his debt of gratitude to those who now hold, and who in the past, to the best of their knowledge, have held the truth as high as they could. While I may feel that my orthodox and medical friends have not yet caught the true spirit of progress which rests upon the hour, I realize and appreciate the value and strength of the work these good people have done and are still doing. Those who cannot or will not accept this new-old light which is flashing across the world, need *materia medica* and theology until such time as they find the better way.

We all feel an attachment for the homestead from which years ago we went forth untried and inexperienced. We like to return, and with eyes stronger grown look again into the old well from which the "moss covered bucket" drew the water years agone, but we do not feel inclined to substitute that well, with all its sweet memories, for the conveniences we now enjoy by virtue of improved water supply.

We appreciate a visit occasionally to farming districts, in which the same old sickles are used that were in use long ago in harvesting, but we do not care to substitute the reap hook and the scythe for the improved harvesting machinery of to-day. These old ways and methods have served humanity well, and for that reason they lend a charm to the past, but the doors of progress have swung open and *thinkers* have pressed on to the consideration and acceptance of better ways and means.

Although I rejoice in having made some progress in my investigation of Christian Science, I would to-day no more think of quarreling with or condemning those who still cling to the past, than I would have thought of ridiculing my father upon my return from college because I could demonstrate a proposition in geometry and he could not. If progress means anything, if advancement along any line carries blessings with it, as it should, then, as we grow in our understanding, we should be broad enough to see humanity on the one side and its needs on the other, and strong enough at least to do something toward bringing our fellow-man into a correct knowledge of Him whom to know aright is life eternal. We cannot do this by criticising those whom we would bless.

As the chilled bud opens its bloom to the south wind and the sun, so do hearts long sad and heavy laden turn naturally to Christian Science for rest and peace, if the faintest gleam is seen. Willingness to know this great truth is the first requisite; faithful effort to grasp its meaning the first step. The quiet, loving, patient, cheerful, every-day life of a true Christian Scientist such as you will observe among those who have studied the subject deeply, will always be one of its greatest preachers. Do some Scientists reflect intolerance, impatience, and ill temper? Yes. They have not yet buried their dead. These weaknesses were brought over from the old experiences into the daily life of the Scientist, but were not so noticeable until Christian Science turned on the light.

The knowledge of Christian Science is the fruit which thinkers are gathering from a deeper study of the Bible, and while as Christian Scientists we do not desire to take from others any health, happiness, or joy which the interpretation of the Scriptures by theology and medicine may bestow, we do believe that these time-honored systems have not built their houses far enough back into the past to have found the Christ spirit as the chief corner-stone. We are either building on the rock, "Thou shalt have no other gods before me," or we are building on the sand, "Material remedies are more powerful than God."

It must be observed that theology by its interpretation of the Bible is not healing the sick within its gates. It must also be plain that *materia medica* does not cure sin or make its patients better morally or spiritually. It must be admitted, therefore, that each of these two great agencies lacks something to make its work complete. They have done all, and are still doing all they can to relieve the sinful and the suffering, and for this they deserve the praise of the world, but Christian Science, being able to cure both sin and disease and to banish from consciousness the poisons of fear, hatred, malice, envy, jealousy, licentiousness, and hypocrisy, must be recognized by the unprejudiced as a step forward and along the lines which Jesus told his followers to move.

The things we see around us and the impressions conveyed by the material senses are not the deepest nor the highest. Indeed, such things are not things at all. We see to-day the waves of the sea and the clouds of the air, but to-morrow they are not. Beneath the wave is the sea. Above the clouds is the sky. In the sea and sky we have a symbol of the depth and height of this spiritual manifestation whose Principle is God. In the waves and clouds we have symbols of beliefs and prejudices which would hide and obscure. Christian Science, properly understood, stills the waves and dispels the clouds, leaving a calm sea and a clear sky. J. E. FELLERS.

### An Important Lesson.

MRS. L. M. EARLE.

THIS admonition is given us by our Leader in "Science and Health with Key to the Scriptures," p. 392, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously." And she further states: "The issues of pain or pleasure must come through mind; and—like a watchman forsaking his post—we admit the intruder, forgetting that through Divine help we can guard this entrance."

This statement recalls an experience I had several years ago which illustrates how hard it is to get rid of an erroneous thought after it once gains a foothold in our consciousness, as well as the necessity for performing our office as porter and promptly and firmly shutting it out, and without parley.

I answered a ring of the door-bell one morning to find a pleasant-voiced, attractive young lady who wished to show me the prospectus of a set of books for which she was canvassing. I told her I had not time to look at it,

Digitized by Google

neither did I care for the work, but this did not deter her from a further attempt to overcome my judgment by her persuasive powers. As I was inexperienced and did not care to seem rude, I suppose I did not speak firmly enough. After she had held me some time in conversation, thinking to convince her that I really did not need the books, I invited her to step in and see two large, well-filled bookcases. So determined and persistent was she, however, that she then calmly seated herself and from that vantage-ground renewed her attack. I made another attempt to get rid of her by saying that I was engaged in making cake when she came, and should like to be excused and go on with my work, whereupon, by this time rightly guessing that I was alone in the house, she proposed to accompany me to the kitchen. Finding myself caught in a trap, as it were, there was but one thing left for me to do, and that was to remain firm in my refusal to sign a paper which it seemed to be her purpose to compel me to do. After spending three long hours in a vain attempt to conquer by persuasive art, and finding herself unsuccessful, she became very abusive and insulting, finally taking her departure in a perfect rage because all her efforts had failed.

In common experience, some error of thought, subtle, attractive, and in seemingly harmless guise, presents itself at our door of thought, seeking to make us victims of its cunning wiles. If we graciously accord it a hearing, it will insinuatingly intrude itself within the door, unless the watchful and alert porter detects its real nature and intent, and closes and fortifies it with Truth. If it gain admittance it will calmly hold possession against all efforts to eject it, and will leave no insidious argument or enticing appeal untried in its effort to conquer and control.

As this saleswoman used so much of her time and deprived me of so much of mine, upsetting all my plans for the day, in a selfish determination to carry her point in order to make a sale, so will error insistently and persistently keep up its warfare and urge its claims upon our attention with untiring energy, interfering with all our efforts to think and do the right, confident of thus winning in the end. It will require our best, most earnest, and conscientious work to defeat its aims and purposes, and a patient, firm refusal to yield ourselves its servant to obey. When at last obliged to own itself vanquished, it will be very apt to turn and vent its rage and fury upon the victor.

The lesson learned from that experience has helped me since to be prompt and wise and firm when I have encountered an error of thought.

## From the Old to the New.

HATTIE P. WILLIAMS.

About a year and a half ago some one lent me the text-book of a new system of short-hand. I examined it and was so impressed with its advance upon the old systems, that I determined to master it. I had always heard that the greatest difficulty in learning a new system, was in forgetting the old characters which the hand had become accustomed to form. This thought I met Scientifically, by absolutely turning my back, as it were, on the old, and never for one instant allowing any images of its characters to dwell in thought. Doing this constantly and persistently, I experienced none of the difficulty that mortal thought anticipated.

It did not occur to me at the time, but since, I have realized that the course I pursued in regard to the short-hand, is the Scientific and only method of destroying old images of thought, to which we were accustomed prior to our acceptance of the new Scientific thought of Truth. Every conception, every expression that savors of our former condition, when we dwelt entirely in mortal beliefs, must be absolutely denied, turned out of consciousness without delay or argument, and there must be no comparison of the old and the new, to see wherein their difference lies, or to see how much the new exceeds the old in good.

The better way is to cast out the old, and thus make room for the new, so that there be no clashing of beliefs. Doubt of Truth, and fear that we cannot accomplish a desired end, are not expressions of Intelligence, and therefore cannot be entertained by one who is striving to learn the "new way," "forgetting those things which are behind."

## Vain Thoughts.

A. C. G.

Do Christian Scientists think vain thoughts? Let us hear the meaning of *vain:* "Producing no good result, fruitless, destitute of force, weak, unsatisfying, useless."

What is the result of our thinking? Do our thoughts bear the fruit of Spirit? Is there force back of our thinking and is it the force of Mind, or are our thoughts weak, unsatisfying, useless? It behooves every Christian Scientist to heed the advice of the Master when he said, "Watch." To that word one might with profit, add a little and make it read, watch your thinking.

Our progress would be marvelous if we were so alert that not even a shadow of an empty, useless, worthless, fruitless, or idle thought were permitted to remain. Then we would realize the omnipotence of Good so clearly that all that is opposed to the law of God would disappear.

## Fasting and Prayer.

L. S. S.

In the old faith,—the Episcopalian,—great stress, as I remember, was laid upon the thought of fasting. We read the words that Jesus gave, that we were to watch and fast and pray,—we read that he said that the evil or devil cometh not forth but by prayer and fasting; but we had no spiritual sense of fasting. I remember very well that during the Lenten season, which occupied six weeks, I was very diligent in fasting, abstaining from certain things that I was especially fond of. It was a great cross to me, so I thought, and therefore I believed my crown was to be very great. But when I came to Christian Science, I began to know a little of what it means to fast. I am beginning to know how to fast from material senses. There is nothing else from which we are called upon to fast. God's table of Life and health and strength and cheerfulness and joyfulness and meekness is spread before us daily, even in the house of our enemies. So that all that we are called upon to fast from is fear, doubt, and distrust of the Father's loving kindness, and it seems strange that it should seem hard to us. Sometimes the words of the old hymn may be partially true, "Our souls, how heavily they go to meet eternal joys." And yet, after all, Christian Scientists are the happiest people in the world, and we are beginning to know a little of fasting and a little of prayer. Prayer follows quickly the fasting from material sense and the realization of the allness of omnipotent Love, Life, Mind now and here. Surely this is true and effective prayer.

There is great power in simplicity,—simplicity of speech, simplicity of life in every form. The world has no patience with people who are superficial, who are trying to show off, who are trying to be what the world knows they are not.—Booker T. Washington.

Digitized by Google

# The Lectures.

### At Delavan, Wis.

A large and representative audience gathered at the Opera House, Tuesday evening [November 11], to listen to the lecture of Dr. Silas J. Sawyer of Milwaukee, on Christian Science. The lecture was an interesting and earnest statement of the new faith and the method of reasoning which is proving conclusive to so many.

*Delavan Republican.*

### At Beatrice, Neb.

Judge S. J. Hanna of Boston delivered an interesting and instructive lecture on Christian Science at the Auditorium last evening [November 17]. The house was well filled by an audience of the best people in Beatrice, and the marked attention given the speaker showed that they were there to hear the truth as to the tenets of Christian Science. The speaker was introduced by Rev. E. M. Buswell, of the local church.—*Beatrice Sun.*

### At Toronto, Ont.

The subject of Christian Science has now lost something of its novelty to the general public, but as presented yesterday afternoon [November 16] by Rev. Arthur R. Vosburgh of Rochester, N. Y., an official lecturer, to an audience that completely filled the Grand Opera House, it proved of engrossing interest to his hearers. The lecture was given under the auspices of Second Church of Christ, Scientist, of this city, and the lecturer was briefly and fittingly introduced by Rev. Dr. Wild.—*Mail and Empire.*

### At Rock Island, Ill.

Mr. Carol Norton of New York lectured at the Illinois Theatre on Tuesday evening [November 18], on "The Growth and Teaching of Christian Science." The auditorium was crowded with adherents of every phase of religious belief and unbelief when Mr. Norton was introduced by Mr. George Sheldon, First Reader of the local Christian Science Church. The lecturer held the undivided attention of his audience as he elaborated the teachings of the church, and told something of its history and growth.

*The Rock Island Union.*

### At Youngstown, O.

An audience of about eight hundred persons assembled at the Park Theatre Sunday afternoon, November 9, to listen to a lecture on Christian Science by Edward A. Kimball, C.S.D., of Chicago. Mr. Kimball was introduced by Judge J. R. Johnston, a Scientist of this city, who spoke in part as follows:—

We are assembled to hear and learn something about the Truth, not new truths but old ones; for all truth is eternal, and must of necessity have existed from the beginning. What we may think or believe is not always the truth. For nearly six thousand years it was the universal belief, based upon daily observation, that the sun rose and set each day, making its diurnal passage around the earth, yet Galileo discovered and demonstrated that this belief was not true, and had not been during all those years. It was not a new truth that he discovered, but an old one,—one that had existed from creation's earliest dawn. Kepler's discovery of the laws of planetary motion was not the discovery of a new truth, but of a truth that had existed from the time that the morning stars sang together. Newton's discovery of the great law of gravitation was simply the discovery of a scientific fact that had always existed.

But because these truths were not new, it does not deprive these men of the honor of being discoverers, and the same may be said of our beloved Leader, who, in her search for Truth, discovered the old truths of primitive Christianity that had been discarded and relegated to the theological garret. Having made a practical application of them to the life and conduct of mankind, she is entitled to rank with the greatest discoverers of the ages.

*Correspondence.*

### At Salem, Mass.

Judge William G. Ewing of Chicago delivered a lecture on Christian Science on Thursday evening, November 6, at Ames Memorial Hall, under the auspices of First Church of Christ, Scientist, Salem, Mass. It was listened to attentively by an audience of between five and six hundred persons.

The lecturer was introduced by Mr. Alfred Farlow, who spoke in part as follows:—

Since it is impossible to fill a vessel that is already full, it becomes necessary that all preconceived beliefs and opinions, all prejudice and self-satisfaction be set aside in order to give a fair hearing to that which is new. Those who refuse to give ear to new ideas are a hindrance to progress, while those who are ready to listen are a blessing to the human race and give impetus to progress.

### At Mason City, Ia.

On Monday evening, November 10, Judge Septimus J. Hanna delivered a lecture at Parker's Opera House in Mason City, Ia. The Opera House was completely filled with an audience of the representative people of the city. Many Scientists from other towns and cities were present. The lecture was printed in full in the two daily papers the following days, with editorial expressions of the highest compliment to the lecture both as to the subject-matter and the eloquence and earnestness with which it was delivered. The intense interest of the vast audience was manifested by the breathless silence and rapt attention with which they listened to the end.

The lecturer was introduced by Mr. J. E. E. Markley, who spoke in part as follows:—

*Friends:*—It speaks well for the advancement as well as for the superiority of the citizens of any community that they are willing to hear and consider the opinions of those who may come claiming to know some new truth, or to have discovered some new phase of the old. It was Confucius who, thousands of years ago, declared that the superior man is social and not partisan,—tolerant and not dogmatic.

Victor Hugo says that man's greatest enemies attack him from within, that we need not fear the robber or murderer who comes from without, that our prejudices are robbers and our vices are murderers. Prejudice is the child of ignorance and exists only so long as the darkness of ignorance surrounds us.

Truth is likened to the sun—a sphere of light radiating to every part of the material universe its light. Truth is universal and infinite. We only faintly or in part see the great truth of being. The portion of the sun's rays that strike this little world of ours is but an infinitesimal part of the radiance of that glowing sphere; the light that comes to each one of us comes to no other eye and illuminates no other sight; even though we stand side by side we see not the sun, nor any object, in the same light, yet the light is from one source and performs the same beneficent office for us all. As the light of the sun, so truth is infinite, universal, and all-sufficient, flowing from the one source—eternal Mind. We may not see it just alike, but it comes to bless all who receive it.—*Correspondence.*

Digitized by Google

### At Elwood, Ind.

There has probably been no public lecture in Elwood in the past several years that has caused so much favorable comment as that delivered by Carol Norton, C.S.D., of New York City, at the Kramer Grand Theatre, last Sunday afternoon [November 16].

The lecture, which was under the auspices of First Church of Christ, Scientist, of this city, was well attended, and the large audience contained many of the thinking people of the city, who went to learn something. Judge Call, who introduced the speaker, said that he was not a Christian Scientist, but he was interested in the information about to be given the audience.

With others present it was the same, and those who braved the bad weather to hear Mr. Norton's lecture were educated and edified by his remarks. There has been a general discussion of the lecture since its delivery and much thinking done.—*The Elwood Call Leader.*

### At Grand Rapids, Mich.

Fountain Street Baptist Church held a large and intelligent audience Friday night [November 14], which had gathered to hear Carol Norton of New York City lecture on Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist. Mr. Norton spoke with an earnestness of expression and depth of sincerity that made a profound impression on his hearers, who evidenced the keenest interest by giving the closest attention to his words throughout his discourse. He explained the belief of the true Christian Scientist in a manner that could not fail to dispel erroneous ideas entertained by many ignorant of the real foundation of the faith, which he showed is based upon the teachings of the Bible—that Christian Science is, in fact, applied Christianity. He was introduced by Mayor W. Millard Palmer, who said in part:—

We are all seeking the same goal, though by different paths. We accord each the path he shall choose. The thousands and hundreds of thousands in this country who hold allegiance to the faith as expressed in Christian Science show that the presentation of that faith is entitled to a hearing. But one degree less intolerant than persecution is that form of mind that refuses to hear the truth.

*The Grand Rapids Herald.*

### At White Plains, N. Y.

The Hon. William G. Ewing of Chicago lectured Thursday evening [November 13] in the Auditorium.

He was introduced by Mr. George H. Daniels, General Passenger Agent of the New York Central Railroad, who said in part:—

I have lived all my life, except fourteen years, in the West, where the speaker of this evening comes from. I have known of his work for many years and I have never heard anything about him except what is good. I esteem it a high honor to introduce to you Judge Ewing of Chicago, who will now address you on Christian Science.

Judge Ewing said in part:—

I want to say at the outset that this lecture has nothing to do with the matter that has been made public through the practice of Christian Science in White Plains. I have too much respect for the ethics of my profession to attempt by any public demonstration to influence any act or acts that have been taken by any one.

Christian Science is so little understood because it is so misrepresented. Our contention is that Christian Science helps through the power of God, and through that power alone is any one helped.

Christian Science has no quarrel with doctors. I believe that the medical profession is one of the learned professions of the world. I believe its followers would sacrifice their lives, if necessary, for the amelioration of the ills of humanity. But we do not take the doctor's medicine now. Neither do they take ours. There is the parallel. My own last thought and word is that every breath I have drawn for the past eighteen years I owe to Christian Science.

*The New York Sun.*

### At Detroit, Mich.

A lecture by Carol Norton, C.S.D., of New York City, was delivered at the church edifice under the auspices of First Church of Christ, Scientist, of this city, Sunday afternoon, November 9.

There were present between one thousand and twelve hundred people, who gave the lecture the closest attention.

Mr. Norton was introduced by the Rev. Reed Stuart, pastor of the Unitarian Church, who spoke as follows:—

*Ladies and Gentlemen:*—It gives me much pleasure to be permitted to meet with you this afternoon. First, in a general way; because, however great may be my own failings in this respect, it is always a source of delight to meet those who place the emphasis of their teaching and practice on the superior side of life. Here you believe that the spiritual is superior to the material; love is better than hatred; and life is master of death. In this we are in perfect accord. Many of you have gone further into the mysteries of the spiritual life and its laws than I have yet been able to go. I congratulate you. If I could see what you think you see, I should be as you are and act as you act. We can only see what is given us to see, and I dare not pretend to the possession of things that are not mine. Perhaps the coming years may reveal things that are now concealed from me; but, meanwhile, I can only use the spiritual truths I actually possess. If I should ever have the light you think you have, like you, I should follow implicitly whither it might lead.

There are those in this company who went out from the church to which I have been permitted to preach for many years. They came here because they could find that which they could not find in the church they left. In this they acted wisely. None of us can afford to slight any opportunity furnished us to make advances in the realm of the spirit. So far as may be known those who went out had for me only kind sentiments, and for them I had and still have love in my heart. I am glad they are finding here the kind of food their souls demand.

In a more specific way, I am glad to be here because it gives me an opportunity to hear a recognized teacher of Christian Science speak on his chosen theme. It would be an easy and delightful task to say pleasant things of him who is about to address us. This is not necessary; perhaps it is also not desirable. An almost general result of observation is that those who are hungry for personal praise rarely deserve it, and those who most deserve it do not care for it. Thus permitting his work to commend him, I beg to present Mr. Carol Norton, who will speak on "The Teaching of Christian Science."—*Correspondence.*

### Lectures at Other Places.

Saginaw, Mich.—Carol Norton, November 13.

Jersey City, N. J.—Judge William G. Ewing, November 14.

Ann Arbor, Mich.—Edward A. Kimball, November 16.

Oneonta, N. Y.—Judge William G. Ewing, November 18.

If you cannot be righteous without wearing quills like the "fretful porcupine" you are not maintaining a winsome life. A true balance of character will have a broad and generous disposition in a life that sturdily adheres to truth.

REV. PEARSE PINCH.

Digitized by Google

## Testimonies of Healing.

It may interest the readers of the *Sentinel* to read of the penetration of Christian Science into this "up country" village of Umtali, in Rhodesia, South Africa. I seemed to be the one chosen by God to be the mouthpiece for His message, and it is with feelings of the deepest humility and gratitude that I recognize the divine guidance.

I had scarcely begun the study of Christian Science when I came to this little town, just a year ago. What little I did understand was learned through the kind and loving help of a lady in London. I was not led to Christian Science by any physical healing, but because when I first heard it mentioned, and even though it was in tones of derision, I exclaimed to myself, "That rings true, and I believe it is what I have been waiting for." As the teachings of the Church of England brought me no satisfaction, I went to the lady above mentioned and drank in all she had to say on the subject, and then I bought Mrs. Eddy's book, Science and Health, and after reading a few chapters I threw it away, saying it was nonsense. My teacher smiled and said quietly that they had all been through that, and that if I read on it would come to me. And now I want to give my experience, hoping that it will encourage many a student despairing of ever understanding this wonderful book.

No one could have been more hopeless than I was. I thought I should never understand it, and for months I read and argued and questioned (all the time longing to be able to understand it). I was fighting Truth though I did not recognize that fact. Suddenly one day the thought came to me, "This has all been pointed out and proved for you, you have not to find it out, you have only to learn it." Then I gave up fighting and questioning and became in mind "as a little child," and from that moment the light gradually came. What I could not grasp I quietly passed over and saw light where I was allowed to see it, with the result that after ten or twelve months I not only can help myself in the matter of healing, but have been enabled to help others, two cases that I have been successful in being serious internal troubles.

Since I have been in Umtali several people have become interested in the Science and are studying it with my help, and in this tiny town of only about four hundred white inhabitants there are five copies of Science and Health which I think is most gratifying. I have had much scoffing and derision to endure, and at first, before I felt secure in the truth, every adverse criticism, whether to my face or in print, troubled me, and I wondered, "Am I right?" I prayed deeply and earnestly that if it were truth I might be led to it, and if otherwise that I might be shown my error, and in the most unmistakable way was I led step by step and shown that it was the truth. Mortal mind fought hard to possess me and tried to convince me I was following a false doctrine, but gradually Truth prevailed and mortal mind got weaker and weaker in its protests, and now I know that God, Good, is all, and that there is none beside Him.

For many years past I had been longing and seeking for something, I knew not what; I was never satisfied; I hardly knew if it was a bodily or mental want. With regard to the Bible, I used to read and ponder, and I felt that somehow the church did not follow the teaching of Christ. What was this mystery of his teaching that set all the people so at variance? Then again why were all those promises made by our Saviour to those who believed in him? They were either empty promises, meaning nothing, or we were not living so as to realize their fulfilment. In that case, why were we not so living? for I knew of people living the lives almost of saints, and yet even to them the promises were not fulfilled. Oh! what was wanting! I longed to know. And then after years of longing and doubting and sore hunger, I was found ready to receive the message and it came to me, as I have said, in words of scoffing and derision, and yet they sank into my heart and I felt I had found what I wanted, and I can say now what I have never been able to say before, "I am satisfied."

I have had many demonstrations of healing. One case was that of my own little girl of three. She came to me one day saying she had a bad sore throat. It was much swollen and inflamed, and she could not eat and was heavy and listless. I treated her as best I could (as I was very young in Christian Science then) and told her she must ask God to make her well and He would do so. In an hour she came to me and said, "Mamma, isn't God good because I asked Him to make my throat better and now it is quite better." I looked and the child's throat was perfectly well and she was bright and lively and romping about as usual. It was a marvelous demonstration, and one that helped me considerably. Again I say, Let no one be discouraged. No one could ever feel more hopeless of understanding Christian Science than I did, and yet even I have succeeded. Study it quietly and prayerfully and you will succeed. Do not fight and question and try to reconcile it to your old material knowledge and understanding. It is error in the shape of self-conceit which thus tries to hinder you.

No wealth this world could offer could tempt me to give up even my small understanding of Christian Science. I cannot describe all that it is to me, but every Christian Scientist knows, and those who are yet to learn the Truth will then find out for themselves what a blessing it is.

AGNES H. S. HARRISSON, Umtali, Rhodesia, S. Africa.

---

By reading the testimonies of healing in our periodicals, I am convinced it is my duty to add mine to the many. I did not come to Christian Science for physical healing, but for spiritual help. I had a chance, however, to test the healing power of Christian Science as well. Between the ages of seven and eighteen, I was held in bondage by rheumatic fever and heart trouble which used to last all winter. The physician said I would finally outgrow it, which I did to some extent. The word rheumatism would strike terror to me. I used to have rheumatic pains throughout my entire body, one steady ache. The old trouble appeared after coming to Christian Science. It seemed as if determined to prove fatal. The intense suffering lasted about three weeks, passing from one part of the body to another, until at last it seemed to have become quite unendurable.

I am now thankful for the trial I passed through, which proved the power of God who never sent pain and suffering to His children. I am grateful to those dear ones who were instrumental in relieving me of this demon of disease. They said I inherited it from my grandmother. It is stated in Science and Health, p. 63, "Man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry."

One who helped me through this trial, was my little girl, six years old. She spent most of her time reading the Bible and Science and Health to me. She believed every word was healing me. Through her demonstration the swelling disappeared from my feet. The first Sunday I attended church, it seemed impossible to wear my shoes. I was putting on my slippers when my little girl, who seemed quite indignant, said, "Why, mamma, you can wear your shoes;" she was so positive that I tried again and wore them all day without any discomfort. I am thankful to God for the holy privilege of reading the Bible and Science and Health with even a grain of understanding.

I have seen many cases of healing in Christian Science, one was of indigestion. A young man was so far gone with this disease that his physician said he could do no more for him. This young man was able to eat a hearty

Digitized by Google

meal after two Christian Science treatments. That was three years ago. He is still able to eat whatever he desires.

K. T., Cincinnati, O.

---

Many troubles have been overcome through Christian Science, for which I am very thankful. The best one was the rescuing of my three-year-old son from scarlet fever. One hour mortal mind told me he was dying. Two hours later he lay in my lap smiling and humming a song. The practitioner helped me. I find richest food in the *Journal, Sentinel,* and *Quarterly*. I could not do without them.

MRS. T. E. CLARK, Eureka Springs, Ark.

---

I had goitre and suffered terribly from the effects of it. I had tried several eminent physicians but none gave me relief. I felt at times that I did not care to live, I was so miserable. When I had given up, a Christian Scientist asked me to try treatment. I told her I did not know what it was, but if there was anything in it for me I was ready for it. I am perfectly well and enjoying the life which I was so willing to give up because of my suffering before I found Christian Science. I hope to understand more fully soon. This I know, that it found me a total wreck, and made me a healthy, happy woman.

MRS. JOSEPHINE E. LAYCOCK, Cynthiana, Ky.

---

Before I took up the study of Christian Science three years ago, I used to catch very severe colds in my chest and throat, and also had attacks of rheumatism and neuralgia. Added to this, I nearly always felt tired and had a sense that life was unsatisfactory. Through Christian Science I have been healed of all these complaints, and can say that now I feel well and strong. It has sometimes been a hard struggle with error, but by clinging to Truth and knowing that God is near to us in times of trouble, the light has come with healing and has brought peace and happiness.

All we have to do is to silence self and to let God's light and love flow into our thoughts. As we look to God and allow only this reflection to shine through us, the darkness disappears, and we come into our birthright of power and dominion nd rest in divine Love, for "my people shall be satisfied with my goodness."

MISS VERONIQUE GREVILLE, London, Eng.

---

I was healed, when I was dying, and several of the organs were inactive. I had been an invalid for several years, and weighed less than one hundred pounds and now I am in perfect health and weigh one hundred and fifty pounds. It has been fourteen years since Christian Science saved me from the grave. Before becoming a Christian Scientist I was bitten by a spider; the flesh seemed to come out to the bone, and extended almost around my arm. Since accepting Christian Science I was again bitten, behind my ear. Error suggested every danger, but it was perfectly met in twenty-four hours, and the great comfort to me was, that the fear of the spider was destroyed,—I saw that the danger was a dead mortal law, and my own belief of it; that it was not the spider at all.

I have also been greatly helped in my disposition. I was once revengeful and unforgiving, and full of false pride, which has been destroyed through the understanding of the Science of Being; by knowing that we have dominion over every false suggestion, and by knowing that discord is no part of our real self, and is as separate as our right hand is from the left.

I could write at length of the blessings received, as could all Christian Scientists.—B. S., Dallas, Tex.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts set. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

President W. H. P. Faunce of Brown University, who preached recently at the Central Congregational Church from the text "Prepare to meet thy God, O Israel," is reported by the *Boston Herald* as saying:—

"The battlefields of to-day are not on the plains, but mainly in the great office buildings. We may weld the swords into plowshares, but the battle of the plowshares still proceeds. Every political problem has become an economic problem, and every economic problem is a moral problem.

"When we stand face to face with the great economic movement, there are three attitudes that a man may take. He may say, 'How am I concerned in this? It is one more fight between labor and capital, and I suppose the strongest will win, and I do not care.' That is the attitude of the parasite and the coward. Or a man might say: 'This new movement threatens me and my methods. It is a criticism on my friends, an attack on my property, and I resent it.' That attitude means insolence on one side and violence on the other. Or a man may say—and it is the province of the Church to teach every man that he should say—'Where is God in this great struggle? What does divine righteousness demand? What does the real brotherhood of man imply? Do I act on the same principle in the church on Sunday morning and on Monday morning in the stock exchange? Are the Christian business men and the Christian workingmen of this country really laboring to make the kingdom of God come and nothing else?'

"If not, then our judgment day is coming—not in the clouds of heaven, millenniums from now; but here in America, between the Atlantic and the Pacific, here in New England, until we achieve the reorganization of society on a genuinely Christian basis. God's will is going to be done on earth as it is done in heaven—through us, if we will help; in spite of us if we do not care."

Rev. Frederick William Hamilton, D.D., in *The Universalist Leader*, says:—

"The holy city is nothing else but the divine life entering human lives and manifesting itself in every institution of human society. To develop the divine in man, the heaven-born part of him, to open his soul wide to the incoming and the indwelling of the divine life,—that is to bring the holy city down from heaven. Not otherwise can any new Jerusalem rear its walls for the shelter of the weary nations.

"Is not this the gospel for an age of misdirected idealism? Again the conditions of the old time are fulfilled. Men are seeking feverishly after the Kingdom of Heaven, and their own confused cries of 'lo here!' and 'lo there!' so fill and deafen their ears that the quiet voice of the Master, warning them to look within, is all unheeded. Men are ready to try every panacea of legislation and philosophy . . . as means for the building of the holy city, but for the most part they are unwilling to trust the one and only means by which it can be built,—religion issuing in character. . . . It is time for the whole Church to stand again before the world as interpreter and ambassador, declaring with the sublime faith of its founder that in Christ is the way, the truth, and the life. The world has many wants and one need—religion. The need once satisfied the wants disappear, as the sick longings of the fever-stricken vanish when wisely applied remedies heal the disease at its source."

Why does Paul, speaking by the Spirit of God, place so exalted an estimate upon love? Why does he exalt it, not only above prophecy and miracles and healings and other notable gifts, but above even the graces of faith and hope? Because love brings us into closest kinship with and likeness to God. "He that loveth not knoweth not God; for God is love." Because love is the essential quality, the quintessence, so to speak, of all other graces and virtues. Because love alone has sufficient impelling force to overcome our moral inertia, and lead us to heroic endeavor for the saving and uplifting of a fallen race. Because love is the one and only bond strong enough and pliable enough to unite all mankind in a genuine and lasting brotherhood, thus fulfilling our Lord's ideal of his earthly kingdom. Because, to quote Paul's own words, it suffers long, is kind, envies not, vaunts not itself, is not puffed up, does not behave itself unbecomingly, seeks not its own, is not provoked, takes no account of evil, rejoices not in unrighteousness, but rejoices with the truth, bears all things, believes all things, hopes all things, and *never fails*. Here, indeed, is perfection.

*The Examiner.*

Every apologist of conventional theology thinks it necessary to justify the aberrations of early Christianity. The reason is easily discovered. Conventional theology does not date from the Gospels but from the creeds. Those systems of theology which so long held sway had their birth, not in the brain of Jesus, but in the supposed necessities of a later age when men were trying to formulate standards by which to classify true "believers," and weed out heresies and heretics. How far this process was or is of importance to the perpetuity of the work of Christ is extremely doubtful. We have come to a time when these speculations and definitions do not satisfy the human reason. They have become empty formulas to thinking people of all Churches. In the light of history, and as revealed by the sequel, in their failure to satisfy the mind of man today, the most that can be said for them is that in an age which suffered from acute speculative curiosity and intellectual fog they did *temporarily* fix the standards of a *Church* which was the main support of social order.—*The Universalist Leader.*

The true evangelist exalts Christ and his Church, and condemns organized sectarianism that erects in every community its barriers to Christian unity. It recognizes whatever of Christian life and faith may yet be entangled in denominational bonds. It cooperates with all good men as far as possible in any good enterprise, but takes care not to have fellowship with their party errors. It properly assumes that a Church of Christ is needed in every community where men desire to be Christians and decline to make alliances with denominational establishments. It insists that the world must be saved from sectarianism as well as from other sins. It proclaims only that gospel which now, as in the beginning, breaks down the middle walls of partyism, and out of two (or a hundred and sixty) creates one new man or Church, *so* making peace.

*Christian Standard.*

It is not enough to say, "I love Jesus." That is a good confession at the beginning of the Christian life, and it is good to repeat it often as occasion offers; but it is not enough. How are we showing our love? By confession alone? But Christ demands much more of us. He asks first our love and then our service, and the *service* is the proof of the love. Peter must show his love by feeding the lambs and tending the sheep. Lip service was no equivalent for heart service in the Master's eyes. Feed—tend—*do* something for thy Lord, and so demonstrate thy love.—*The Examiner.*

The severest reflection on the theological seminary is not the herculean attack of an independent press, or the violent opposition of the materialistic scientist, or the polished shafts of hostile literati, but it is the empty church, the prominence of evil in the community, the loss of confidence in the absolute integrity of the professor of the Christian religion, the weakness of the Church in large areas.—*From the inaugural address of President J. H. George, at Chicago Seminary.*

It is true that the Churches already have the benefit of a great deal of spiritual motive power.—for the Almighty is active in our day as He has been in every previous historic period.—but the need is for more power. The machinery of religion is of little use without the power from on high. Not statics, but dynamics, represents the Church ideal. Pray for *more* power.—*Zion's Herald.*

The experience of the Christian is his strongest shield against unbelief. He knows that Jesus has given him peace. He has felt that Christ has quickened him into new and nobler life. He has received a new nature from his Lord. Get this experience and it will give you steadfastness.

WILLIAM M. TAYLOR.

However practical we deem it, that life loses itself which fails to keep in touch with the invisible—with the deeper principles which make business more than barter, and science more than hammering rocks and a skilled use of the scalpel, and life more than the baking and eating of bread.

JAMES M. TAYLOR.

It is God that speaks in secret promptings. The Spirit will leave you if you refuse obedience; every warning disregarded is a door closed against future progress. If you do not now the good which you can, the time will come when you cannot do the good which you would.—FREDERIC H. HEDGE.

Anybody can build a house; we need the Lord for the creation of a home.

J. H. JOWETT.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfillment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid, one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEED AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

Founded April, 1883.

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $7.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1865, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy. Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 242

SELECTED ARTICLES.

The Treatment of Disease. 243
Right Recognition. 244
Error Rebuked. 244
Right View of Atonement. 245
An Interesting Comment. 245
Gross Ignorance. 246
Our Ideas of God. 246

AMONG THE CHURCHES.

Dedication at Los Angeles, Cal. 247
A New Chapel in Albany, N. Y. 247
Laying of Corner-Stone in Poughkeepsie, N. Y. 247
Growth in Springfield, Mass. 247

EDITORIAL.

Favorable Decisions. 248
The Nobler Giving. 248
The Fruitage of Expectancy. 249

FROM OUR CONTRIBUTORS.

A Praise Note. R. N. 249
Suffering—in Christian Science and Out. E. E. Norwood. 250
Nature's Solvent. William S. Campbell. 250

THE LECTURES. 251

TESTIMONIES OF HEALING. 253



Vol. V. BOSTON, DECEMBER 18, 1902. No. 16.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

A statement prepared in the General Land Office shows that 6,109,039 acres of land were disposed of by the Government during the first three months of the present fiscal year, the receipts therefrom amounting to $2,615,089, an increase of 600,897 acres in area and $1,184,910 in receipts over the corresponding period of the last fiscal year.

General Wright, vice-governor of the Philippines, has appeared before the House Committee of Ways and Means and advocates a reduction of tariff rates on Philippine goods coming into the United States to twenty-five per cent of the Dingley schedule, instead of seventy-five per cent as under the present law.

It seems probable that Vice-Governor Wright will become governor of the Philippines; that Governor Taft will succeed Justice Shiras of the United States Supreme Court, who retires by age limit, and that W. W. Rockhill will fill the vacancy on the Philippine Commission.

The first decided move in the interest of the French reciprocity treaty was taken by Senator Cullom, chairman of the Senate Committee on Foreign Relations, when he gave notice that he would ask the Senate at an early date to take up the matter.

**Foreign.**

The Assouan dam on the Nile was opened last week by the Duke of Connaught, who is *en route* to India to attend the coronation durbar. The dam has cost over a hundred million dollars. It is a hundred feet thick at its base and floods the valley back about fifty miles. The annual flood with its fertilizing silt and soil has now passed, and the flood gates will be closed until March for storage. The sluices will then be gradually opened into the Treery irrigating canal. The scarcity of water due to a low Nile is thus avoided, and the agricultural area will be increased. This dam, which is two thousand metres in length, lies just above the Tropic of Cancer near the first rapids of the First Cataracts about five hundred miles from the mouth of the Nile, and makes possible a storage capacity of over one billion cubic metres of water. When the reservoir is full the famous temples on the island of Philæ, with the exception of the great temple of Isis, will be submerged from two to four metres. A canal with four locks now leads around the Cataract and renders the Nile navigable the year round to Wady Halfa, one hundred and twenty-five miles above the dam.

England and Germany have both served upon Venezuela an ultimatum in regard to the payment of indemnities for injuries to their subjects. The course to be followed, which was first outlined to the United States Government and approved as not conflicting with the Monroe Doctrine, consists of the posting of the ultimatum; breaking off diplomatic relations; a peaceful blockade of revenue ports; seizing the custom houses and collecting fees until the amount of the indemnities are satisfied.

The Colombian government disapproving of Minister Concha's action in dealing with the canal treaty has recalled him. The negotiations are now being conducted in a friendly manner by Dr. Herran, charge d'affaires. He has already cabled his government the desirability of prompt action.

Germany is planning the laying of a submarine cable from the Azores to Dutch Guiana. Germany has entered upon a vigorous policy of constructing or inducing the construction by German capital of submarine cables that shall be wholly independent of other nations.

The British Foreign Office has issued the text of the Anglo-Abyssinian treaty, which was ratified October 28. By this treaty Great Britain obtains the right to construct a railway through Abyssinia, which may become a possible link of the Cape-to-Cairo line.

The creation in Russia of the new Department of Mercantile and Marine Ports is interpreted to mean that Russia contemplates the employment of large subsidies in the development of her mercantile marine.

The first regular passenger train from Havana to Santiago over the new railroad of the Cuba Company was run last week. It had aboard about one hundred and fifty through passengers.

An edict has been issued in China ordering the confiscation of all the telegraph lines in order to secure secrecy for government dispatches.

The House has passed a bill appropriating $50,000 for the expenses of the Anthracite Coal Strike Commission.

**Industrial and Commercial.**

The keel of the largest six-masted schooner ever undertaken, as well as the first six-master to be constructed of steel, was laid last week at the Fore River Shipyards, at Quincy Point, Mass., on the readjusted blocks from which the seven-master Thomas W. Lawson was launched a few months ago. Her length over all is 339 feet 6 inches, her water line 306 feet, beam 48 feet, depth 29 feet 9 inches, displacement, 7,000 tons; she will spread about thirty-six thousand square feet of canvas.

The importations of steel and iron manufactures in the ten months ending with October, are, according to the figures of the Treasury Bureau of Statistics, double those of last year, three times as much as those of 1898, and larger than for any year since 1891. The total value was $31,987,056.

The National Novelty Company, a combination of some thirty or more iron, wood, and metal toy making concerns of the country, has filed articles of incorporation in New Jersey. The capital is to be about ten million dollars.

Reports to the Reading Railway offices show that last week, for the first time since the resumption of mining, the normal output was reached with thirty-one collieries in operation, the output one day being 1,305 cars.

Six new Massachusetts companies have recently filed certificates of organization at Augusta, Maine. The collective capitalization is $2,073,000, of which $1,400 has been paid in.

**General.**

A "liquid lens," the invention of Dr. Grun of Brighton, England, made by placing an oil between the combinations of the lens (and not in the air spaces) shortens the focus materially and makes a very rapid lens by which a photograph may be taken in a theatre, the footlights only being used, in a quarter-second exposure, and in an ordinary room with an illumination of forty-eight candle power a photograph can be taken with an exposure of five seconds.

J. Q. A. Ward has accepted the commission to design for the St. Louis Fair the figure of "Jefferson accepting the Instrument of Transfer of the Louisiana Territory," and D. C. French the companion figure of "Napoleon in the act of Signing the Transfer of his American Empire." Augustus St. Gaudens will design a group of symbolic statuary, probably the "Triumph of Missouri."

A fleet of twenty-five oil steamers having a capacity of nearly six thousand barrels, besides a large number of barges having almost the same carrying capacity, will soon be plying between New York, Philadelphia, Baltimore, and Texas. The vessels are huge floating tanks into and out of which the oil is pumped.

At a recent auction sale in Boston of rare and valuable articles collected by the late Mrs. S. D. Warren a Sevres vase brought $1,250. It is decorated with a fine portrait of Marie Louise and is signed by the artist Constantin. Its companion piece is in the Sala Della Stufa in the Pitti Palace, Florence.

The Massachusetts Institute of Technology is to establish a Graduate School of Engineering Research to open October 7, 1903. This school will confer upon those who pass satisfactory examinations the degree of Doctor of Engineering.

"Allen Farm," once the home of Ethan Allen, the hero of Ticonderoga, will soon be transformed by its present owner, W. J. Van Patten, into a public park and presented to the city of Burlington, Vermont.

After thorough trials of American and English locomotives on the government railways of New Zealand, the officials report that the best results have been achieved by the former.

Twenty-four thousand nine hundred dollars was paid in London a few days ago for Thomas Gainsborough's portrait of his daughter. In 1864 it brought only $585.

The Park Street Church, Boston, known familiarly as "Brimstone Corner," and erected in 1810 at a cost of $50,000, has been sold for $1,250,000.

A story comes from Mexico of a remarkable find of a rich Aztec treasure at Yesca by a party of Americans accompanied by an expert archæologist.

The English language is to be systematically taught in the Mexican schools, English being considered as essential as Spanish for commercial life.

Settlers from Australia and New Zealand still continue to go in large numbers to South Africa, despite discouraging reports from that country.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Treatment of Disease.

*Mr. Editor:*—Your comment upon my late letter encourages further correspondence upon the signification of the two terms "absent treatment" and "claim" as used in Christian Science. My considerate regard for your space prompted me, when writing you before, to be brief, but now I will endeavor to outline more minutely my meaning, hoping to make clear to you and to your readers, if you will publish my letter, our use of these words.

Your position is in part a laudable one. Mrs. Eddy once wrote, "I respect that moral sense which is sufficiently strong to discern what it believes, and to say, if it must, 'I discredit Mind with having the power to heal.' This individual disbelieves in Mind-healing, and is consistent." (Miscellaneous Writings, p. 223). Her words would apply exactly to you now.

You have conceded that "Christian Science as a firm, calm belief in the teachings of Christ, may be efficacious in the curing of diseases of a nervous character," and state that "many diseases of this kind are largely or purely imaginary," and in this you have really concluded the argument; for there is no class of diseases which so generally baffles the "regular schools" as this. If Christian Science could do nothing more than release the hysterical and hypochondriacal, that alone were sufficient reason for its existence.

But you only claim that some of these diseases are imaginary. May I tell you that many such cases, which the broad-minded members of the medical fraternity regard as very real, are to-day being referred to us by them, and that they are as grateful as the patients when the latter are healed?

Then as to your next difficulty, "when it comes to broken bones, etc.," it is our present rule, often reiterated in the press, to refer broken bone cases to surgeons, and this by Mrs. Eddy's specific direction; while every issue of *The Christian Science Journal* and *Sentinel*, and each Wednesday night meeting of every Christian Science Church, affords testimonials of healing of all kinds and degrees of sickness and sin, which will bear investigation if doubted; or, I will furnish you names of persons treated absently and healed by Christian Science, if you care to take the trouble and expense of investigating them.

Here is one: A man well along in years had his foot injured, the injury so real that gangrene had set in, and the first joint of his great toe had disappeared. His attending physicians decided, and arranged, to amputate, first his toe, then his foot, and at last his leg; but finally concluded that he could live but a week at best, and they would better not operate. His case was then given over to Christian Science, and he was healed in 1898 and is sound to-day. I saw him last summer for the first time, and if you could have witnessed his greeting to me it would have cured your doubt, I am sure. He is a sturdy German farmer, and I have no doubt he will tell you the story himself, and that his family will corroborate it, if you go there; but don't write him; he is unlettered; go and let him tell you if you want evidence, then give your readers his story, and you will begin to believe in the practicability of "absent treatment." His name and address are at your disposal. Different evidence might be, even to your fair mind, but an instance of "absent work," and if thus convinced against your will, you might be of the same opinion still.

You are right about the hypothetical case of broken thigh bone, and I fully agree with you; it is "useless," and worse than useless, it would be injurious for him to try to imagine that "he is uninjured;" will-power too is literally of no avail, but such process would not be proposed nor pursued by a Christian Scientist. Did you think that was Christian Science? Well, you are mistaken, and there are others, but the number of them is growing less as the press helps us to set them right.

Now just a brief paragraph about the use of the word "claim." I was once in the railroad service. Our company maintained a high salaried official and an expensive office force and equipment, for no other purpose than to fight "claims." I recently heard a Congressman say that the Committee on Claims has the hardest time to secure recognition of any department in the government. Why, a claim is never worth the paper it is written on until it is allowed, and in Christian Science Mrs. Eddy is teaching us to disallow claims and we do not often have to "pay the uttermost farthing," though with our present limited understanding we do sometimes fail.

Believing, as you state, in the divine origin of Christ, what will you do with his declarations: "The works that I do shall he do also." "These signs shall follow them that believe."

Finally, "absent treatment" does signify the omnipresence of God, beautifully, effectively, because it is God—not the Christian Scientist—who heals; so you see "absent treatment" verily denotes that God is present not only here, but over yonder also, where claims of sickness, gangrene, and the like, hold sway until dissipated through the operative understanding that God, Mind, is everywhere present and all-powerful.

The doubts about the efficacy of Christian Science are probably as sincere as were the impressions of universal mankind that the earth was flat, and that the sun somehow got around it once in twenty-four hours, up to the time that Galileo made his discovery. Very few are so bitterly denunciatory as were the people who would have silenced the ancient discoverer of the earth's actual shape, but who did persecute him into a recantation; but the fact that the world has continued to rotate ever since Galileo discovered its rotundity, is prophetic of the change which may take place in the general views of Christian Science when the people become better acquainted with the facts.

I have seen it demonstrated, and must believe; that you have not seen it does not disprove the fact; your doubt is probably as honest as was John the Baptist's, but the same Saviour whom you quote said, "Go and shew John again those things which ye do hear and see," and I can do no less, no more.

Yours sincerely,

GEORGE H. KINTER.

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

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

## Right Recognition.

*Mr. Editor:*—The advice of Mrs. Eddy to Christian Scientists concerning infectious or contagious diseases has called forth comment in the press. Much of this has been singularly beside the mark, and some of it has even been characterized by malice, as well as ignorance.

The time has passed when would-be critics who do not know Mrs. Eddy personally, who have never been admitted to her home, who do not even pretend to understand her teachings, much less to live by them, can be allowed to speak authoritatively of her life and character. Those who really know Mrs. Eddy are unanimous in expressing love and admiration for her. Moreover, how pitiful must all ignorant critics appear in the eyes of the great multitude of persons who have been saved from the dire effects of sin, sickness, and sorrow by her interpretation of Christianity!

I will not urge upon your readers my own high estimate of Mrs. Eddy, but will ask them to consider the opinions of others. A gentleman well known in the literary profession, Mr. J. I. C. Clarke, had a lengthy interview with Mrs. Eddy some months ago, and this is the picture she presented to him, as he wrote it in an article over his signature:—

"I saw a venerable gentlewoman of kindly face advancing with that short step of courtesy, that gentle lowering of the head in token of recognition, and that frank extending of the hand which have somehow passed out of parlor greetings—not to their betterment. It was not, however, something of the grace of the old school *grande dame*, but the gentle air of conscious motherhood that made the meeting most agreeable."

Mrs. Eddy once said that a single case of healing by Christian Science sufficed to recompense her for all the suffering she had endured to establish Christian Science, and there are many thousands of such cases. But what must we think of those who deliberately add to her burden under the impulse of ignorant prejudice?

The following words were sent to Mrs. Eddy from the distinguished author of a distinguished work in London, England:—

"To Mrs. Eddy, as official head of a community whose principles are the practical in-and-out working of the gospel of love from God to man, and from man to his fellow-man.

"This copy of a treatise which it is believed will be of interest to her is offered by the author.

"W. M. H. Milner, M.A., A.B.I., F.R.G.S."

In lecturing in White Plains the other day the Hon. William G. Ewing, ex-judge of the Superior Court of Illinois, thus referred to Mrs. Eddy, whom he had known for many years:—

"Every gentle, thoughtful man knows that from the world's morning until its high noon of to-day, woman has been the holy, patient, faithful guardian of its spiritual thought; knows—gratefully, lovingly knows—that for two thousand years woman—not man, but woman—has kept the religion of Jesus Christ on this earth, and she will keep it there until the kingdom of this world becomes the kingdom of our God and His Christ. All the doctrine, philosophy, and practice of Christian Science is given to the world in Mrs. Eddy's book, entitled 'Science and Health with Key to the Scriptures,' and may be easily known and understood by every man who has the energy to read and the ability to think. . . . I do not hesitate to say to you, as a man among men and not wholly lacking in appreciation of the beacon lights of history, romance, and song, that have illumined the centuries as they pass, that in my judgment this great book of this great woman contains more of sweetness, and song, and hope, and help for men, than all the product of the printers' art, save only the Bible, your Bible and mine, our fathers' Bible."

Judge Septimus J. Hanna stated before a vast audience the other day in Chicago:—

"It may not be amiss for me to say that for nearly ten years, as First Reader in the Mother Church in Boston and editor of the official periodicals, I have had opportunities which enable me to speak intelligently of Mrs. Eddy's life and character as well as of her labors and literary qualities.

"Speaking from this vantage ground, I can truthfully say that, intellectually, she is, without exception, the most acute and alert person I have ever seen; that she labors incessantly and unselfishly for the cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible. As to her religious character, I speak my profoundest conviction when I say that I believe it to be as nearly Christlike as is possible to a denizen of this earth. I cannot conceive how a person on this plane of existence could walk more closely with God or exemplify a more exalted Christian life."

These are only a few of many opinions concerning Mrs. Eddy which show forth her great worth and love for her fellow-men.

W. D. McCrackan.

In New York *Commercial Advertiser*.

## Error Rebuked.

To the Editor.

*Dear Sir:*—I do not know from what source your contributor draws his information regarding Christian Science, nor from what premises he argues, but his information and his conclusions are singularly inaccurate and mistaken. The right to the title, "Christian Science," has been ably defended with so much success so many times, it seems improbable that any one will still challenge such a phrase. Science is the orderly arrangement of systematic knowledge on any subject. Christian Science is the true knowledge of God and His universe including man. Science must be susceptible of demonstration. Christian Science has amply proved its right to be called both Christian and Scientific by the thousands of cases of sin and sickness healed by its methods. No other argument is necessary to refute unfounded criticism.

Christian Scientists do not merely say that "sickness is not real" and leave the question there without further qualification. This point is made clear by Mrs. Eddy in Science and Health, p. 460:—

"Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. It is more than fancy, for it is solid conviction. It is therefore to be dealt with through right apprehension of the Truth of being."

Christian Scientists emphatically do not "deny all truth and claim only 'error.'" On the other hand, God, as Truth, is preached as supreme, the only power and presence, and error is described as that which is the supposed opposite of Truth, God, but which in reality has no entity, since Truth, God, is All. A failure to apprehend the meaning of the term "reality" as found in Christian Science leads to false conclusions. The words "real" and "unreal" in Christian Science correspond with St. Paul's distinction between the eternal and temporal, between the spiritual and carnal. This is further elucidated by this passage from "Science and Health with Key to the Scriptures," p. 277:—

"As God himself is Good and is Spirit, so goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal error, and error is the opposite of Truth. If one is real, the other is unreal, and cannot be the outcome of God."

Your contributor is incorrect in his statement that Christian Scientists "say Christ was mistaken." Nowhere in the writings of Mrs. Eddy, or of any other Christian

Digitized by Google

Scientist, will be found any sentence warranting this amazing assertion. Jesus is the Leader, the great Exemplar, the Way-shower, and as such, Christian Scientists accept him fully, and they do not think he was mistaken. They so completely believe in his teachings as to disease, and they understand so much of his methods of healing sin and sickness, that they are able to imitate, in a degree, his works and fulfil his command to "heal the sick."

Our critic cites St. Matthew's statement that Christ went about healing all manner of sickness and all manner of diseases among the people, and thinks this statement warrants the conclusion that "Christ thus recognized the existence of disease." That the destruction of disease and its disappearance should be used as an argument to prove its reality, is, to say the least, extraordinary. That which can be destroyed is, according to Christian Science, not real, for whatever is real is created by God, and is, therefore, eternal. That discord of every nature, could be destroyed, Jesus proved beyond doubt, without resort to any of the so-called physical sciences, or without the use of drugs, medicines, hygiene, or other material methods. Christ did, indeed, say, "They that be whole need not a physician, but they that are sick," but did he thereby recommend drug doctors? He himself was the Great Physician, and he undoubtedly referred to divine Mind as able to heal all man's imperfections. The fact is, that he never consulted with physicians, never asked them to assist him in making a cure, but healed in direct opposition to all the established schools. Christian Scientists are not "fools" and they are not "dishonest," unless to obey God is foolish, and to love our fellow-man is dishonest.

WILLARD S. MATTOX.
In the *Eastern State Journal*, (N. Y.).

## Right View of Atonement.

*Mr. Editor*:—In your city there is a little band of Christian Scientists who are striving to carry out their understanding of the true doctrine and duty of Christians; who are not abusing or traducing others for their religious convictions; but who do not like to have their own earnest religious convictions publicly denounced as "straight from hell."

When the priesthood of the then established religion in the country of Jesus denounced his works of going about and healing the sick by spiritual methods, as the "works of Beelzebub," the harshness of the hate-born language which they employed could neither take the place of logic nor weaken the mighty forces of what Jesus did as evidence of the truthfulness of his teachings. Every advance in the world's thought has encountered the hate and denunciation of those whose social, ecclesiastical, or business interests it has seemed likely to disturb. But "the world moves notwithstanding." Christian Science is making a very great and rapid growth throughout Christendom. Nearly seven hundred churches in this country, the Canadas, and Europe organized within the last few years, and several hundred thousand people testifying to the efficacy of Christian Science methods, attest this growth.

If Mr. Blackstone has ever studied the matter in any scholarly way, he ought to know that Buddhism, Theosophy, and Christian Science are not properly classed together. Their doctrines and practices are entirely distinct and different, as much so as those of Methodism and Mormonism. To put them in the same category is merely to practise a hackneyed trick of the sophists.

Many of the older Christian sects differ from the Methodists in their ideas of the atonement.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the revered Leader in Christian Science, is an entire chapter entitled, "Atonement and Eucharist." I make a few excerpts. "The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate himself?" (p. 18). "Even Christ could not reconcile Truth to error, for they are irreconcilable. . . . Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement—in the *at-one-ment* with God,—for he lacks the practical repentance which reforms the heart, and enables man to do the will of Wisdom" (p. 19).

The old concept of the atonement is not Christian, but is largely borrowed from the pagan and Hebraic ceremonials of propitiating some dreaded deity through the sacrifices by the blood of animals or human beings.

Mr. Blackstone rightly says that we are told, "Go, . . . and preach the Gospel." But what authority has he to divide the sacred commands, to obey only one part, and ignore the other? In the same sentence, Jesus commanded us, and all men of all generations, "Heal the sick" as well as "Preach the Gospel." Christian Scientists can find how the union of Church and State, in the fourth century, under Constantine, brought a divorce into man-made creeds between the commands above quoted. But they are setting aside that ecclesiastical divorce as un-Christian; and are proving by their works in healing the sick, etc., that truth is eternal and unchanging; and that the Scripture, "Faith without works is dead," deserves recognition. Jesus said: "He that believeth on me, the works that I do shall he do also." When he sent a message to John the Baptist, which was intended to prove to him that he was the Christ, did he send argument or mere declaration to that effect? No; he sent word: "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear."

CLARENCE A. BUSKIRK.
In *Vincennes* (Ind.) *Commercial*.

## An Interesting Comment.

WHY is it that so many educated men are so feeble at distinguishing differences? An example occurs to us in connection with the recent proclamation of Mrs. Eddy, the Christian Science Leader, in which she advises her followers to bow before hostile public sentiment to the extent of allowing the employment of physicians in the treatment of infectious and contagious diseases. It ought to be perfectly plain to any fair-minded man of intelligence that this is no recantation. There is nothing in the proclamation to indicate that Mrs. Eddy has not as much faith as ever in the efficacy of her teachings. On the other hand, it is a manifest mark of respect for the rights of others. Since others than Christian Scientists fear these diseases and have no confidence in her theory regarding them, a persistence in her methods would subject them, at any rate in their own minds, to the dangers of sickness and death. She therefore proposes that their right to protect themselves by their own methods against infection and contagion, even though she thinks those methods superstitious, be recognized by her followers. Her conduct in this matter should command respect. It is infinitely more exalted than the narrow behavior of many of her adversaries, who regard her teachings as superstitious. Yet it is made the occasion of fresh attack, and in at least two instances that have come to our attention she is grossly misrepresented. Two Chicago clergymen of education, and presumably honest, referred in their sermons last Sunday to this action of hers as a recantation. Neither seemed capable of appreciating the difference between recantation and generous acknowledgment of the rights of others.

From an editorial in *Chicago Public*.

Digitized by Google

## Gross Ignorance.

IN carrying a long ladder it is very important to remember that it has two ends, because if you don't the probability is, if you go very far, that somebody will be hit unexpectedly. So when one attempts to make fun of the religious or medical belief of any class of people, it is important that he who indulges in this silly practice understand, to some extent at least, what he is writing or talking about. Otherwise some one is liable to be unexpectedly hit, and sometimes the offender is the one.

It is better for speakers and writers to be always charitable toward those holding different opinions, and the better-informed Christian Scientists and medical practitioners are, each class admitting that there are many intelligent, honest, and conscientious people in the other class, laboring for the enlightenment and relief of humanity. In both classes there have been many cases of relief from diseases recorded as well as quite a number of deaths. In six months in Greater New York 1,145 people are reported to have died of diphtheria while under the care of medical practitioners, but we have heard no complaint of that, and we are not going to make any, for the doctors doubtless did all they could; were honest, conscientious, and regretted very much indeed the loss of every patient. While this report is doubtless true there is another made by a critic of Christian Science which, strange as it may seem, gives the number lost under Christian Science treatment in six years as only thirty-five. In neither instance is the number treated given, so the two statements, if admitted to be correct, give no basis to judge as to the superiority of the two forms of treatment, but enough information is given to show to thinking people that the question is not an entirely one-sided affair.

In the beginning of all new forms of doctrine or any new science, the scoffer is always ready to ridicule and try to say something smart but, as a rule, in doing so discloses his gross ignorance of the subject under consideration.

From an editorial in *Putnam Journal,* Unionville, Mo.

## Our Ideas of God.

A CHRISTIAN SCIENTIST writing on this subject would phrase his thought somewhat differently, but the author of the following paragraphs refers to the authority of Jesus' words and their relation to Christianity in a way that will prove helpful.—EDS.

Within the lifetime of middle-aged men the question has shifted from what truth can be proved from the Scriptures, to what truth can be proved about the Scriptures, and now it is what can be proved about God. We are getting back to essential and fundamental things. No arguments perhaps can demonstrate the existence of God, but men are so made that like the writers of the Scriptures they spontaneously make the grand assumption of His existence. But the exigent question is what kind of a being is He? What are His relations to the universe? What are His moral qualities? What conception are we to form of His character?

The Christian answer to these questions has been obscured from failure to view the Old Testament in its proper perspective. Too many of our theological treatises assume that Jacob and Joshua and David had the same conception of God as the author of the Epistle to the Ephesians, and the author of the Fourth Gospel. They do not see that in the progress of revelation the minds of men took in larger and truer ideas of the most High. And this disclosure culminated in Christ, who gave the supreme revelation of the Father. No matter how much we think of the Old Testament, we must not exalt it to such a place that we contradict the opening verses of the Epistle to the Hebrews, or make it a work of supererogation that Christ came to reveal God to men.

Slowly the best religious thought of our time is coming to see that we can and must place the utmost emphasis upon the assertion of Jesus, "He that hath seen me hath seen the Father," and measure the Old Testament idea of God, and the ideas that science and philosophy form of God by the idea that Jesus gives us of God. When one has the solution of a vexing problem, it is very easy by the aid of the new light to harmonize the facts that baffled and puzzled. We grope through nature and philosophy up to God, and do not find any satisfying view of Him. We come nearer to a conception in which we can rest in some of the Psalms and in Isaiah, but the revelation is shadowy, incomplete, and unsatisfactory. It is only when we come to the New Testament that we find a disclosure of God that meets the wants of the reason and the moral nature so perfectly that in accepting it reason herself becomes true in her action, and the moral nature purified. We cannot escape it. We must judge everything that preceded Jesus by the standard of Jesus. Nay, further, we must estimate all other knowledge of God, from whatever source, by the revelation of Jesus. The teachings, the life, and the spirit of Christ are the touchstone by which all other values are recognized.

And we suppose that it cannot be contradicted that if, from any source, there should come to us a loftier, purer, higher conception of God than Jesus has given us, Jesus would be superseded. His claim ultimately rests, not upon miracles or any external credential whatever, but upon the character of the revelation of God he made in his life, his teachings, his death and resurrection.

The phrase, "Back to Jesus," has become the watchword of a school, but what we really need to do is to go forward to Jesus. He is far in advance of the ripest and richest religious thought. As yet our churches have hardly begun to get a view of his revelation of the Father. We are still confusing it with the pagan ideals, with Hebrew partial glimpses, with the theories of science and philosophy. The world to-day is asking, as never before, the question of Philip: "Show us the Father, and it sufficeth us." And the answer to it is the reply of the Redeemer, "He that hath seen me hath seen the Father."—*The Watchman.*

---

Though Christian Scientists may differ from others in their understanding of the nature of disease, they recognize that it exists in human experience and must be dealt with intelligently. Whether or not the administration of medicine, one system of which is supposed to cure by producing a like disease while another proposes to cure by producing a dissimilar disease, is more intelligent than the modern theory that all causation is mental, remains to be demonstrated to a large portion of the people, but most modern physicians admit that the mental condition has much to do with the physical, and not one of them has ever been able to draw the line and say, Thus far and no farther. While on the other hand, Christian Scientists are proving daily that divine Mind understood and relied upon as the only power, does overcome disease. ALFRED FARLOW.

In *New Bedford* (Mass.) *Evening Mercury.*

---

Christian Science is founded upon a belief which has God as its inspiration. The people who believe in this cult are law-abiding and intelligent; and, under our laws, they should be protected against annoyances so long as they refrain from acts which may be detrimental to public health.

From editorial in *Albany* (N. Y.) *Express.*

Digitized by Google

## Among the Churches.

### Dedication at Los Angeles, Ca.

Both the *Herald* and *Times* of Los Angeles devoted considerable space to reports of the dedication of First Church of Christ, Scientist, which occurred Sunday, November 30. The *Herald* said, in part:—

"At the morning service yesterday First Church of Christ, Scientist, was crowded until but little standing room was left. It was a time of especial rejoicing, for the handsome church had been freed of debt and was dedicated."

The *Times* said, in part:—

"Having freed their new temple from all financial incumbrances, the congregation of First Church of Christ, Scientist, yesterday formally dedicated it.

"Dedicatory services were held both morning and evening, and the bright new edifice on Seventeenth Street, between Figueroa and Georgia Streets, was well filled each time."

The regular service for the day was elaborated by additional music and by appropriate addresses by Dr. F. J. Fluno, C.S.D., of Oakland; Mrs. Lizzie L. Filbert, C.S.B., of Los Angeles, and Dr. A. A. Sulcer, C.S.B., of Riverside.

The following message from our Leader was read at both services:—

Pleasant View, Concord, N. H.
November 20, 1902.

First Church of Christ, Scientist, Los Angeles, Cal.
Mrs. J. P. Filbert and the Board of Directors.

*Beloved Students:*—Your kind letter inviting me to be present at the dedication of your church was duly received. It would indeed give me pleasure to visit you, to witness your prosperity, and "rejoice with them that do rejoice," but the constant recurring demands upon my time and attention pin me to my post. Of this, however, I can sing: My love can fly on wings of joy to you and leave a leaf of olive, it can whisper to you of the Divine ever-presence answering your prayers, crowning your endeavors, and building for you a house eternal in the heavens.

You will dedicate your temple in faith unfeigned, not to the unknown God, but unto Him whom to know aright is life everlasting. His presence with you will bring to your hearts so much of heaven, that you will not feel my absence. The privilege remains mine to watch and work for all, from East to West, from the green sward and gorgeous skies of the Orient, to your dazzling glory in the Occident, and to thank God forever for His goodness, and for His wonderful works to the children of men.

With love, Mother,
MARY B. G. EDDY.

The opening service of this church, held Sunday, October 6, 1901, was quite fully reported in the December *Journal*, 1901.

### A New Chapel in Albany, N. Y.

Exactly thirteen years ago to-day a little band of earnest people incorporated the Christian Science Church in Albany, and to-day [November 16] for the first time the members of that sect in this city will worship in their own edifice. At 10.45 o'clock this morning the beautiful new chapel at the corner of Madison Avenue and Quail Street will be opened for services, and the occasion will be one of great rejoicing, for the little band has grown to goodly proportions and it is believed that with a house of worship of their own a great impetus will be given to the work in this city.

It is an interesting coincidence that the day selected for the opening of the new chapel is date for date the thirteenth anniversary of the incorporation of the church here, for this fact was not discovered until after the date for the opening had been selected. The dedication of the chapel will not take place until some time later.

The growth of the Christian Science movement in this city has been quite remarkable, and there is every indication that from now on it will be still more so, and that the chapel to be opened this morning is merely a promise of the greater church that will in time spring from it. The movement was first introduced in Albany in 1887, and on November 16, 1889, the church was incorporated. The membership has increased a hundred per cent in the past year, and the efforts of the present Readers have been crowned with marked success.

At first the movement met with much opposition here and many unjust criticisms were heard on every side, but as the Christian Scientists moved on in the even tenor of their way, demonstrating the sincerity and unselfishness of their motives, persecution gradually ceased, and to-day, as they enter their first real home, they do so with the knowledge that they have taken a distinct place among the religious denominations of this city and command the respect of all men and women who recognize the right to worship God according to the dictates of one's conscience.

*Albany Sunday Press.*

### Laying of Corner-Stone in Poughkeepsie, N. Y.

The laying of the corner-stone of First Church of Christ, Scientist, of Poughkeepsie, took place this morning [November 12] at eleven o'clock with simple yet appropriate ceremonies.

The First Reader of the local church announced at the opening of the exercises that they were gathered to perform a simple but important ceremony in connection with the erection of the first Christian Science house of worship in the Hudson River valley.

"The exercises of to-day," said he, "mark an epoch in the religious history of Poughkeepsie, and our children's children will 'rise up and call her blessed' who has made the occasion possible. There will go forth from the walls of this church a religious teaching of health, happiness, holiness or wholeness, and heaven, which will bring a peace which 'passeth all understanding' into the lives of all who will accept it."—*Exchange.*

### Growth in Springfield, Mass.

The local Christian Scientists have arranged to hold their Sunday morning services at 10.45 in the large hall of the Grand Army Memorial Building on Court Street. The increased attendance at and crowded conditions in the present quarters have necessitated this change.

*Springfield Republican.*

## All is Thine.

BESSIE MOORE EUSTACE.

WHY worry for the future?
Eternal good is mine,
For have I not His promise,
"Son, all I have is thine"?

Why fret about past failures?
God would not have me pine,
Because these words I doubted
"Son, all I have is thine."

Why live not for the present?
Love knows no other time
In which to prove this blessing,
"Son, all I have is thine."

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Favorable Decisions.

THROUGH the courtesy of a friend we are able to give the following information regarding a case recently tried in Los Angeles, Cal. The prosecution was especially aimed at the practice of Christian Science and was considered to be a test of the rights of Christian Scientists in the State of California. In August last the five-year-old daughter of Mr. and Mrs. Merrill E. Reed died of diphtheria, and the parents, who were Christian Scientists, were arrested about a month later on a charge of misdemeanor for having allowed their child to die "without proper care, nursing, and medical attendance." The prosecution was under a statute enacted in 1876, but this was the first trial under the statute. The case was reached during the last week in November and the trial occupied four days, at the end of which time the jury returned a verdict of "Not guilty." The defence did not subpœna any witnesses, but hundreds stood ready to testify if needed. Twenty-four of the best citizens,—judges, senators, and well-known business men,—testified to benefits received through Christian Science treatment.

The Los Angeles *Express* in reporting the trial said, "The witnesses evidently were sincere in what they said, and the position of the men and women is such that they are above any suspicion of fraud."

The same paper gave the following summary of the testimony of Mr. Ben E. Ward, City Assessor and County Assessor-elect:—

"Mr. Ward testified that he had been rescued from death by the treatment. He had been reduced to a nervous wreck, and when he was compelled to leave his office and went to Chicago no one ever expected him to come back alive. He detailed his sufferings on the train East, and of his experience with physicians. At Chicago he had become interested in Christian Science and finally consented to take treatment. His recovery was practically instantaneous, and from that day to this he had never taken a dose of medicine nor had he been sick. He and the members of his family relied absolutely upon Christian Science, and since his return from Chicago, three years ago, he had never had a physician in his house professionally. He declared that his health was perfect, and he gave all the credit for his condition to Christian Science."

We expect to publish in a later issue the stenographic report of as much of the testimony as is possible in the space available in our columns.

The following is copied from the news columns of the *Boston Herald*:—

"Atlanta, Ga., December 13, 1902.

"A decision was handed down by the Supreme Court of Georgia to-day which is regarded by Christian Scientists as a vindication. A citizen of Dublin, this state, a Christian Scientist, refused to give medicine to his sick child. The child died, and the father was arrested and fined three hundred dollars.

"The case was appealed to the state Supreme Court, which to-day reversed the judgment of the lower court, holding that failure to give medical attendance to children when ill is not a violation of the laws of the state."

Two more cases are thus added to the number which demonstrate the utter futility of such proceedings, and inspire hope for the day when public opinion will no longer tolerate the arrest of reputable citizens at the instance of self-interest and prejudice. M.

### The Nobler Giving

CHRISTMAS comes again to remind us that it is the world's giving time. For one happy day at least the impulses of selfishness have met their match and something of the sunshine of the Golden Rule finds its way to every hearthstone and every heart. Without any parleying over considerations for our own future needs, universal good-will becomes the almoner of our bounty, and our riches are committed by his unstinting hand to that great gift stream whose tributaries drain every store, and whose tide bears enrichment and surprise to all mankind.

While the festal day tarries we can but ruminate on what a pleasant thing it is to be really self-forgetful, to be busy, yes, absorbed in planning and working for the joy and betterment of others, and we wonder how so many of us could have forgotten this secret, in the intervening days. We recall also that in the true life all joy belongs to giving, though the sense that is self-centred has tried to wrest it from its native place and attach it to our getting. To this weakening human sense there has been and is yet much of bondage, but in our awakening we see that he truly finds life who yields to the highest, most unselfish impulses, and the consciousness of this finding is at one with the knowing that our names are written in heaven. The doing of a Christ-like deed is coincident with the recognition of the Christ-spirit within, whence springs our only unalloyed joy and peace.

It will be well moreover if we do not forget that the best, most worthy gifts are those which answer to the deepest need, the noblest capacity, the highest aspiration. Much of the world's giving satisfies a sense whose presence were better ignored than ministered to, and this was Jesus' offence in part, that he would not concede to unideal expectations and demands, however conventional.

The Christ-child came to satisfy only as he saved; his mission was to bless rather than to please, to supply a need rather than gratify a want, and in the thoughtful and persistent giving which patterns after his, we shall honor and perpetuate his Christmas. To give wisely we must perceive nobly. When our brother is revealed to us as the child of God, with all the capacities and aspirations pertaining to divine sonship, then and then only, shall we bring to him our choicest, most helpful, most worthy gifts. To see God "as He is," is to see his manifestation in man, and bringing to that man his due, we "shall be like" God. The impulse and endeavor to give both largely and well, is an expression of the Christ-man, and it links us to infinite resources of Good.

Far removed from this truly Christian giving is its worldly reversal,—the vain and burdensome striving to do and outdo, which is so familiar to our sight and which mars the Christmas time with the rush and fret of a vulgar and degenerating competition and display. It has neither spontaneity, sincerity, nor satisfaction, and most deserves condemnation when it elicits praise. To give because "I suppose I ought," or "that I may balance an account" is incongruous, and wholly unbecoming the Christian ideal.

Let us be wise and unpretentious in our giving, and whatever its expression let us give, and give to all, love—genuine, unbounded, sincere, Christ-like.

None can give so generously, none so well, as the true Christian Scientist. His access to Love's inexhaustible

Digitized by Google

resources, his consideration for needs, his perception of the best and his loyalty to that best, these give character and effectiveness to generosity, and the objects of his kindness are blessed indeed. Thus has our Leader given. Wisdom, unswering fealty to the ideal which should be ours, tender patience with our slow approach to that ideal, and unfailing mother-love,—how these have been revealed in all her life-work, and in every message, revision, and counsel that has come to us. We may well think of her in endearing terms, but we shall prove worthy of her gifts only as we follow her example, and illustrate in our own lives the truth of the poet's words:—

What is the thought of Christmas?
Giving.
What is the hope of Christmas?
Living.
What is the joy of Christmas?
Love.

No silver or gold is needed for giving
If the heart is filled with the Christmas love,
For the hope of the world is kindly living,
Learned from the joy of God above.

W.

## The Fruitage of Expectancy.

In our Master's wonderful object-lesson, which for nineteen centuries has been directing men back to the simplicity of childhood if they would find the gateway to heaven, the child has, by common interpretation, come to mean the consciousness of innocence, purity, and obedience. We are the more ready to follow his pathway, because as we journey, we know we tread on holy ground. After our weary wanderings, we gladly turn back to the freshness and fairness of our childhood morning.

There is another characteristic of childhood, however, not so commonly recognized, perhaps, but equally worthy of remembrance and emulation. It is the confident expectancy of immediate, practical results. Childhood has neither power nor inclination to satisfy itself with the dry bones of speculation and theory. It demands and anticipates prompt demonstration. When the truth of Christian Science is presented, it never doubts, never questions, it simply expects the results named. This trustful expectancy brings its reward.

The child's prayer carries its answer in its confidence. When he prays for food, no matter how unfruitful the wilderness, he spreads his table and prepares for a feast. His trust is unwavering, unquestioning, spontaneous, reliant. It is intuitive with the little ones, but we who have reasoned ourselves away from the sweet and simple consciousness of universal harmony must win it back again. Reason and demonstration will help us on the way, and the Love which glows in childhood's intuitive expectancy will find its perfect freedom again in us, as, one by one, we are liberated from the trammels of human sense.

S.

The service of Mammon brings such large returns that it may come to seem contributory to the service of God. Probably nothing so degrades the Christian religion in the view of men of the world as the conformity of Christian churches and Christian believers to this doctrine of ethical bi-metallism. To see a man of the double standard accepted among the saints and a distinction permitted between the principles of the business world and of the Christian church, is enough to drive from the influence of religion many a man who has no rule of life but to be consistent and incorruptible in his daily work.

Prof. Francis G. Peabody.

# From our Contributors.

## A Praise Note.

R. N.

Entering my garden in the early morning, I was greeted by the song of a robin redbreast. The melody was so sweet that I stood and listened. Then there came from another part of the garden a similar song, and the two birds trilled luscious notes without a sign of discord or inharmony, melody answering melody in real joyousness. So pure and clear and delightful were these notes, forming a perfect antiphon of praise for the bounty everywhere manifested, that I was instinctively led to meditate on the lesson that these songsters were teaching.

Shall not the life and work and testimony of every Christian Scientist be pure and clear and joyful? "The corner-stone of all spiritual building is purity" (Science and Health, p. 241), and if we are earnestly desiring to reflect divine Love, we shall seek to purify ourselves, even as Christ (Truth) is pure, and cultivate that clear spiritual vision that will enable us to see only Good. Too often is that vision blurred by impure thought, and then error assumes such formidable dimensions that we are in danger of being discouraged in our demonstration of Truth. But the pure in heart—in thought, in word, in deed—"shall see God" and rejoice in the spiritual blessings that come from victories over mortal enemies that at one time appeared to be absolutely unassailable.

It is our privilege, too, seeing that we are growing in the understanding of Truth, to let our words be definite, clear, emphatic,—without doubt or fear. There should be no tremulous notes in our utterances. We are ambassadors for Truth, and as such every word we speak should be based on the solid foundation of Divine Science. And so, also, as we remember that we have been, and are now being, brought out of great tribulation, should we not live in the spirit of praise? "The joy of the Lord is your strength." No people on earth should be more joyous than Christian Scientists, for they can rejoice that "Mind constantly feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense which each day brings to a nearer tomb" (Science and Health, p. 248).

It was said by Lessing, the German philosopher, that "Christianity has been tried for nineteen hundred years; it is now time to try the religion of Christ." Thanks to our beloved Leader, we now know what the religion of Christ is in all its deepest spirituality and its practical bearing on every-day life. It is the religion that is enabling us to "feel the divine energy of Spirit, bringing us into newness of life, and recognizing no mortal nor material power as able to destroy" (Science and Health, p. 249). And in this "newness of life" we find ourselves responsive to the Divine impulses; the atmosphere in which we live is changed; our motives are purer; we long to show that the Golden Rule is not Utopian, if it had been it would not have been proclaimed by Jesus. We are demonstrating the unreality of those fetters which formerly held us in bondage, and are rejoicing in such spiritual freedom that every day should have its song of thanksgiving.

That song, becoming so familiar to Christian Scientists everywhere, is often the sweetest when it is embodied in quiet, helpful words of truth and gentle deeds of true discipleship and love. Herein is Love manifested: that Love's messengers show forth the beauty of holiness in loving deeds. And great is the reward therein. For "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Digitized by Google

## Suffering—in Christian Science and Out.

EDWARD EVERETT NORWOOD.

RECENTLY, when talking to a patient who had been brought out of a severe trouble and the keen suffering attendant upon it, and who had formerly been through the same experience without the aid of Christian Science, the thought came, what a difference there is in human experience without a knowledge of Christian Science and with it.

The first state is either silent endurance or rebellious resentment, both often attended with resort to narcotics to quiet the nerves or stupefy the senses, and thus make one oblivious of his environment. The trouble, or infirmity being held in thought as a reality, it seems natural to charge it to some cause; and too often the Father of all mercies is held responsible for it. Or it may be, even if the cause be recognized as in sinful sense, an inefficient appeal is made to God to cure it, and failing, He is no less falsely accused.

All know more or less, the sorrows and sicknesses, the disappointments and heartaches of human experience, and so often, in the graphic words of Jeremiah, "We looked for peace, but no good came; and for a time of health, and behold trouble." The error seemed so real and present, and Good so far away and inefficient, that we were often well-nigh hopeless.

But in the blessed light of Christian Science, how different does it appear! When vicissitudes come, as they do and will so long as we are in the human, we search for the cause and know it is in our own thought, either by wilful wrong thinking, or because we are not expressing love enough to make it unreal. We know the cause is in mortal mind, and the cure in immortal Mind. Then recognizing this claim of sense at its true value, *nothing*, the understanding which enables us to see it thus, rightly applied, destroys the error, and we have harmony restored.

Christian Science shows us that the powers that be are ordained of Good, and there are no other powers. It lifts the mind above "the perishing pleasure and accumulating pains of sense" (Miscellaneous Writings, p. 17), and shows us the realities of being, the divine Mind and His infinite idea, and we are satisfied.

## Nature's Solvent.

WILLIAM S. CAMPBELL.

IN the study of divine metaphysics we are admonished: "In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of error,—self-will, self-justification, and self-love; for these war against spirituality, and are the law of sin and death" (Science and Health, p. 242).

In the material world there is no universal solvent. Contrary to what might be expected, the fluid that is most nearly a universal solvent is not a strong acid that burns and destroys, but it is the most harmless, the most nearly universal in distribution, and the most absolutely free of cost—simply water. Does not this fact in the physical realm prefigure the great truth in the metaphysical realm, that the one universal solvent is gentle and unassuming in its manifestation, universal in its adaptation and bestowals, and free to all?

Prof. Henry Drummond gave to the world a great truth in his famous essay, "Love, the greatest thing in the world." It remained for the Christian Science text-book, "Science and Health with Key to the Scriptures" to show to the world that Love is not a mere sentiment of varying value in the destruction of hatred, envy, and revenge, but that in its manifestation there is the expression of an unchangeable, universal, eternal law. According to Webster, adamant is a rhetorical or poetical name for the embodiment of impenetrable hardness. If we analyze human experience closely, we find that its adamant of obstruction consists of the three elements,—self-will, self-justification, and self-love. To Mrs. Eddy we owe a debt of gratitude for that demonstrable understanding of Love which dissolves these obstructions and enables us to overcome all our foes, and rejoice in the triumph of Love's universal law.

---

When we take a wide sweep, we are so apt to be vague. When we are aiming at generalities we do not hit the practicalities. We forget that faithfulness to Principle is only proved by faithfulness in detail. Has not this vagueness had something to do with the constant ineffectiveness of our feeble desire that our time should be devoted to God?—FRANCES RIDLEY HAVERGAL.

---

I have often heard the remark, "I make no claims to perfection." This is usually said with an accompanying sense of self-satisfaction. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." As Christian Scientists, can we afford to make any claim to anything, except perfection? Should we not manifest it, in the religious world, the business world, and in the home environment?—FANNY BOGARDUS HUNT.

---

## O Little Town of Bethlehem.

O LITTLE town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.
Yet in thy dark streets shineth
The everlasting light.
The hopes and fears of all the years
Are met in thee to-night.

O morning stars, together
Proclaim the holy birth!
And praises sing to God, the King,
And peace to men on earth.
For Christ is born of Mary,
And gathered all above,
While mortals sleep the angels keep
Their watch of wondering love.

How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessing of His heaven.
No ear may hear His coming,
But in this world of sin,
When meek souls will receive Him still
The dear Christ enters in.

. . . . . .

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

BISHOP PHILLIPS BROOKS.

Digitized by Google

## The Lectures.

### At Wilmington, Del.

In the New Century Club last evening [December 2] Arthur R. Vosburgh, C.S.B., spoke on the subject "Christian Science is Scientific Christianity." Mr. Vosburgh was introduced by Norman E. John, First Reader of the local church.—*The Republican.*

### At Denver, Col.

Judge Septimus J. Hanna lectured on Christian Science at the Broadway Theatre yesterday afternoon [November 23]. The theatre was crowded even beyond the point of "standing room only," and many were turned away. The audience was composed of the most intelligent and intellectual people of the city. Judge Hanna was introduced to the audience by Mrs. Frances Mack Mann, who told her listeners that in doing so she was introducing one of Denver's former leading citizens.—*The News.*

### At Terre Haute, Ind.

Edward A. Kimball of Chicago, spoke before an audience that packed the lower floor of the Grand last night [November 30], having for his subject "The Cause and Cure of Disease."

In introducing the speaker, John T. Beasley made a number of remarks to show that he neither believed nor disbelieved the doctrine of Christian Science, as he had never given the subject much thought. He compared the audience to a jury, and stated that it remained for the members to judge whether or not Mr. Kimball proved his case.—*The Terre Haute Express.*

### At Colorado Springs, Col.

To one of the largest and most select audiences that has been gathered in Colorado Springs for a long time, Judge Septimus J. Hanna, who left a good law practice in Colorado several years ago to take up the work of spreading the doctrines of the Church of Christ, Scientist, lectured last night [November 21]. The audience was representative of the city's best thought, and it listened throughout the address with apparent deep interest. Judge Hanna was introduced by Mayor John R. Robinson.

While there were doubtless hundreds of the large audience who were not members of the speaker's faith, he undoubtedly set many to a serious consideration of it who would not have heretofore considered themselves likely to grant it even so much.—*Colorado Springs Gazette.*

### At Leadville, Col.

Judge S. J. Hanna, for many years a resident of Leadville and formerly register of the United States land office here, addressed the Leadville members of the Christian Science Church and a large number of others last night [December 2]. Judge Hanna is now of Boston, Mass., and for several years has been prominently identified with the Christian Science movement.

*Leadville Herald-Democrat.*

Hon. J. E. Havens, a prominent member of the bar, introduced Judge Hanna, and spoke as follows:—

*Ladies and Gentlemen:*—You come here to-night, as I did, not to see a reed shaken by the wind, but to hear what our old-time friend and former fellow-townsman, Judge Hanna, will have to say to you on that all-absorbing subject,—Christian Science,—a subject that I, for one, have never yet been able fully to understand,—and also to extend to our friend and his estimable wife a kindly greeting after an absence from this city of so many years. Some twelve years ago Judge Hanna, who was then, and still is, a member in high standing of the bar of Colorado, gave up a lucrative practice, disposed of a valuable law library at a sacrifice, and went out from among us to engage in this, to him, new field of labor. He appears before you to-night as an authorized member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston; and it is my privilege and great pleasure, ladies and gentlemen, to introduce to you, as the speaker of the evening, the Honorable S. J. Hanna, formerly of this city, and late of Boston.—*Correspondence.*

### At Green Bay, Wis.

A large audience listened to the lecture on Christian Science by Carol Norton, C.S.D., of the Christian Science Board of Lectureship, at the Green Bay Theatre, last night [November 20]. The lecturer gave a clear explanation of the beliefs of Christian Scientists.

*Green Bay Advocate.*

The lecturer was introduced by Mr. S. H. Cady, District-Attorney, who spoke in part as follows:—

I am not, ladies and gentlemen, a Christian Scientist. I know little of its faith, little of its teaching; but I am something of a lawyer, enough of one, at least, to know that here in this land we have a constitutional provision—and the constitution is the highest law of the realm—a constitutional provision which guarantees to every man the right to worship Almighty God according to the dictates of his conscience, and which says that this right shall never be abridged or infringed. And I want to raise my voice at this time against the enactment of any law, no matter what it may be called and no matter what argument may be given for its existence, which gives to me as a Congregationalist, or a Presbyterian, or a Catholic, religious rights which it does not give to you, my brother, as a Christian Scientist.—*Correspondence.*

### At New York, N. Y.

The Hon. William G. Ewing of Chicago lectured in First Church of Christ, Scientist, New York City, last night, November 21. He was introduced by W. D. McCrackan, in part as follows:—

As one who has learned a little of the purport of the message of Christian Science, let me assure all those to whom the subject is still unfamiliar that this message is at once the sweetest and the grandest that man has ever heard. It is in truth the song of glad tidings which the prophet shepherds heard when the star of hope appeared to them as they tended their flocks: "On earth peace, good will toward men."

Christian Science brings with it the promise of this peace devoutly longed for, and the possibility of this good will. It promulgates the brotherhood of man on the only lasting basis of self-denial and self-purification.

It is commonly said that charity begins at home, but I invite you to consider the necessity for a movement which teaches that reform also begins at home. Suppose you and I should decide to-night never to hate any one again, no matter what the provocation. Suppose others should unite with us in this resolve, and this group should grow to thousands, and millions, until all the inhabitants of the earth had joined, would not hate be as effectually stamped out from human consciousness as though it had never been? Imagine this process to be extended to envy, jealousy, malice, and all the vices, then, by degrees, all sin would disappear, and with sin, all sickness and, eventually, death itself, which St. Paul has called the "last enemy."

The lecturer of the evening will tell you something about the reasonableness of Christian Science, and something about the Discoverer and Founder, Rev. Mary Baker G.

Digitized by Google

Eddy, to whose labor of love we owe the establishment and continued growth of the Christian Science movement.

I take great pleasure in introducing to you the Hon. William G. Ewing.—*Correspondence.*

### At Hartford, Conn.

A large audience gathered at Parsons's Theatre yesterday afternoon [November 9] to listen to the address on Christian Science delivered by the Hon. William G. Ewing of Chicago. The audience, apparently, was composed of all sects.

Judge Ewing was introduced by the Rev. Severin E. Simonsen, C.S.B., who welcomed the audience in the name of First Church of Christ, Scientist. "We live in an age of seeking," he said. "The laborer is seeking higher wages, and men everywhere are seeking higher education. Everybody is seeking something higher, something better. This is especially true of the spiritual life."

He referred to Science and Health by Mary Baker G. Eddy, the text-book of Christian Science, as supplying the light which is sought in this direction, and which "enables seekers to see God as All-in-all."—*Hartford Post.*

### At Marion, Ind.

The Indiana was packed yesterday afternoon [November 23] by a representative audience to hear the lecture of Edward A. Kimball of Chicago. The best people of the city were in attendance and guests were here from all parts of the state.

Attorney George Thompson of this city introduced the speaker.

The local Christian Science people who arranged the lecture were highly gratified at the splendid audience, and well they might be pleased, for it was a fine audience. They feel that the lecture has created a new and wider interest in their belief, and that much good will come of it.

*The Marion Daily Leader.*

The introduction of Attorney Thompson was in part as follows:—

I take it that there are many shades of belief represented in this audience, but we have learned to pay respectful attention to a speaker, even while we do our own thinking. As for myself, I am not a believer in any particular doctrine, I do not believe in any particular creed or dogma; but I emphatically believe that any doctrine, any creed, which gathers to itself men and women of intelligence and thought, has in it the essentials of truth, the essentials of right living, which tend to make us better and happier as a community and as individuals Judged by the worldly standard of education and culture, I know that this new Science numbers among its advocates persons of the most conspicuous standing of any society in the world to-day. Some of my best and dearest friends are professors of this faith, and I know that they are not sophists. That the old religious beliefs of the past are to-day being superseded by more progressive thought will hardly be denied. The spirit of toleration and of respect for the views of those who may differ from us seems to be one of the marked features of the religious progress of to-day. There is more charity, more brotherly love, among the different denominations than ever before. While we are making great progress along material lines, there is a great wave of idealism that is rapidly gaining momentum in human thought, showing us spiritual laws and forces, bearing us on to new wisdom, power, peace, and righteousness.

Now I am not here to advocate or defend the doctrines of Christian Science, but I am glad to say that the principle of charity in all things, for one another and for humanity, that is practised and taught by its adherents is, to my mind, Christianity in its simplest and broadest interpretation. As I understand it Christian Science is an effort to apply the doctrines and teachings of Jesus Christ to every possible phase of human life, physical, moral, and mental. We may not be able to accept the application of that doctrine in its entirety, but certain it is that if you apply in your every-day life this doctrine, this principle of action, the great life of Christ himself, inevitably there must spring up in you nobler living and higher ideals, and by living strictly and exactly according to this principle man must make of himself a pure and perfect creature.

Whatever prejudice we may bring with us here to-day let us throw to the winds, and give our respectful and unbiased attention to the claims of this society as they will be ably presented to us.—*Correspondence.*

### At Orange, N. J.

The Hon. William G. Ewing of Chicago lectured at Music Hall, Sunday afternoon [November 16], to a representative and appreciative audience. The lecturer was introduced by Charles T. Root of East Orange, who spoke in part as follows:—

The avowed aims of Christian Science are nothing less than to restore pure and primitive Christianity, to heal the sick, to reform the sinner, and thus to bring the kingdom of heaven back from the distant future, out of the hazy region beyond the grave to which theology centuries ago banished it, and to re-establish it here and now, where Jesus Christ himself located it; namely, in the hearts of men. Such startling propositions naturally bring up questions like these: Can Christian Science be true? Can it be possible that its stupendous claims are founded upon the facts of the universe and the experience of living men and women? Is its magnificent programme capable of fulfilment? If these questions can be satisfactorily answered in the affirmative, then even this age of commercialism and material progress must admit that Christian Science is the greatest thing in the world. Your presence here this afternoon indicates that these questions interest you, and we are fortunate in having with us one who can throw some light upon them; who can outline to you the main propositions of Christian Science and can point you to the proofs which support them, in order that you may, each for himself, judge whether you should further investigate this momentous subject and prove for yourselves whether Christian Science can bring into your lives the blessings which a cloud of witnesses testify that it has brought into theirs.

*The Orange Chronicle.*

---

Should the writings be preferred before the thing that is written of in it, and which caused the writing and dictated it, as it is by those who think the Word is not that which filleth all things, calling in the hearts of all, though not regarded.

By the perusal and contemplation of it, the Holy Bible will appear assuredly to be as much the Word of God as the writing by the hand of man can be, and the words there spoken by the prophets, Christ, the apostles, and other holy men, as much the Word of God as words and voices of men can be.

Yet the writing, the words, the sense or meaning, proceeding from creaturely instruments, are creaturely, whereas the thing properly called the Word of God, which inwardly frames the meaning and formeth all things whatsoever, both visible and invisible, is not a creature, for it is the Creator, the creating Word, which is God himself, who formeth all things in himself. He creates the creature and so that Word of his that is produced and manifested externally by the creature is God's Word, but is not God the Word; but the inward Word in the heart, that is, "the Word of faith," even Christ the Word and that Word is God.—JACOB BOEHME, (b. 1575.)

Digitized by Google

## Testimonies of Healing.

In our warfare with error we have similar experiences, although the outward manifestations seem quite different. The words which bring an uplifting of thought to one are sure to prove a light to some one else struggling in the darkness. For this reason our publications are of inestimable value. In one case the help received by this means was so apparent that I should like to relate the experience. I received a message one afternoon about five o'clock from a lady who was becoming very much interested in Christian Science, asking me to treat her for a violent pain between her eyes, accompanied by extreme faintness whenever she attempted to move. Early in the evening I received a message that she was no better, again late at night the same word. The next morning, her face was very badly swollen and inflamed. Before night she was almost unrecognizable. None of the family understood or were especially interested in Christian Science, but recognized that the mother should be free to choose her means of relief. The next day the swelling and soreness had extended to the ears and back of the head, and she was unable to hear a sound. During this time there was constant effort on the part of the practitioner to realize the nothingness of this manifestation. On the fourth day the *Sentinel* came and contained an article on "The Uncovering and Destroying of Sin," in which this statement occurred, "The sometimes fearful and inexperienced student mistakes the stir and agitation caused by the declarations of Truth for the seeming power of evil, and so loses his demonstration through not acknowledging Truth as the *only possible factor* at work." These words were like a beam of light in the darkness, courage came, and a more steadfast reliance upon God.

A reference in the Lesson-Sermon for the week helped to establish the awakened understanding: "Every agony of mortal error helps to destroy error itself, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, whereby men may entertain angels, the true ideas of God, the spiritual sense of being" (Science and Health, p. 548). Immediately it was seen that this seemingly malignant manifestation of evil was not a cause for apprehension (fear), but a call for a higher, "apprehension of immortal Truth." The patient quickly responded to this higher understanding and made rapid recovery. She soon became a member of the church and an intelligent and active worker. She has often said that that was her test, as to whether she was ready to accept Christian Science fully.

I feel very grateful for a recent article in the *Sentinel* entitled, "Identity." I have known of one case of what would be called instantaneous healing through the understanding brought by this article.

H. C. S., Janesville, Wis.

---

My experience in Christian Science dates from January, 1900, at which time one of my friends came to Christian Science. Our neighbors said she was going crazy on Christian Science. I met her in her home, and saw the matter in a very different light. I saw that she, to use an old-fashioned expression, was "soundly converted from darkness to light." Two or three days later, she told me it had occurred to her that she could lay off her glasses now, which she had been obliged to wear from early childhood, not being able even to sweep her floor without them. I saw her every day without her glasses on, for hours, at her window facing my house. She sat reading Science and Health, and I naturally concluded there must be truth in Christian Science, and, God being no respecter of persons, I said, I could and would lay off my glasses, which I had been obliged to wear nearly thirty years (being then seventy years of age). With my glasses I decided to lay aside my prejudice also, and investigate. My understanding was limited in regard to Christian Science, but my faith in God was strong.

At this time I was trying to cure a case of measles with magnetic healing, had been trying four or five days, but had signally failed. After learning something of Christian Science, I treated the child by offering a simple prayer of a very few words, and left him in God's loving hands. The one treatment healed him from being a very sick boy just beginning to break out with the measles, to one in health, and in just a few minutes. He said to his grandpa, "I am better; I am well." He went to the table, ate a hearty dinner, and before I knew it was at his play. No bad results following, the neighbors said he did not have the measles after all, but he did not have them again when exposed repeatedly.

I have not had to wear glasses since, and "bless His name" for giving us this heritage, this dominion.

How true it is that the kingdom of God is within us. I have had a number of beautiful demonstrations, and the more I am able to demonstrate, the more humble I feel.

MRS. A. COSTEL, Ashland, Ore.

---

I have known of Christian Science for about fourteen years, but gave no attention to it until some three and a half years ago. I had been doctoring constantly for about six months, and had had poor health for years before this. Finding myself no better after spending much money for medical treatment, I accepted an invitation to go to relatives and receive Christian Science treatment. Before going my weight was one hundred and four pounds; after three weeks' treatment I weighed one hundred and eighteen pounds. I began doing my own work, running up and down stairs, against which a law of limitation had been previously made, and which when disobeyed, brought suffering. I also did all the cooking for seven. Circumstances seemed to make it impossible for me to study and practise Christian Science, and I soon found myself discordant again. The most annoying illnesses were stomach trouble and a pain on the top of my head which had bothered me for years, and at which the physicians would shake their heads with a perplexed look and remark, "I do not know the cause of it."

I began to study, but I did not work while it was day, and the night was come and was getting darker and darker. Then when a little daughter was born we had a doctor. This was our third child, and at the birth of the second I almost passed away; consequently I had a great fear, and just as I expected, I almost passed on this time. On the night of the tenth day after the birth, I was attacked with excruciating pains. I did not think I should live till morning. The doctor pronounced it neuralgia of the stomach. I took medicine every two hours for four weeks, but had from three to five spells a week. The medicine did no good, but the chloroform did relieve me somewhat. I grew so discouraged and despondent that I began to make preparations for my death, which I felt sure was near. Only those who have been in the "valley of the shadow of death" can understand what I suffered. I wanted treatments again, but my husband was not strongly in favor; however, when he saw I was getting no better he consented. When my baby was five weeks old I began with Christian Science treatment; I had one spell only after this, but I was so disappointed at not being healed at once that I tried first one practitioner and then another; and there were many battles to fight and many doubts and fears. I think I cried about one third of the time, often a whole day. Every organ in the body seemed to be diseased, and I seemed to be sore all over. I can see now it was best for me that the healing was slow. Although two and a half years have elapsed, I still have errors to meet. Very much has been done for me,—notably, the almost entir-

Digitized by Google

relief from that terrible fear of an early death and the above mentioned pain in my head. I can eat what I please, —meat, beans, etc.,—which formerly brought on the neuralgic pain.

I am learning in Science that we cannot inherit anything but good, for we have but one parent, even God; that we are made in His image and likeness, that we cannot express death or a fear of death, for God is Life. The image in the glass does not express one quality which the original has not.

I want to say I am thankful for all the help received through Christian Science, thankful to its good and wise Founder and all those who have been instrumental in bringing the light to my darkened sense.

L. M. S., Greenwood, Neb.

---

I feel it my duty to give a testimony of the healing of our little son. On Sunday, May 5, 1901, he was taken sick with acute pneumonia. He was attended by two of our prominent physicians. On Monday evening, he was given up as past human aid; they told us he could not live until morning, and that it would not be necessary to call again. He was unconscious from Sunday until Wednesday morning; his body was cold, his lips and fingers had turned black, his tongue was swollen until his mouth and throat were filled. A Scientist whom we had met on several occasions was called after the physicians had gone, and when she arrived she found her patient raving in delirium and being held by great force on the bed.

Soon after treatment was commenced he quieted down and gradually became easier. In a few hours he recognized his family and continued to gain. On Friday he was able to be dressed, and on the following day was out in the yard with the other children, perfectly well, without a trace of the dread disease. Everything had been overcome and he has been in perfect health ever since.

Words alone cannot express the gratitude we owe to Christian Science for what it has brought to our home.

MRS. AMELIA STONEHOUSE, Detroit, Mich.

---

Nearly two years have elapsed since I heard of Christian Science. I was ready for it; for, like a great many others, I had tried almost everything else without avail. I turned, as it says in our text-book, like a tired child to something more substantial; that is, to divine Love.

I have found it a present and lasting help since I have learned my way so as to apply the truth. I had been subject to very severe headaches all my life, but they were very much worse for the five years previous to my acquaintance with Science. The headaches were overcome and catarrh of nearly twenty years' standing has yielded to Christian Science treatment.

I had worn glasses for twenty years also. I took them off when I began to read Science and Health, and have never had them on since. I had other threatening troubles which were the first warning of disease that often ends in consumption, but I am now entirely free.

Praise God, through Christian Science I have been able to see and find that these troubles are not real, that all things unlike God are unreal, and not of His creation.

I have worked earnestly to help others to come and see how good the Lord is. Through His blessing some of the seed has fallen on good ground and is springing up.

In this work we know our labor is not in vain, for Truth is mighty and will prevail some time, though we see no immediate result.

I sincerely hope this brief testimonial will be helpful to some other person who, like me, has been groping in the darkness but who now sees the glimmering of the dawn; the forerunner of brighter days.

MRS. E. E. MOORE, Portland, Me.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency

Digitized by Google

## Religious Items.

Rev. Washington Gladden, D.D., in *The Congregationalist and Christian World* says:—"The one thing in which we have come short, I fear, is this realization of God in our lives. What with our philosophy of second causes and our schemes of moral government, we have put God far away from us. Such words as those in which Paul assures us that God is working in us to will and to work for His good pleasure we have been wont to interpret in some dry, forensic fashion; the mystical union of the spirit of man with the Spirit of God is not for us the practical fact that it was to Paul and John.

"Here is the source of our weakness, the cause of our barrenness. If we could begin, even now, to live the eternal life; if we could call in the dubious sentries who stand on every frontier of consciousness to demand of God some philosophic formula before we will let Him in; if we could hear the voice which bids us

Speak to Him, for He hears, and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands or feet;

if we could feel the gentle pressure of His love on every side of our lives, bringing light for our doubts and healing for our hurts and bounty for our poverty—how quickly all these questions that now trouble us would be solved; with what dauntless hope, with what invincible purpose we should go forth to the work of the years before us. Instead of the uncertain, querulous, half-apologetic tone in which our messages are often uttered men would hear us saying, with Paul, 'I know whom I have believed;' instead of the timorous, tentative endeavors which frustrate themselves, we should go about the work of the kingdom as men go about their daily business, just as if we expected to do it."

We have become so imbued with the half or quarter truth that the Gospel is intended to ameliorate human conditions in this world, that we forget that there are losses and disappointments which nothing in this world can alleviate, only the revelation of an infinite Father, and the heaven of which Paul wrote, and which John saw.

Of course in certain Churches of a liberal order there is much preaching that comes back to this, that if you do pretty well things will come out right somehow, but there is very little real comfort in these vague declarations, for the message of comfort must be concrete, and it must recognize a moral order in the universe which demands righteousness. A bare optimism based on a guess is about as comfortless as anything that can be imagined.

What we regret is that evangelical Christianity, which is so positive in its assertions of sin, and of human responsibility, and the necessity of active service, is so largely failing to emphasize those truths that throw a ray of divine light and comfort into troubled human conditions. It is not often that one hears Christians talk about heaven, or listens to a sermon on heaven. We are losing the note of positiveness as to the blessedness of the everlasting life for those who are in fellowship with Christ. We are quite too willing to treat the references of the New Testament to this great matter as figurative, forgetting that even figurative language, if it is rational, is based upon an underlying reality.—*The Watchman.*

Professor Gerald B. Smith of the Divinity School of the University of Chicago is reported as follows in *The Standard* in an article entitled "Some Unsolved Problems in Modern Christianity:" "Our grandfathers' theological books now are dust covered. There is no greater drug on the market than a theological library containing books printed prior to 1875. Men can be won only by a minister who himself has the scholarly spirit. The problem of a scientific theology is attracting general attention. Biblical and historical scholars are rising up in ever increasing numbers. Connected with the new scholarship is a serious problem—the feeling on the part of Christian workers that critical scholarship is subversive of effective evangelical work. The continued debates of scholars encourage suspension of judgment, a deferring of decision; and deferring of decision means spiritual inactivity. A perception of this difficulty has led sometimes to a depreciation of critical scholarship. It is quite possible to become so much interested in theories about the Bible that attention will be entirely diverted from the fact that through the Bible God brings men face to face with the most momentous question of life—the question of our spiritual relationship to Him. Here, then, is a problem thus introduced by the modern scientific method in theological study."

An article in *The Biblical World* contains the following: "Too often Jesus' teaching has been handled as though it were a systematic, scientific treatise on theology and ethics, whose expressions were fittingly to be subjected to a laboratory test, each element to be exactly determined by finely graduated measuring-rods, or delicate weighing scales, or as a new volume of legislation, every word of which was to be applied with complete literalness, forming a rigid system of minutely regulated conduct. No greater mistake could be made. Microscopic analysis is a radically wrong process to be applied to Jesus' utterances; for he chose to deal with the masses, and his ideas were expressed in language which they could hear and consider. Figurative language was natural to him as an Oriental, and by no other style of expression could he have held the attention of his Oriental audiences."

You cannot set the world right or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. Go to the man who is carving a stone for a building: ask him where that stone is going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plan. This is one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.

PHILLIPS BROOKS.

C. G. Wright has this in *The Standard:* "This world will never be won for Christ except as Christ's followers have a burning enthusiasm for righteousness, except as they arrest the attention of men and fix it upon him who is the source of all power and all life. But enthusiasm is not produced by an act of the will. It is an effect, not a cause. It is a resultant of three things; belief that a given object is worthy of attainment, concentrated effort upon the object sought, and intense eagerness to attain the end in view."

It is a trite saying, and true as trite, that to become master of oneself is to win the greatest of all victories. Our worst enemies are not those who assail us from without, but the traitorous passions and lawless desires that rise up within us. No Satan-forged weapon, how keen soever it may be, can harm our souls if the citadel is kept by purity and trust in God. "A man's enemies are they of his own household." With them under subjection to his will, he can successfully "quench all the fiery darts of the wicked one."—*The Examiner.*

If one looks for any rewards or returns for labors spiritual he should keep in mind the law, that those alone attain good who do it; that one's own possessions of truth increase according to the freedom with which he shares that truth with others; that in things of the spirit it is possible to hoard one's self poor and give one's self rich, as the old proverb has it. This is as true, and wholly true, of Churches as of individuals.

*The Universalist Leader.*

Real growth in character comes as so many of the best gifts of God come,—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible.

H. W. FOOTE.

My faith is, that there is a greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience, and by providence, than most men are aware of. It is not the light which is defective, it is the eye to see it.

NORMAN MACLEOD.

Our prayers are bills of exchange, and they are allowed in heaven when they come from pious, humble hearts; but if we be broken in our religion, and bankrupts of grace, God will protest our bills; He will not be won by our prayers.—*The Examiner.*

There is no one to whom God will ever intrust any large and glorious will to do in the future who is not willing to do that little phase of God's will lying very close and very near now.—ROBERT E. SPEER.

If you cannot be a Christian where you are, you cannot be a Christian anywhere. God is no more in my home than in thine.

G. CAMPBELL MORGAN.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, post paid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.
Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.
Mr. Kimball's Lecture. 33 pp.
Hearings on Proposed Medical Bills. 23 pp.
Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.
The Buswell Trial. 24 pp.
The Christian Science Movement. 22 pp.
Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science.
Rich Blessing.
Beauty of Christian Science.
Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883.

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $3.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 258

SELECTED ARTICLES.

Consistency. 259

The True Law of Compensation. 259

Suffer it to be so Now. 260

Not Mental Suggestion. 261

Prove all Things. 261

THE LECTURES. 262

EDITORIAL.

A By-Law and Amendments. 264

Preparation. 264

A Living Gratitude. 264

The Surprises of Modern Religious Thought. 264

A Word from Mr. Chase. 265

FROM OUR CONTRIBUTORS.

The Careful Use of Words. Robert L. Ziller. 265

Self Pity. K. S. E. 266

A Marked Illustration. M. E. 267

AMONG THE CHURCHES.

Progress in La Jara, Col. 267

Advance in Alameda, Cal. 267

Church Organization in Highland Park, Ill. 267

Opening of Reading Room in Caldercruix, Scotland. 268

TESTIMONIES OF HEALING. 269



Vol. V. BOSTON, DECEMBER 25, 1902. No. 17.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY.)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The House Committee on Interstate Commerce has ordered a favorable report on the Department of Commerce Bill. The provision including the Bureau of Labor in the new department was retained on a tie vote.

The bill, as it will come from the House Committee, will embrace within the proposed Department of Commerce, the Lighthouse Board, Lighthouse Service, National Bureau of Standards, Coast and Geodetic Survey, Bureau of Immigration, Fish Commissioner, Bureau of Statistics of the Treasury Department, Bureau of Foreign Commerce of the State Department, fur seal and salmon fisheries, Bureau of Labor and Census, and three new bureaus—insurance, manufactures, and corporations.

The province and duty of the proposed Bureau of Corporations, is, under the direction of the Secretary of Commerce, to gather, compile, publish, and supply information concerning corporations engaged in interstate or foreign commerce.

A bill has been introduced in the House that "provides that any National Bank with the approval of the Comptroller of the Currency, may take out for issue and circulation an amount of National bank notes not exceeding twenty-five per cent of its paid up and unimpaired capital without depositing United States bonds," and "that as a guarantee of the payment thereof it shall deposit with the United States Treasury an amount equal to five per cent of the issue, which deposit shall count as a part of its lawful reserve against said notes.

The total value of exports of the United States to Germany for the fiscal year of 1902 was $173,148,820. Of this total $45,500,000 was in breadstuffs and provisions. The lard figures alone were $16,237,000.

The President has sent to the Senate the reciprocity treaty recently negotiated between the United States and Cuba. It was referred without reading to the Committee on Foreign Relations.

A bill has been introduced into the Senate proposing the admission as States of New Mexico, Arizona, and Oklahoma.

The indications seem to point to an agressive "campaign of education" in favor of better financial legislation.

The Senate has passed the pension appropriation bill without discussion. It carries $139,847,000.

**Foreign.**

United States Minister Bowen now has charge of the British, German, Italian, and Dutch interests at Caracas. A pacific blockade of La Guayra has been established. Neutral ships are not to be interfered with. President Castro's proposal to have the various claims against the nation arbitrated is considered inadequate by the Powers, as it is unaccompanied by a guarantee to pay in case the arbitrators decide adversely. To the proposal of President Roosevelt that the Venezuelan trouble be submitted to The Hague Tribunal for arbitration, the allied Powers reply with a counter proposal that President Roosevelt himself arbitrate the issues. He may consent so to act. Until the details of arbitration methods are decided upon, the blockade will continue.

The Educational bill which has been as strongly opposed by the English non-Conformists as it has been supported by the Anglican Church, passed its third reading in the House of Lords last week and was reported back with its amendments to the House of Commons, by which it was adopted by a vote of 197 to 159. The bill secures to the Established Church the right to conduct religious instruction in the schools.

After a continuous session of eighteen hours and a half on its third reading the German Reichstag finally passed the tariff bill by a vote of 202 to 100. It is understood that the bill is aimed chiefly against the United States. Chicago packers affirm that the bill will deprive them of twenty-five per cent of their export trade in provisions, exclusive of fresh meats.

The English Parliament was prorogued last Thursday by royal commission.

**Industrial and Commercial.**

The entire product of the Pressed Steel Car Company from now to June 1, about one hundred cars a day, will be taken by the Pennsylvania Railroad. This involves an expenditure of about $15,000,000, will increase the carrying capacity of the railroad about 750,000 tons, and greatly relieve the congested freight condition in the Pittsburg district. Orders for the engines to move these cars have also been given.

The landing and splicing of the shore end of the new Pacific cable, which is to connect San Francisco with Honolulu, was accomplished last week. About forty thousand people witnessed this work. As soon as the shore end had been spliced to the main body of the cable on board the cable steamer Silverton, she headed for Honolulu at a seven-knot speed. The cable is about twenty-five hundred miles long. In order to detect any possible imperfections in the cable, communication is kept up with the shore as the cable is laid.

The Board of Aldermen of New York has given its consent to the construction of the Pennsylvania Railroad Tunnel, which will reach from the Hackensack Meadows to Long Island City, passing beneath East and North Rivers and Manhattan Island. There will be a terminal station in the center of Manhattan Island. The tubes for this tunnel, cannot be begun, it is said, for nine months yet, as shafts must first be sunk to the lowest level of the tunnel. These tubes are of cast iron two inches thick, with an inner lining of concrete. The strength of the tubes will be sufficient to insure a speed of forty-five miles per hour.

As was hinted at the time of the formation recently of the Union Steel Company, combining the Union and Sharon steel plants at Pittsburg and Sharon, the company has been absorbed by the United States Steel Corporation. The transaction represents between forty and fifty million dollars.

The American Navigation Company has just been formed in Maine with a capitalization of one million dollars. It contemplates the establishment of a large fleet of vessels under one head. Many New England vessel owners are interested in the enterprise.

**General.**

The tunnel being excavated at Niagara Falls for the Canadian Niagara Falls Company is a remarkable piece of engineering, and will have, when completed, a length of 2,200 feet. About 900 feet from the wheel pit and 1,300 feet from the portal a shaft was sunk to the required depth from which the excavation was carried on in both directions. The tunnel as well as the wheel-pit are to be lined with brick throughout. The wheel-pit will be about 180 feet in depth.

The Marconi Telegraph Company announced last week that trial messages had passed to Canada from England, and that within a few days messages would pass between Canadian and British government officials. This feat was accomplished Sunday when the station at Table Head, Cape Breton, forwarded wireless messages to King Edward and Victor Emanuel. The receipt of these messages and of one to the *London Times* was verified by cable.

Professor Hilprecht, the archæologist of the University of Pennsylvania, has sailed from New York on his way to Nippur. After addressing several student audiences at Leipsic and other German university cities, he will proceed to Constantinople where he will work upon the tablets there stored. In that city he will fit out another expedition and then go to Nippur to make further excavations.

After a two years' exploration of northern Siberia, a part of the Jesup North Pacific Exploring Expedition has returned to New York. The expedition reached regions never before reached by white men, and found races as yet unknown to the civilized world. The collection of fifteen thousand specimens will be installed in the American Museum of Natural History.

The enrolment at Yale, including all departments, is 2,816. Eighteen foreign countries are represented. Graduates from 167 colleges are studying there. The total enrolment of Harvard in all departments is 4,261, exclusive of Radcliffe and the summer schools, which bring the total up to 5,206. There are 334 instructors.

The general meeting of the Archæological Institute of America is to be held December 31–January 2 at Princeton Inn. Among the Princeton professors who will speak are Professors Carter, Marquand, and Frothingham. Professor Goodwin of Harvard will deliver the annual address.

The original letter written by George Washington to Patrick Henry, wherein the former declines to accept a grant of money passed by the Virginia Legislature for services in the Revolution, was sold at auction last week for $580. It bears the date of October 29, 1785.

A hitherto unknown portrait of Martin Luther, painted by Lucas Canoch, the celebrated artist and burgomaster of Wittenberg, has been uncovered in the town church of Wittenberg. It is pronounced to be the best portrait of Luther in existence.

New regulations concerning the erection of buildings in Paris have been promulgated. The buildings erected in streets less than 39 feet in width must not exceed the width of the street by more than 19½ feet, and the maximum height is 66 feet.

The Anthracite Coal Strike Commission adjourned for the holidays last Saturday. When it resumes its sittings the first Monday in January it will meet at Philadelphia.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Consistency.

THE attempt of denominational editors to misrepresent the teachings of Christian Science, when examined in the light of Truth, shows a lack of consistency. Our Master, speaking of this same condition, said in substance, They have eyes, but see not, and they have ears, but hear not; they would not enter in (accept his teachings), and hindered those who desired to come to him for help.

What would be thought of a novice who would write a criticism severely denouncing the science of music, mathematics, or astronomy, pronouncing their teachings "self-contradictions and vagaries," when he had not tried to learn by putting into actual practice the laws whereby the science was to be mastered? And yet this is the attitude of some denominational editors toward Christian Science. They persist in taking detached sentences from their context, and associate such quotations so as to make them convey an altogether different meaning from what was intended. But the truth of Christian Science cannot be forever hidden from the people by such unjust comparison. If a child learning mathematics should start with an error in the multiplication table, he would never gain the correct solution of any problem so long as this error existed in his mind. Our critics start with a wrong apprehension of Christian Science, and because of this it thus appears to be contradictory; while, on the other hand, more than a million people speak of its practicability, due to its Scientific accuracy and perfectly logical statements. In Jesus' day some declared his word was the power of God unto salvation; while others stated his words were of the devil. A very large number of people declare that the teachings of Christian Science have shed a light on the Scriptures which now enables them to read the Bible understandingly; perusing it from a sense of pleasure instead of as a mere duty. It has increased their dependence in God, Good, and established a greater desire to walk in the footsteps of Christ Jesus. Judging this teaching by its fruits, it cannot consistently be classed as a vagary.

These critics denounce and condemn Christian Scientists for doing the very thing Jesus commanded should be done, yet they do not heal the sick as part of their religion, though the Master joined the commands, "preach" and "heal." Christian Scientists believe "The best sermon ever preached is the practice of Truth" (Science and Health, p. 201), and it is this course that enables them to heal the sick.

Our critics refer to and recommend the words of those who refuse to live the precepts of Christian Science; whereas the loyal Christian Scientist recommends the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the latter founded upon the former. No one could expect to get the true life-work of the Master set forth in a book Judas Iscariot might have written; but he will find it recorded in the gospels of Matthew, Mark, Luke, and John. A correct understanding of Christian Science cannot be gained from its opponents.

The truth of the teachings of Christian Science is becoming more generally accepted by "the poor in spirit" —all honest, earnest seekers after Truth; the work is moving steadily on with wonderful rapidity, the sick are being healed, the sorrowing comforted, the sinner reformed, The Christian Scientist desires to be consistent with Jesus' teachings, though they may seem inconsistent with some of the traditions of the elders of to-day.

Surely, if the Christian Science text-book is such a bundle of inconsistencies as our critics aver, there would not be such a steady and rapidly increasing demand for it. It has now reached the 157th edition of one thousand copies each.

The Christian Scientist is fully aware that our critics do not understand this subject, and that their criticisms are exposures of ignorance, an attack, not on Christian Science, but on their own concept of it. It is for a similar reason that Jesus taught his followers to pray, "Father, forgive them; for they know not what they do."

All over this land and in foreign countries Christian Science continues to spread rapidly; churches are dotting the land; many of the most cultured class of people are studying the subject and applying its teachings to the alleviation of human misery. A large company of people will testify, after trying material remedies in connection with the prayers of the church, that they failed to get relief and comfort; but Christian Science has brought surcease from sorrow, sickness, and poverty, and brought a peace of mind that nothing else gave them; and this is because it has shown them a brighter glimpse of the Christ-Truth.

L. B. C.

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

### The True Law of Compensation.

To the Editor.

Kindly permit an answer to the leading editorial of your estimable paper of the 18th, in which a column is devoted to an effort to show that Christian Science is inspired by commercialism rather than by the Spirit of Christ.

In the first place, the very lecture that was under criticism was given freely to the audience, and the poor and infirm were welcome equally with those in better circumstances. All the expenses of that lecture were borne by the Christian Scientists. Those who failed to hear the lecture may obtain free copies of the same at the Christian Science reading room in the Oliver Theatre.

The Christian Science churches in all our cities and in many towns maintain free public reading rooms. In every one of these rooms there is literature for free distribution, as well as a comfortable place to read all the works on Christian Science by Mrs. Eddy.

If our critic knows of any "halt or blind or lepers," or otherwise infirm, who desire free copies of Science and Health, he will do us a kindness to send them, or to come in their behalf, to our reading room or to the board of our

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

church, or to some Christian Science practitioner or church member.

If the Bible "is as plain as daylight" and needs no "key," then how do you account for the many commentaries, creeds, and sects? If the meaning and application of the Scriptures is so well understood, how is it that the sick are to-day resorting to the students of medical schools rather than to the students of the divinity schools? If every other denomination has its explanation and exposition of the Bible, why not permit Christian Scientists to have their commentary on the Scriptures? Since health and salvation come to us from the Christian Science explanation of the gospel, we are satisfied with this rule of living, and are willing that others should worship according to the dictates of their conscience.

Our critic says that "All there is in Christian Science comes from the Bible." If it all comes from the Bible, then why oppose Christian Science? Because they charge for their written works and their works of healing? The right to receive a return for spiritual work is clearly set forth in the Bible. It was to spiritual work that Jesus applied the saying: "The laborer is worthy of his hire." The workman in the world is admitted to be worthy of his hire. Is he who heals his fellow-man less worthy? If the cigar seller is paid for his work, shall not the one who destroys the habit of using tobacco be rewarded? If the saloon keeper is paid a salary for selling whiskey, shall not the Christian Science practitioner be paid for that prayerful ministry which destroys the desire for drink? If the medical doctor is paid for his services and the preacher for his labors, shall not the Christian Scientist, who combines in the ministry the work of preaching the kingdom of God and healing the sick, receive his reward?

It is objected that Christian Scientists charge for treating patients whom they have never seen. Surely the absent patients would not pay unless they received benefit from this ministry. Payment is not required in advance. It is God who heals, as every Christian Scientist will testify, and God is everywhere. Jesus healed those who were absent from him, and he is our exemplar in all things. The text "freely ye have received, freely give," applies as much to the one who receives the ministry of healing as to the one who performs this service.

What evidence has our critic for the assertion that "Jesus never charged for the cures he effected"? Customs were different in the days of Jesus and the apostles. They were entertained from house to house by those among whom they labored. They also carried a money bag for their collections. The early missionaries not only had their own needs supplied, but also took up collections for the saints in Jerusalem. Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

If the people preferred to keep practitioners in their houses rather than pay them a small consideration, so that they may rent their own houses and meet the other current expenses, the pristine order would be followed to the satisfaction of all. In apostolic times Christians had all things in common, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." I wonder if those who now object to paying three dollars for a book that a whole family may use, or who object to paying something for the ministry of saving men from vice and disease, would have sold houses and lands and laid the money at the apostles' feet? We can well believe that doctors "give away thirty per cent of their services" to the poor. Sixty per cent would be nearer the proportion of free treatment in Christian Science.

Another example of the sacrifices which Christian Scientists are making for the benefit of the public is found in the fact that Publication Committees in the different states are supported by our denomination in order that the public may have authorized statements concerning Christian Science and its development.

Yours sincerely,

WILLIAM H. JENNINGS.

In *Lincoln* (Neb.) *News.*

## Suffer it to be so Now.

CHRISTIAN SCIENCE demands absolute perfection of its adherents, and yet they recognize that perfection must come by spiritual growth. The first lesson in Christian Science must be taken first, the second lesson second, and so on. It is as impossible to practise the last lesson first in this Science as it is in mathematics and music, and to know this, is an essential part of its teaching. It is not only irrational to practise the last lesson first, or to mistake the beginning for the end, but it is out of harmony with the teachings of this Science to do so, and, moreover, is impossible. The neophyte in Christian Science may mistake in judgment as to his ability to demonstrate absolute Science in a given case, but he could not do this on the basis of Science. Such a mistake would indicate a lack of Christian Science. A consistent Christian Scientist undertakes only that which he can do with a reasonable degree of success. For example, he might heal the sick successfully, but he might not be able to live without eating. Therefore, in the matter of eating he is choosing the less of ewo evils, well knowing that in the day of perfection, which may be centuries in the future, he will, to use the language of Science and Health, "neither live to eat nor eat to live." It is in conformity to this important lesson in Christian Science that its adherents are careful to isolate their sick patients from others. When they have proved that in every case they can instantaneously heal all manner of diseases and thereby immediately destroy the possibility of imparting them to others, they will then have no occasion for quarantine. At present, their efforts to heal are more or less experimental, and for this reason they must deport themselves in such a manner as to be on the safe side.

Some critics of Christian Science claim for its adherents what they do not claim for themselves. It has been asked, Will a Christian Scientist dispense with a surgeon in the case of a broken limb? If he has not proved by experience that he can do this with safety to his patient, he would not so attempt, but would call a competent surgeon to do the mechanical work. Jesus illustrated another form of this law when he allowed himself to be baptized of John, saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." He knew that he had gone beyond the necessity of any help from John, but he knew that the influence over his fellow-men which was necessary to the fulfilment of his mission would be greatly jeopardized if he failed to conform to the customs which the highest thought of his time regarded as an essential practice. So, in the matter of handling infectious and contagious diseases, a Christian Scientist might, in strict conformity with the teachings of his faith, yield to popular opinion and suffer to be so now a practice which they would not regard as essential if the general public understood this Science better. The Leader of the Christian Science movement, teaching and advising strictly on the basis of Christian Science, notes this fact and speaks accordingly, and her students readily accept the lesson and put it into practice.

ALFRED FARLOW.

In *Boston Times.*

Digitized by Google

## Not Mental Suggestion.

YOUR quotations from the scholarly work of George A. Coe, Ph.D., show a conscientious effort on his part to explain Christian Science without resorting to ridicule or wilful misstatement, and so far they merit the appreciation of the Christian Scientist, for let it be understood that Christian Scientists have one motive in common with Dr. Coe, and that a basal one; viz., the desire for truth. The point of divergence in the doctor's argument is right at the beginning. Let the most honest explorer start his investigation by facing in the wrong direction, and the straighter he follows that path, the further he will travel from the desired goal.

Many honest Christian opponents of Christian Science (and I assume that Dr. Coe belongs to this class) start with the assumption that Christian Science and mental suggestion are essentially the same in their operation. They then proceed to expose the fallacies and limitations of mental suggestion, and really believe that they have riddled Christian Science. As a matter of fact, the tyro in Christian Science can do more to expose and demolish the operations of mental suggestion in five minutes than does the doctor in his whole book.

Christian Science and hypnotism, or mental suggestion, are polar opposites. Both Christian Scientists and hypnotists declare this opposition, and surely their testimony should have weight.

And here let it be said that only a small percentage of Christian Scientists are regular practitioners. The most of them are quietly and earnestly working out their own salvation, lending a hand here and there when asked for help by friends or relatives. But the distinctive test of the higher nature of the work of Christian Science is the one given by the Master: "By their fruits ye shall know them." These fruits are not merely healing the sick, but include as well reforming the sinner, reclaiming the vicious, cleansing the impure thought, and teaching a cheerful reliance on God in every emergency. Surely these last results should seal the lips of our Christian brethren.

No mere therapeutical agency ever built massive temples or evidenced the cohesion and permanence manifested by Christian Science. Spasmodic gratitude to an unknown God for transient physical benefits never could draw together the class of citizens that are to-day investigating and applying the rules of Christian Science in daily life. No physical regeneration could have implanted in the minds and hearts of these men and women the patience, charity, and love which they are to-day showing towards all forms of misunderstanding, misrepresentation, and persecution.

J. U. HIGINBOTHAM.
In *The Advance.*

## Prove all Things.

As in the science of mathematics, if we incorporate error or falsity into our statements we find error and falsity in the conclusion, so in our problem of life we must include in our premises only those things which we wish realized in our experience. Thus can we mould our thought and lives by having that mind which was also in Christ Jesus; and we need not doubt, nor fear to put it to the test, for St. Paul said, "Prove all things; hold fast that which is good," and Jesus said, "By their fruits ye shall know them." Thus are cause and effect found to be a scientific certainty in our Christian experience.

The Principle upon which Christian Science is based is without beginning and without end. Christ said, "Before Abraham was, I am." The Christian era was ushered in through the application of this Principle to the lives and affairs of men, even to the minutest detail. Christian Science is the further development of the practical, ameliorative, and beneficent influence of the Christ-Truth, to which Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free." To what are we in bondage, unless to sin, with its resultant discords, disease, and death. Then to know the Truth of being, the facts of existence, is to bring freedom from this servitude. Blessed thought!

If life were dependent upon material conditions and beliefs, we might know much of Truth, and yet our conditions would not be bettered; but Jesus said, that to know God is life eternal. So we seek to know God, Truth, and conforming our thought and lives thereto, find the freedom of the Sons of God.

What more natural than that Christian Scientists should feel the deepest gratitude to her who has been faithful to God and her fellow-men, giving to the world this glorious illumination, bearing patiently the misjudgment and misrepresentation which seems ever the lot of those who lead in the world's advance.

Gratitude is a divine quality. It should be cultivated in ourselves and appreciated in others.

FLORENCE F. FULLERTON.
In *Lima* (O.) *Republican-Gazette.*

---

Recent events have revealed that the public is deeply interested in this new-old religion; that prejudice is gradually yielding to fair judgment; that kindness and generosity find a larger place in the minds of men than heretofore; that the trend of opinion is more or less characterized by justice, and that opposition is confined within comparatively narrow limits.

Christian Scientists have never claimed for themselves unvaried success in the treatment of disease. What they do claim, however, is, that the percentage of failures placed to their credit is far below that of any other system on earth.

The healing of disease, while not the most essential feature of Christian Science, is yet an essential one, and is, to its followers, the outward evidence that their faith in God is of some practical value, and is one way in which they endeavor to worship and praise God. Shall the sinner alone avail himself of God's love and mercy and goodness? Cannot sick, suffering, crying humanity expect anything from God? Will not God now, as in the old days, send His word and heal them?

J. C. BATTS.
In *Newport* (Va.) *Daily Press.*

---

The prayer of enlightened faith, by which Christian Science heals, is the prayer which understands or realizes that all good is already accomplished, and that God has never willed that man should be sick, or that he should be a sinner. Here is a distinction between mere faith, which has no basis in reason or revelation, and that assurance of God's ever-presence which enabled Jesus, his disciples and apostles, and the early Christians to heal, and which still should enable all who believe in him to do the works that he did. This distinction alone is sufficient to separate Christian Science from every form of religious belief which teaches that infinite Love either causes or allows His children to suffer.

WILLARD S. MATTOX.
In *Geneva* (N. Y.) *Review.*

---

It seems unnecessary to point out that Christian Science is in no sense the practice of medicine. It is the fulfilment of God's omnipotence, just as Jesus taught his followers. No court in this free land of ours would attempt to regulate a man's right to pray nor his right to expect his prayers to be answered.

ALBERT E. MILLER.
In *Scranton* (Pa.) *Republican.*

Digitized by Google

## The Lectures.

### At Richmond, Va.

Judge William G. Ewing gave his second lecture in Richmond, Va., last Sunday afternoon, November 30, at the Academy of Music, the largest auditorium in the city. There were nearly a thousand people in attendance. The work started here less than two years ago.—*Correspondence.*

### At Baltimore, Md.

Hon. William G. Ewing of Chicago lectured yesterday afternoon [November 23] in the Lyceum Theatre on Christian Science. Judge Ewing was formerly a judge in the Superior Court of Illinois. A large audience greeted the lecturer. His subject was handled in a masterly manner.—*Baltimore American.*

### At La Porte, Ind.

The lecture last evening [November 25] at the Unitarian Church by Mr. Edward A. Kimball of Chicago, a member of the Board of Lectureship appointed by The First Church of Christ, Scientist, of Boston, was well attended. Quite a number were present from South Bend. The speaker ably presented the tenets of his church, showing wherein it agreed and wherein it differed from other denominations.—*La Porte Herald.*

### At Lincoln, Neb.

Before a magnificent audience at the Oliver Theatre last night [November 16] Judge Septimus J. Hanna of Boston, Mass., delivered an address on Christian Science. The lower floor and the balcony were filled and people were standing up. It was necessary to open the gallery to admit the overflow. The lecture was a scholarly exposition of the teachings and position of Christian Science by an eminent authority. Mayor H. J. Winnett introduced the lecturer.—*Nebraska State Journal.*

### At Norfolk, Va.

The Christian Science Church, on Freemason Street, was filled last night [November 27] with an audience which probably embraced people of every religious faith in the city who desired to hear of Christian Science. One of the official lecturers of that denomination, Judge William G. Ewing of Chicago, was the speaker of the evening. Three of the Protestant denominations, at least, were represented among the clergy in the audience.

Judge Ewing was introduced by Mr. George H. Barrett, a prominent citizen of Portsmouth, who is President of the Board of Directors of the Christian Science Church here. Mr. Barrett's remarks were brief, but very happy, and included the statement that the purpose of the lecture was to set right many misconceptions that are abroad as to the teachings of Christian Science.

Judge Ewing, who is a very winning speaker, and exceedingly gentle and gracious in his manner, gave much of his discourse to stating wherein the beliefs of Christian Scientists accord with the older churches—naming their belief in an infinite, all-present God; in the Christ, born of the Virgin Mother; in the Bible, and in prayer. He did not name the points of disagreement, saying that if there was agreement on the essentials there were no "essentials" upon which to disagree.—*The Public Ledger.*

### At Kewanee, Ill.

Edward A. Kimball, C.S.D., lectured last evening [December 11] at the Opera House before a fair-sized audience. He was introduced by James H. Andrews, who said:—

*Ladies and Gentlemen:*—Charity is the finest virtue which God has put into the hearts of man to profess and practise. Tolerance is the sweetest flower of charity. While some of us may not be devotees or disciples of the faith under the auspices of which we have met, it is the part of good breeding and intelligence and ambition to listen well and learn. It gives me great pleasure now to introduce to you Mr. Edward A. Kimball of Chicago, who is to speak to you upon Christian Science.

*Kewanee Star-Courier.*

### At Danville, Ill.

A great many people braved the storm of last night [December 2] to avail themselves of the opportunity of hearing an authoritative statement of Christian Science. The lecture was given at the Opera House by Edward A. Kimball, C.S.D., of Chicago. He was introduced by W. R. Jewell, Sr., who said, substantially:—

There has been much heard of Christian Science, and its adherents say it is much misunderstood. I am sure that all welcome any sincere movement the object of which is to diminish disease and promote health, to lessen trouble and add to peace, to decrease wrong and increase right. I do not fully understand the fundamental principles of Christian Science, but as we know a tree by its fruit, we can truly say that the tree is good that produces so many excellent characters as Christian Science has in this community. That we may hear authoritatively on this subject, I have the pleasure of introducing Mr. Edward A. Kimball of Chicago, authorized lecturer of The First Church of Christ, Scientist, Boston, who will now address you.—*The Danville News.*

### At Newark, N. J.

Judge William G. Ewing of Chicago delivered a lecture on Christian Science, Friday evening, November 21, in the New Auditorium, to an audience of about five hundred. The lecture was under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Mr. Arthur W. Moore of this city, who spoke in part as follows.

*Ladies and Gentlemen:*—The Christian Science annual report published last June stated that there were then in this country five hundred and twenty-one fully organized and incorporated Christian Science churches, and one hundred and eighty-four societies which were holding Christian Science services. There were also upwards of one million adherents of Christian Science. This number includes those who were admitted to full membership, and those who simply accept Christian Science.

Last week a popular orthodox clergyman of this city declared that the Christian Scientists as a body were intellectually superior to the members of any other Christian denomination. You will please bear in mind that the Christian Scientists did not make this claim, but this is the expressed opinion of a learned and liberal clergyman of Newark.

This opinion and the statistics are not submitted to you as a boast, but if so many of such a class of your fellow-citizens have embraced Christian Science as their religion, then that religion is certainly entitled to earnest and conscientious consideration, and ought not under any circumstances to be lightly met with derision or antagonism.

*Correspondence.*

Digitized by Google

### At Beloit, Wis.

An audience which packed the Wilson Opera House from orchestra to dome Sunday afternoon [November 23], listened with interest and marked attention to Carol Norton, C.S.D., of New York, who spoke at length on the "Teachings of Christian Science." He treated the question tactfully and made a good impression on those not of the Christian Science faith. Among his hearers were a hundred members from Rockford who came up on two special cars over the electric road, a bus-load from Janesville, and delegations from Orfordville, Delavan, and Elkhorn.

The speaker was introduced by E. P. Salmon, who spoke in substance as follows:—

Here in Beloit we are glad to welcome any stranger who is vouched for by some of the best of our citizens. We are also willing to recognize the good in a movement whether we endorse all its special beliefs or not. In our day we ask of men and organizations not so much, What are their beliefs? (although beliefs are of course essential), as What do they do? It is impossible to establish a new movement by mere discussion or overthrow it by argument. The real test is the good in it, "By their fruits ye shall know them." Judging by this standard, Christian Science has the right to a fair hearing.—*The Beloit News.*

### At Victor, Col.

Before an audience that filled the Victor Opera House Judge S. J. Hanna of Boston, Mass, last evening [November 25] delivered an address upon Christian Science, which was listened to with the closest attention by his hearers. The lecture was a scholarly exposition of the teachings and position of Christian Science. The audience was composed of many who do not belong to the Christian Science faith, but are disposed to learn of its teachings.

The president of the meeting was Judge Huff of Victor, who spoke partly as follows in introducing Judge Hanna:—

The days of the dark ages have come and gone, leaving behind them a trace of their superstitions, traditions, and conditions, upon which this new world of ours to-day exists.

The struggle for an existence by many, and for supremacy by mankind generally, affords serious reflection for the thinking mind.

The world to-day is looking for a higher plane of life, one that will lift it from beneath the clouds of uncertainty up and into a sphere of perfect contentment.

This evening, beneath the shadow of Pike's Peak, in this beautiful city of Victor, whose foundation is pure gold, we have with us a gentleman, who, by the dint of industry and research, has qualified himself to speak for the betterment of his fellow-man.—*The Cripple Creek Times.*

### At West Philadelphia, Pa.

A lecture was given by Judge William G. Ewing on Christian Science at St. James Hall on the evening of December 4, under the auspices of West Philadelphia Church of Christ, Scientist. An audience of more than six hundred assembled and listened with close attention and interest. The speaker was introduced by Mr. William T. Randall, First Reader of the church, who said in part:—

"Our pleasure this evening is greatly enhanced by the contrast of this meeting with one on the same subject given in this city, this same month twelve years ago. At that meeting only eighteen persons formed the audience, sixteen ladies and two gentlemen, one of whom was myself. A comparison of this meeting with that, indicates the growth that Christian Science has had in public interest here as elsewhere."—*Correspondence.*

### At Colorado Springs, Col.

To one of the largest and most select audiences that has been gathered in Colorado Springs for a long time, Judge Septimus J. Hanna lectured last night [November 21] at the Opera House. The audience was representative of the city's best thought, and it listened throughout the address with apparent deep interest.

Judge Hanna was introduced by Mayor John R. Robinson, who prefaced the words of introduction with a brief tribute to the high character of the following which Christian Science has here and elsewhere, and to the speaker himself, who was for many years a resident of Colorado and an active member of the Colorado bar.

The speaker of the evening gave a comprehensive yet necessarily brief statement of the nature of the belief of the Christian Scientist, how far his belief goes and why he believes what he does. His remarks were out of a heart secure in its own conviction, and the declarations made, had therefore, great force and reasonableness.

*Colorado Springs Gazette.*

### At Glens Falls, N. Y.

A large and appreciative audience assembled at the Empire Theatre last evening [December 2] to listen to a lecture on Christian Science by Judge William G. Ewing of Chicago. Brodie G. Higley of Sandy Hill, introduced the speaker with a few appropriate preliminary remarks, in which he contrasted the intolerance of the past with the charity and liberal spirit of the present.

Judge Ewing spoke eloquently and entertainingly for an hour and a half. The attention of his hearers was not lost for a moment of that time. His capacity for analysis was clearly demonstrated. He is a clear thinker, and presented his thoughts with a rare degree of force.

*Glens Falls Star.*

### At Savannah, Ga.

The lecture on Christian Science delivered by Judge William G. Ewing of Chicago, under the auspices of First Church of Christ, Scientist, at Lawton Memorial last night [December 9], was a clear exposition of that religion.—*The Savannah Morning News.*

### Lectures at Other Places.

La Jara, Col.—Septimus J. Hanna, C.S.D., November 30.

Omaha, Neb.—Mrs. Annie M. Knott, C.S.D., October 6.

An experience may be a warning. A young man cannot come to Christian Science too soon. The longer he hesitates the more his deceiving mortal senses will weigh him down with counterfeit experience that will have to be unloaded either by understanding or suffering. The Master said, "Except ye become as little children," and to have so short a way to go, so slight a change to make, is a condition to be desired.—J. F. M.

## Affluence.

THE fingers of each shrub and tree,
In the dark earth grope trustingly
For what they need; and He who knows
Supplies the want of oak and rose.

So I'll not fear, but trusting know
Abundance to my need will flow,
If I but feel through mist of sense,
The plenty of Omnipotence.

EMILY HOUSEHOLDER.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

### A By-Law and Amendments.

Art. XVIII., Sect. 7.

There shall be a Building Committee which shall consist of not less than three members of this Church in good standing, elected by a majority vote of the Christian Science Board of Directors and with the approval of the Pastor Emeritus.

Art. VI., Sect. 1, Par. 2.

The business of the Mother Church shall be transacted by its Christian Science Board of Directors. A majority vote and the consent of Mrs. Eddy shall dismiss a member of this Board. The salary of each member of this Board shall at present be seven hundred dollars per annum.

Art. XVII., Sect. 3.

REPORT OF DIRECTORS.—It shall be the duty of the Christian Science Board of Directors to report annually the amount of Church funds on hand, the amount of its indebtedness, and of its expenditures for the last year. The books of the Church Treasurer shall be audited semi-annually.

Art. XXVII., Sect. 5.

BROKEN BY-LAWS.—A member who shall break, or has broken, a By-Law of this Church, or has caused another member to do so, shall not hold office in this Church. If this offence be repeated, the name of this member shall be dropped from the roll of Church membership.

### Preparation.

WE are informed that some of the smaller churches, when electing new Readers, have been impressed with a lack of available material within their own ranks, and have felt compelled to draw upon other fields, a condition that should not exist after three years of active public work. The principal lesson to be drawn from this seeming lack of material is that there is need of more specific as well as more general preparation for every branch of Christian Science work, and that the healing of the sick is but a part of our ministry.

Another phase of the question, which must be carefully considered, is the danger of creating within our ranks a certain class who would, in time, come to be looked upon as professional Readers. It does not seem that the establishment of such a class could be conducive to the growth of those comprising it, nor to the growth of the individuals who felt relieved thereby of the necessity of qualifying themselves for the work within their own field.

Christian Scientists, in these early days of denominational growth and expansion, should realize that the call, "Follow me, and I will make you fishers of men," may come to them at any moment, and they should be prepared for it. No matter how small in membership a church may be, nor how limited the experience of its members in public affairs, it should have within itself material for all its needs.

For the same reason that Christian Scientists should be ever ready to heal the sick, they should be ever ready to preach the gospel. Neither can be properly done without earnest preparation and diligent study. Those without training for public work of this character, should know that it is never too late to acquire the necessary preparation.

M.

### A Living Gratitude.

TRUE gratitude expresses itself in higher living. A great truth is presented to us, we see it, but it is not ours until we live it. Unless practice keeps pace with perception, we were as well off without our perception. The most eloquent proclamations of a grand truth sink into insignificance when compared with the most unpretentious life in which its precepts are daily applied and harmony is wrought at the sacrifice of self.

The old world is aweary of preaching; but when the on-moving masses call a halt, and exclaim, "Why, here is a peculiar people!—a pure, high people,—joyous, healthy, harmonious in all ways, thinking each of another's good, upright, fair-minded, generous, setting ever the riches of spirit above earthly riches and honor," when this is exclaimed, the people recognize the actuating impulse to be Love; they respect the sincerity that manifests itself in a pure life, they leave the beaten pathways of the world, and follow rejoicing. Prejudice may pervert, fear may threaten, society may frown, humorists may ridicule, and friends may forsake, but pure, healthy, happy lives are an unquestioned demonstration, an unanswerable argument.

The religion that makes good men and women is the demand of the hour and is the only religion that will succeed or ought to succeed.

The teaching of our Leader is plain. "Goodness reaches the demonstration of Truth" (Science and Health, p. 2).

"The true understanding of Christian Science Mind-healing never originated in pride, rivalry, or the deification of self. . . . The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of his testimony and 'the footsteps of His flock'" (Rudimental Divine Science, pp. 30, 31).

Our thankfulness must be demonstrated in holy work, sometimes in obscurest duty. Without works, words are meaningless and deceive no one save those who would by them deceive.

"While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives, for God knoweth all things" (Science and Health, p. 3). S.

### The Surprises of Modern Religious Thought.

WHOEVER takes the time to look through the pages of current religious literature will be impressed with the warring incongruities, the turmoil and tussle of the world's expressed convictions. It is a day of entire freedom of utterance, both in adverse criticism and in the most pronounced support of traditional beliefs, and this frankness of confession and denial is one encouraging aspect of the situation.

Never since the days when Dean Stanley's polished blade began to smite the unguarded hosts of contented Anglicanism, has there been such a portentous stir in theological ranks, and the boldest radical not infrequently shares the page with the most ultra-conservative.

Two leading evangelical church organs lie before us, both of which stand for the integrity and authority of Jesus' teaching as recorded in the Gospel narratives. Both would undoubtedly concede that Jesus healed the sick by the spoken word of Truth, and that in commissioning his disciples he commanded them to continue these works of spiritual healing. One of these journals, however, is emphatic in its assertion that "freedom of conscience in

Digitized by Google

the domain of religion does *not* include the practice of the art of healing," and it classifies the endeavor of some of Christ's followers to heal the sick by spiritual means as "illegal and iniquitous conduct." If we may judge of them by the attitude of their leaders, we can but assume that this point of view is endorsed by a large body of professed Christians to-day, and we are thus brought face to face with one of the greatest anomalies of Christian history.

Jesus and his disciples of the early church met much of protest and opposition in the practice of their healing work, but we question if anything said of them by their critics and defamers was more positive and condemnatory than this twentieth-century indictment by those who are championing the cause for which Jesus came; and it is startling enough to find the legitimacy and propriety of Christian healing unequivocally denied, in the language quoted, by those who are professed followers of him who said, "The works that I do shall he do also, and greater works," "Go into all the world," "Preach the gospel," "Heal the sick."

The most casual reading of the life of Jesus must impress every one with the significance he attached to the healing of sickness, both in his words and his works, and when we remember that he ascribed all his works to the divine presence and activity ("My Father . . . doeth the works"), and recognize that the divine law and manifestation must be uniform and ever operative, we are led to the logical conclusion that to deny the legitimacy and possibility of spiritual healing to-day is to deny it for all times, since all the essential factors remain the same. God the ultimate active agent does not change, nor does His law of manifestation, and since humanity's sore need abides, there is nothing lacking to-day save that right apprehension of this available divine law which is the human side and condition of its healing activity.

To deny the possibility of reaching a saving degree of spiritual apprehension, is to deny the law of spiritual progress, the significance of the faith which Jesus inculcated, the correctness of Jesus' definite statement that his works were to be continued by his disciples, and the historic evidence that these works were continued in the apostolic church.

The other journal referred to surprises us no less with the words of a reverend and distinguished lecturer who argues vigorously for the historic fact of Jesus' healing works, their naturalness and legitimate continuance. He says:—

"The words in which Jesus Christ proclaims himself the Good Physician are found in all the three synoptic gospels. They point to what was indeed the most obvious and prominent fact in his ministry, that he went about doing good and healing those who were afflicted in mind or body. The mission of Christ on earth was primarily a mission of healing. It is a mistake to suppose that the wonderful cures which he wrought were intended chiefly as evidences of his supernatural power and credentials of his mission. Considering how emphatically he protested against the demand for miracles and refused to comply with it, it is impossible to believe that he journeyed from place to place in order to give a series of thaumaturgic exhibitions. . . . Our Lord performed these cures as part of the gospel of the kingdom; and the lesson which he meant to teach by them can hardly be missed."

All this sounds like a hearty endorsement of spiritual healing as a present and essential part of the Christian ministry, but we are abruptly disenchanted when our author reaches the conclusion that the conceded apostolic ministry to the physical needs of humanity was that of *materia medica*, and, therefore, that all ministers should be graduates of a medical college! The lecturer does not deny that Jesus' works of healing and those of his immediate disciples were effected without drugs, and he names no date when the students of the Master ceased to heal after the manner taught and practised by their teacher, and adopted a method which he nowhere recommended, and which ignores his classification of sin and disease as one, and to be eliminated by one and the same method. Our brother would no doubt concede that sickness and suffering are but the incidents of sin, and if, as all agree, the cause is removed through spiritual cleansing, the new birth, we are wondering how he can logically cling to the unquestioned effects of this cause, and declare for their natural persistence until another and wholly extraneous remedy is applied for their removal.

If all these Christian advocates for the divine appointment of *materia medica* would but recognize the importance and necessity of the practical demonstration of religious truth, as well as all other classifications of truth, and act upon Jesus' words to John the Baptist's committee of inquiry, they would acquaint themselves with the undeniable and convincing facts of healing in Christian Science, and thus be saved the unhappy and uncommendable endeavor to maintain a position which is no less untenable in the light of gospel teaching and consistent reasoning, than it is in the light of the abundant and most satisfying evidence in hand. W.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Please write your name plainly. Always give street and number or number of post-office box.

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

## From Our Contributors.

### The Careful Use of Words.

ROBERT L. ZILLER.

IT has been said that the life of a Christian Scientist should be characterized by an uncommon amount of common sense. This common sense should lead to sound judgment, quick and clear perception of the needs of humanity and the way to meet them, and a wholesome perception of the eternal fitness of things. To this understanding add tact, and we have a Christian Scientist whose words and deeds will shine through the firmament of spiritual understanding into the hearts of benighted humanity with the steady light of a fixed star. The conversation of such an one will be clothed with the chaste garb of precision, and Love will so fashion his phraseology that the meaning thereof will be apparent to the dullest disciple or the uninstructed seeker. Then the injunction of the Master to "Feed my sheep" may be fulfilled, and in this every true Christian Scientist will rejoice.

The Wednesday evening meetings furnish an excellent opportunity to point out to the stranger within our gates what Christian Science can do and is doing for suffering humanity in all its needs. Many come there who know absolutely nothing about the teachings of Christian Sci-

Digitized by Google

ence, and it is at these meetings, as well as elsewhere, that the greatest tact and discrimination in the choice of words should be used. If a stranger, seeking to know something about the healing in Christian Science, hears case after case spoken of as this or that belief being healed by treatment, without a definition of the terms used, he may go home wondering what manner of thing this mysterious treatment is which heals the beliefs that so grievously afflict the speakers. Perhaps not knowing just what may be meant by the word "treatment," he consults his dictionary and there learns that the word means a number of things. He finds that, with reference to disease, it means, "To manage in the application of remedies." He learns that in chemistry various substances are treated by acids and other chemicals. The miner treats his ores, the writer his subject, the photographer his negatives. There is no definite idea in his thoughts whatever, and, what is most to be regretted, the unqualified and indiscriminate use of the word does not bring God to his thought at all. He does not comprehend that God had anything to do with the "treatment," and here he misses the cardinal point of the discourse. All ambiguity could easily be avoided by occasionally substituting the word prayer, for every person knows that an effectual prayer implies the action of God on humanity. It should be explained that the prayer of the Christian Scientist is not a blind or unreasoning appeal to a personal God, and that his treatment consists in the "fervent and effectual prayer" of righteous understanding, by which the sick are healed and sinners reclaimed. This would furnish a basis for intelligent research, for the hearer would at once realize that he was dealing with something more than a human theory. These remarks are made with reference to the effect of testimonials on strangers, for, of course, Christian Scientists already know that every honest treatment is a prayer in the highest sense of the word. Too much care cannot be used to make it plain to the hearers that Christian Science is not a human system of metaphysics, but a divine revelation and a mode of regeneration wherein God is All-in-all. The tendency of the age is to place the healing on a basis of mortal mind, and this should be studiously guarded against.

It would be difficult to utter words of more profound significance than those which our Leader gives us from the summit of her exalted understanding, and with which she opens the first chapter in the revised edition of Science and Health: "The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. This prayer, combined with self-sacrifice and toil, is the means whereby God has enabled me to do what I have done for the religion and health of mankind." There is something sweet and sacred about the thought of prayer, something that implies a surrender of self and all evil, and an acknowledgment of infinite Love as All-in-all. To those weary of the trials of earth, and the heavenly-homesick, the thought of prayer is associated with the tender Father-Mother God, under whose loving care the heart finds rest and strength. The Bible attributes many wonderful happenings therein recorded to the efficacy of exalted prayer, and Jesus declared that the righteous prayer of a true disciple would bring into manifestation the blessings he deserved. When a speaker states that prayer, as understood in Christian Science, is the treatment which has been the means of bringing about his wonderful restoration, there is an immediate disposition on the part of the hearer to know more of the religion in which prayer has been raised from mere lip service and unanswered appeals, to a factor of such amazing potency. Christian Science teaches how to pray rightly and effectively, and it should be patent to both speaker and listener that this righteous prayer is the treatment which heals the sick and reclaims the sinner. Our Leader uses the word prayer more frequently than treatment. Surely it would be well for us to follow her example, for a more frequent use of the word in our Wednesday evening meetings, as well as elsewhere, would dignify speech and be helpful in many ways.

In this connection it may be well to touch lightly upon the use of the word "demonstration." To demonstrate means "To point out, to show, to indicate," or, "To prove beyond the possibility of doubt or contradiction." Therefore it is proper to use the word in connection with such things as require proof of their validity. It may be necessary to demonstrate the truth of an assertion, the soundness of a theory, or the correctness of some law. As applied specifically to Christian Science, the word means to give tangible evidence, or proof, of God's power, presence, and allness through the beneficent operation of the eternal laws of Being upon man and the universe. Hence when spiritual understanding, comprehending the great facts of Being, brings about a harmonious manifestation through the operation of unchangeable law, a demonstration, or proof, has been given of the truth of Christian Science in its teachings concerning God and His relation to man and the universe. From this it will be readily understood that a true demonstration in Christian Science is a thing of no small importance, inasmuch as it is the means whereby mortals receive tangible evidence of verities unseen to the finite senses. Therefore the word should not be carelessly used. We may demonstrate, or prove, the fact that an understanding of God and His laws will include the wisdom which makes men thoughtful and punctual in their affairs. We may likewise demonstrate, or prove, the fact that God will ever supply our necessities. We are allowed to coin a new word when there is a real demand for it, but there is no occasion for juggling with a good English word in ungrammatical and inartistic ways, and certainly it leads us far from the exactness which Christian Science enjoins. The frequency with which these mistakes are made indicates the fact that many well-meaning students, who are otherwise careful, fall into this error through force of habit and thoughtlessness. Let us make it evident that Christian Science gives us wisdom to express ourselves correctly as well as to think and act correctly. In loving consideration for those who seek to understand Christian Science, let us so order our conversation that we shall not confuse them with an incorrect and meaningless use of words. It is well to mean what we say, and to say what we mean. "Who is a wise man and endued with knowledge among you? Let him show out of a *good conversation* his works with meekness of wisdom."

## Self Pity.

K. S. E.

I HAD always been what is termed a healthy woman, quite prosperous, with a good social position and very happy in my family relations. After spending the greater portion of my life in this kind of existence, we went to reside in Brussels, for several years. Here in this most beautiful of European capitals, one is surrounded by all that could be desired by a refined taste and a love for the artistic, and for a while, my new experiences, novel environment, with the many opportunities for study and self-culture, were very pleasing to me.

But after a year or two, I became strangely restless and unhappy. At night, instead of going to sleep like a reasonable woman, I would lie awake an hour or more, grieving over trifles that had happened, over things that had not happened, and worse than that, over things that probably never would happen.

Digitized by Google

About this time, I was advanced to a position of distinction at the palace, and my misery seemed complete. I wept at least three hours every night. Here I began the earnest study of Christian Science, that heretofore had been to me only an excellent system of healing.

It required but a few weeks of study to make me understand my unrest. Out of the dark caverns of error, I had conjured up "airy nothings" and given them a name, clasping them to my heart with a devotion and energy that could be born only of self-pity. What had I been pitying? As I analyzed "self" and followed up this line of thought, the meanness, the smallness, the absolute nothingness of self, came clearly and forcibly to me, and in the same proportion I gained the victory over this sin of self-pity. It was a sharp struggle, but a brief one.

Self-pity is one of the most heinous and one of the most subtle of sins. It easily assumes the guise of unselfishness, of self-denial, of loving service for others, but it never rings true, and never fails of detection by the earnest and awakened thought. Conquer it thoroughly, and these other errors, being undermined, will finally disappear. Since this experience, I have had a comfort, a happiness, I never knew before.

## A Marked Illustration.

M. E.

GAZING out of the window of the Century Building just above the arched entrance of massive rock masonry, fixed and unchangeable in its entirety, I saw its reflection in the window of the building opposite. The solid arch was rent in twain, all out of proportion; it swayed in mid air; it rose and fell in unsteady rotation; at times it appeared likely to be dashed to the ground a battered mass of ruins.

Closer inspection showed that the window was in the form of a transom on a pivot, and the variable winds swaying the window back and forth, produced the illusive spectacle.

The thought which vividly presented itself to my mind, was its comparative suggestion of our relation to our life Principle. Here was the solid rock entrance, unchanged by the unsteady sway of the window; yet its reflection was demoralized. Steady the window by fixing it in its firm frame, and the reflection would be solid, whole, true to its original object.

So is it with our life. Change our status of being; establish it in firmness and steadfastness of purpose, clinging ever to the enduring, the good, and the true; planting our feet unswervingly in the stronghold of Truth and Love, in which there is no "variableness, neither shadow of turning," we shall ever reflect the wholeness and infinite goodness of our life-giving Principle,—God, "'gainst which the winds and waves can shock. Oh, nevermore!" (Miscellaneous Writings), and the false promptings of sense in its varied forms of illusion, will be forever hushed.

Let us, then, labor for an inward stillness,
An inward stillness and an inward healing,
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits
That we may do his will, and do that only.

H. W. LONGFELLOW.

The source of your duties is in God. The definition of your duties is found in His law. The progressive discovery and application of this law is the mission of humanity.—JOSEPH MAZZINI.

## Among the Churches.

### Progress in La Jara, Col.

We are glad to send you an encouraging message from this little town situated in the heart of the Rockies.

In the spring of 1895 three friends met at the home of one of them once a week, to go over the Lesson-Sermon. In June, 1897, we began having Sunday services. At this time there were but four who were really interested in Christian Science. In the fall we rented a room, furnished it with a reading desk, benches, chairs, rug, and curtains; all very simple and plain.

In the summer of 1901, a few more were added to our number, and during the winter we sometimes numbered as high as sixteen. Many of these, however, dropped out, leaving about nine regular attendants.

Error tried to make us feel discouraged, since the work did not seem to grow, but we are learning that the church is a "structure of Truth and Love" (Science and Health), and that Truth and Love do attract and hold.

In June, 1901, we organized as a society, and last September we called Judge Septimus J. Hanna to give us a lecture, to which we had the pleasure of listening, Sunday, November 30. He was introduced by one of our prominent citizens, Hon. D. E. Newcomb. We feel sure that this lecture has cleared away much prejudice and misunderstanding in regard to Christian Science. It was a veritable love feast to the earnest seekers for Truth and Light.

Judge Hanna was very much gratified with the close attention of his audience.

Our next ambition is to secure a lot and in time to build a small chapel.—FRANCENIA A. NORLAND.

### Advance in Alameda, Cal.

The Field will be glad to learn that after much patient waiting upon the part of the faithful workers here, divine Love has given a rich reward.

The way was not clear for the establishment of a reading room till about two months ago. Then a room in the same building with our hall was vacated, and after thoughtful deliberation the Board of Directors rented the apartment and made it comfortable with necessary furniture, while loving hearts gave many beautiful gifts of pictures and other furnishings.

The ties of love, gratitude, loyalty, unity, and harmony are bound more firmly about our little church, and we humbly thank the Father for this expression of His love, for it is from Him all blessings flow. He is the giver of every good and perfect gift.—SARA HIGBY, *Clerk*.

### Church Organization in Highland Park, Ill.

First Church of Christ, Scientist, of Highland Park, Ill., was organized November 12, 1902.

The growth of Christian Science in Highland Park and this recent step upward, evidences to us that the work is in accord with divine Law and divine Love. The interest here grew, as in numberless other places, from the tiny mustard seed of faith and love in a few steadfast hearts. This was made manifest in July, 1900, by a Christian Science Society with a membership of ten. There has never been one backward step. We acknowledge with rejoicing the Power as all divine, and are glad to do our share, in the one work which is destined to reveal the Truth that is to make all mankind free from sin, disease, and death. We join in loving and grateful greeting to her whom by universal consent we are privileged to call our Leader and Mother. It is through her loving labors that this truth taught by Jesus, is made a demonstrable truth to us.

MRS. SARAH W. SWEETLAND, *Clerk*.

Digitized by Google

## Opening of Reading Room in Caldercruix, Scotland.

ON Saturday afternoon, November 1, the local Christian Scientists formally opened their Reading Rooms in Gowenlea Place, Caldercruix. There were a number of Scientists from Edinburgh, Airdrie, Glasgow, and Denny, who came to take part, and augmented the number already in the district to about forty. The opening took the form of a short service, at the close of which Mr. C. W. J. Tennant, the First Reader of the Caldercruix Christian Science Society, gave a historical account of the work and its wonderful progress in the district since its beginning. It was in October, 1900, he said, that Christian Science was first brought to Caldercruix. Several people, on hearing something about it, at once became interested, and obtained the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Soon copies of the Christian Science Bible Lessons were procured, and from this sprang the desire to meet together and study the Bible Lessons. In October, 1901, the first meeting took place at 8.30 P.M., in the Co-operative Hall, Glengowan. It was soon apparent that this hour would not suit every one who wished to attend, and three weeks later the hall was obtained for Sundays at 3 P.M., by the kindness of the Plymouth Brethren, who had it engaged for the whole day. Shortly after this the Plymouth Brethren moved to another locality, and as the hall thus became vacant it was secured, and two Sunday services were then held at 11 A.M. and 6.30 P.M.

On April 7, 1901, the first testimony meeting took place, and on April 13 the Sunday School was opened. In October, 1902, two suitable rooms were taken, and nicely furnished as reading rooms, and it was with great gratitude to God that the congregation met together that day to enjoy the unfolding of the fruits of their realization that God is the only Mind and Source of supply. This had been made practicable to this age by the revelation of Christian Science which is the outcome of the pure and noble life of Mrs. Eddy, its Discoverer and Founder.

Miss Lilias Ramsay, First Reader of First Church of Christ, Scientist, Edinburgh, in addressing the meeting, said she knew that the work had been founded aright, because it had been founded in purity, that is to say, in the pure desire to glorify God and benefit mankind, and that it now rested to a great extent with the members of the Christian Science Society in Caldercruix at large, to see that the superstructure was worthy of the foundation, and that no pride, no selfishness, no ambition, no worldliness of any sort entered in to mar the beauty of this temple of the living God. She went on to consider what this opening of a Christian Science Reading Room really signified. To the outside world it would simply imply that another Christian sect, of the hundreds that had arisen since Christianity was first revealed, had gained some footing in Caldercruix. To them it meant that the glorious, the all-satisfying Christ-Knowledge of the allness and perfection of God and the consequent perfection of the real man in His image and likeness, which was first brought to earth two thousand years ago through the personality of a human baby born in a humble stable in the little town of Bethlehem in Judea—that that same satisfying Christ-knowledge had dawned on the consciousness of some of the men and women of Caldercruix.

The members of the Christian Science Society in Caldercruix had this day taken a more public stand than ever before, and it behoved them to see that they were doing all that was in their power each day to become more worthy of the name of Christian Scientist. Their duty was to follow humbly in the footsteps of the Master, striving daily to realize more and more the allness and omnipotence of good, and the consequent unreality and powerlessness of evil, thus rising "daily into higher and holier consciousness" (Science and Health, p. 419). She then pointed out that the field of battle in the Christian warfare was always the individual consciousness, and she called attention to three points which she considered essential; viz., honesty, fidelity, and self-abnegation. She concluded with a few words expressing love and gratitude to Mrs. Eddy, who through her purity of thought had been fitted to discern Christian Science, and by her self-abnegation had been enabled to give it to the world, and pointed out that the best way to show gratitude for all she had done was to live as closely as possible to the Truth which had been revealed to her.—*Exchange.*

## The Building Fund of the Mother Church.

THESE reports from the Field are made impersonal for obvious reasons.

Our Sunday School teacher has told us about the proposed enlargement of the Mother Church, and we wish to show our love by sending our mite (eight dollars) to the Building Fund.

We have had our Sunday School only about a year, and there are but five of us.

---

At our annual meeting held November 13, this church decided to send a contribution to the Building Fund of the Mother Church about the first of January, and also to send a second contribution about the first of June.

It was also voted by the members of our church at this meeting to give the building fund of our own church, which amounts at present to $103.52, to the Building Fund of the Mother Church, to be sent on with our first contribution in January.

---

At a meeting of the members of our church, held September 17, it was decided that this church contribute to the Building Fund of the Mother Church, the general collection to be taken on the Sunday following Thanksgiving Day.

---

As an expression of loving appreciation of the courageous response to the needs of the Mother Church, our Association at its meeting October 7, 1902, unanimously voted a subscription of five hundred dollars to the Building Fund of the Mother Church, to be remitted one half within six months and one half within twelve months from October 1, 1902.

---

If you let a single ray of light through the shutter, it will go on diffusing itself without limit till it enlightens the world; but the shadow that was never so wide at first, as rapidly contracts till it comes to naught. The shadow of the moon, when it passes nearest the sun, is lost in space ere it can reach our earth to eclipse it. Always the System shines with uninterrupted light; for as the sun is so much larger than any planet, no shadow can travel far into space. We may bask always in the light of the system, always may step back out of the shade. . . . There is no ill which may not be dissipated like the dark, if you let in a stronger light upon it. Overcome evil with good. Practise no such narrow economy as they whose bravery amounts to no more than a farthing candle, before which most objects cast a shadow wider than themselves.

THOREAU.

---

In the long run the most unpleasant truth is a safer companion than a pleasant falsehood.

PRESIDENT ROOSEVELT.

Digitized by Google

## Testimonies of Healing.

After two years of spiritual and helpful comfort received from reading our weekly and monthly publications, I am constrained, in this season of thankful acknowledgment for all our blessings, to contribute my mite to the overwhelming evidence of the might and power of the Christian Science thought.

I am glad that the remoteness in time of the incidents narrated in Bible history cannot prevent us from drawing spiritual lessons from the characters mentioned therein, and applying them in the life of the individual of to-day. It has been said by another, that "the conversion of Paul proved the power of Christianity to overcome the strongest prejudices, and to stamp its own type on a large nature by a revolution both instantaneous and permanent." The conversion of Paul typifies the revolution that still continues to work in man through the same power of a risen Saviour. Before his conversion he was filled with a seeming religious fervor, only of a type opposite to that which finally claimed him; and so it is with man to-day, when his material sense of wrong yields to the spiritual sense of right, when the loving and entreating voice of Jesus in his glorified humanity is recognized in the consciousness of man, as it was then, calling "Saul, Saul, why persecutest thou me?" (a call that is individualized by the substitution of our own name for that of Saul). When this voice is recognized and heeded, then will it bring man to his Damascus, and remove every doubt that it was the Christ who demonstrated for us all the Science of Being.

I thank God and the Founder of this revealed Science, that, about two years ago, in the reading of Science and Health, I saw the light which showed me the way out of bondage to the liquor and tobacco habits, with the attendant results of over forty years' standing. This, and very many other proofs since, together with the spiritual uplifting which has followed, making joyous my own life as well as the lives of others, convinces me as it did Paul—and as he so beautifully expressed it—that, "I live, yet not I, but Christ liveth in me."

ARCHIBALD WINNE, Chicago, Ill.

---

I wish to tell of my experience with quinsy sore throat. I cannot remember the winter, or even the summer, from the time I was a child of five until Christian Science came to me, that I did not suffer almost constantly with my throat. I suffered nearly three weeks with the last attack which I had, before I went to a practitioner for help. I was reading Science and Health and had been reading it for some time, and I was trying to do what I could for myself. I was away from home, and my father, hearing of my condition, sent for me at once. Upon reaching home he insisted upon my having some help. A healer was sent for, but the first two or three days there seemed to be no relief whatever. For nearly three weeks I had taken no solid food, and it was with difficulty that I swallowed liquid food. On the fifth morning my father came to my room and asked me if there was anything he could do for me. I remember well the reply I made. I asked him just to let me die in peace, as I could not endure the suffering any longer. But somehow after he left me I arose and dressed and went to the home of the practitioner. I never quite knew how I got there. As soon as I reached her home she made me comfortable in a big chair and began working for me. I remained with her for dinner at twelve o'clock, and at that time I ate a dinner of beef soup and cracker, and went home perfectly healed, not a particle of soreness left in my throat. From that day to this I have not had the slightest return of the old trouble.

ALICE PIERCE, Cleveland, O.

I feel it my duty to write a testimonial of the light and happiness that have been brought into our home through Christian Science by the healing of our daughter. Eleven years ago she was taken with a nervous trouble from which she suffered everything. Night after night my husband and I sat and held her in our arms that she might get her much-needed rest. We were living at Phelps, N. Y., at that time, and had physicians from there, also from Geneva, and we took her to Rochester and to Clifton Springs. She grew better, but had terrible spells with her breathing, and eating the slightest amount of food caused a sensation of smothering. We moved to Batavia seven years ago and she doctored more or less since that time, till she felt discouraged and said she didn't believe she ever would get well, but the raising of her sister from a deathbed led her to Christian Science, and by Christian Science she was healed. She also had very weak eyes, and said she wished the light were brighter, so she could see. The light has come, but it is God's light, and that is the light of the world.

MRS. HATTIE GOODMAN, Alexander, N. Y.

---

It is with hearts overflowing with gratitude for Christian Science that we send a report of a few of the many demonstrations of the power of Mind over matter which we have had in three years' growth of the movement on the Llano Estacado of Texas.

Not for our own glory, but for God's, and that all sufferers may take heart and look up, knowing that "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

A case of pneumonia was overcome with one day of Christian Science treatment. Several cases of slow fever were destroyed by one week's treatment, while parallel cases under *materia medica* lasted from three to six months. Hearing has been restored in three weeks' treatment. Many acute troubles have been wholly destroyed in one treatment.

In a case of shooting, the ball passed through a boy's thigh and the wound never even suppurated. It was healed in twenty-four hours and the lad went on to school with no inconvenience. Another was that of a little girl of ten years who came down with spinal meningitis. After being drawn out of proper shape she was healed in one week by Christian Science and the form is perfect.

One case of small-pox, where the doctors had refused to go and the man had made his will, was healed in less than a week, and another case of the same disease never manifested itself on the surface of the skin.

For all these and other triumphs we owe to Mrs. Eddy, our dear Leader, endless thanks, for it is by her teaching that all this has been made possible to us.

We can show gratitude only by living and practising the wonderful Truth as set forth in "Science and Health with Key to the Scriptures."—V. E. H., Canyon City, Tex.

---

About a year ago I was asked to treat a lady who had been in very feeble health and had suffered intensely for many years. I had not treated her a week when she walked in to see me from her home—about three miles out—and walked back the same afternoon. She had not walked so far in twenty years. She was diseased from childhood, and said she had been under the care of doctors for fifty years. Her father was a physician, and twenty others of the medical profession had treated her, and they all said she could never be well.

For long periods she would be unconscious and confined to her bed. She would have violent spasms, and showed me where her tongue had been terribly bitten during the suffering, and her arms scarred from the use of morphine injections. She had undergone four surgical operations without

Digitized by Google

the slightest benefit, and several times was given up to die. She had suffered from pleurisy and violent attacks of sick headache all her life.

Just before applying for treatment a lady gave her some Christian Science literature to read. She was convinced at once that it was the truth, and began attending the church. She asked me to treat her, and before the week was out she was free.

She has been in good health now for a year, and leads a very active and useful life. Her weight before treatment had never been more than one hundred and two pounds while it is now one hundred and twenty-five. She joined our church last December and is a loyal and devout member, always full of gratitude to God, and to our Leader for the discovery of Christian Science.

BELLE BLACK, San Antonio, Tex.

---

I was suffering day and night with sciatica when my dear mother wrote me to try Christian Science. For one month I was under absent treatment and was helped so much that I slept the first night and soon was free from that distressing trouble. I am now fifty-one; I do the work for a family of six. It is five years since I began to study Christian Science. I have never been sorry, although it has been a struggle. There is no Scientist near here. My family are not in sympathy with me, except my two little ones, twelve and ten years old. They have had measles, but they were very light cases, owing to Christian Science treatment. The little boy had a broken arm, and had no help from a doctor except to set the bone. I am very thankful to know of this ever-present help. I find many rough places, but the truth helps me over them, and I know that each trial makes me stronger. I am beginning to realize that God expresses all the love and sympathy there is. We have had many good demonstrations. I am most thankful to our Leader, Mrs. Eddy.

MRS. FRANK WALBRIDGE, McIntire, Ia.

---

To introduce myself I would say, that we as Christian Scientists stand alone in this part of our state, Michigan. We are as a lone tree in the midst of a vast plain. The name Christian Science seldom reaches our ears, except as we occasionally read an unfavorable comment in a newspaper. But our all-sufficient light comes through the pages of Science and Health, which appear to be more and more illumined. Our circumstances and conditions in this material life are peculiar. Nearly sixteen years ago I was (as it appears to me, providentially) led to Christian Science. At that time, I was completely broken down by disease and poverty Through a Christian Scientist this welcome light and deliverance came. Through her treatments and highly spiritual instructions, I was saved from the grave. My beliefs of sin and disease were legion, and it became evident that they must be destroyed through suffering as well as through Science. The belief of sin of almost life-long standing grew mighty in strength and governed the so-called man, but the strong man is being bound. Catarrh and salt rheum from birth, which have afflicted me, are being overcome, while other complaints of shorter duration, but which were the cause of great suffering, have entirely disappeared.

Jesus' speaking of an afflicted one's being bound of Satan for these eighteen years seems remarkable, but the truth of Jesus' words: Greater works than these shall he do" is manifest in these latter days, when we can truthfully say with reference to ourselves we have been liberated, though bound of Satan, lo, these fifty years.

We have had many remarkable demonstrations of the Truth in our own family, as well as with others.

FRANKLIN HENDRICKS, Brethren, Mich.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price. 50 cents; per dozen, 4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. Hobart Clark says in *The Christian Register*:—

"Men felt then the truth of what Jesus said in the Sermon on the Mount. They caught a glimpse of his meaning; yet, failing to understand it exactly, the Christian Churches, while talking about the riches of the kingdom of heaven and insisting upon their value, have for centuries done this in such a way as to make them seem far away and quite unreal, if not purely imaginary. The Churches have talked about these riches as if they had no place in the world we live in now and no part in man's present life. The Church has too often said, not 'All things are yours,' but 'All things shall be yours in some far-away heaven of the future, provided you fulfil the necessary conditions, and claim little or nothing here or now.' That lesson was not what Jesus meant. He was trying to bring the life of those poor people to a higher level by showing them their real riches, by helping them to see how much they had while apparently having nothing. He spoke in the present, not in the future tense. He did not say, 'Blessed shall be the poor because they shall have the kingdom of heaven.' He was not making a promise: he was pointing to a fact. He said, 'Blessed are the poor;' and then he added 'in spirit,' to make his meaning plainer, because 'theirs is the kingdom of heaven' here and now. He who had nowhere to lay his head was a rich man: the kingdom of heaven was his, he knew it, and was speaking to them out of his own knowledge and experience. He wanted them to share that experience with all its unconsidered wealth, which was theirs already if they could but accept it and enjoy it, their material poverty being no sufficient reason why they should not do so.

"I sometimes doubt if Jesus was the original author of that story about Dives and Lazarus. If he was, the story itself must have been misunderstood and misinterpreted. No one ever saw more clearly than he did that the man whose soul is alive within him does not have to die and go to some far-away heaven, in order to obtain his inheritance: he is in possession of it here and now, if he sees and cares to claim his birthright. The nominal owners of this world are not its real possessors."

The Rev. Dr. Rubenstein is thus reported in the *Baltimore Herald*:—

"One need not be a very deep philosopher to see that traditionalism must yield to a fresher form of faith. One need not be the son of a prophet to pronounce the doom of theological dogmatism. It is all quite evident. Those fine structures in theology, built up so painstakingly through centuries of ratiocination, buttressed and supported by such fine-spun logic and abstruse philosophy, the modern spirit will have none of them. Wherever the mind has been enlightened by modern knowledge speculative theology goes a-begging. You may invoke all the terrors of a bygone age and you cannot make the thinking man of to-day have the same views of God, the Bible, and man as were possessed by his ancestors twenty generations ago.

"I am quite aware that some will regard these utterances of mine as heresy. But I speak nothing but the truth. Day by day the victorious march of reason continues. It has stormed fort after fort, some even proclaimed as impregnable, leaving its own defenders there. Nothing so far has been able to withstand its approach. In a conflict lasting four hundred years Church and State had both to yield in the end. It is now attacking the superstitions and prejudices of the individual, after laying down its laws for society. Where men are thinking 'in troops,' as it were, following blindly their leaders, they will soon be thinking each for himself.

"Liberal thought in religion, as is evident, is necessitated by the demands of a progressive civilization.

Dean Leonard, speaking before the Universalist Club on the occasion of his eighteth birthday says:—

"Eighty years ago men lived, so far as their own recognition went, under the government of a God whose ways were mechanical and arbitrary, unmoral, and, as we now see, immoral. To-day ethical ideas and methods move in all our thought of God, and His dealing with men. We see, or, at any rate are beginning to see, that all divine administration is morally automatic, from which, however, no intelligence is dismissed, and no force of law or love ever absent. Eighty years ago the antithesis was the world here and the world there; and everybody talked about saving souls off this planet into some other place.

"To-day we know that salvation only which is inseparable from character We do not talk of here and there, but we talk of a life with God and of a life without God. The true antithesis is a man right and good, or a man not right and good—a life setting the right way, or a life going the wrong way, and all determined by what the man is and not where he is."

When, therefore, good men tell us that we are not to rely upon our own strength, but to trust in God, they do not mean that we are not to do our very best, but they mean that we are so to keep our minds in relation with divine facts that they may make their normal impression on our souls.

Always we shall find the sharp contrast between what we can see and judge by the senses, and the promises of God and the claims of His allegiance, and we shall be brave and true in God's service just in proportion as we discern and respond to the invisible and spiritual fact. In such enumerations of faith as we find in the eleventh chapter of Hebrews perhaps we feel like saying of so many of those instances that they illustrate courage rather than faith. But when we say that, we forget that courage is a manifestation of faith in action. The man is courageous because he sees the spiritual fact and responds to it.

*The Watchman.*

Believing on Christ, learning of Christ, following Christ,—that is what it is to be a Christian. You must believe on him that you may learn of him. You must learn of him that you may follow him. But believing is nothing, and learning is less than nothing, if they do not result in faithful following. There are two paths in which the Christian follows Christ in this world,—paths which are always parallel, and which often merge into one,—the path of integrity and the path of benevolence. In doing right and in doing good the Christian is a follower of Christ.

WASHINGTON GLADDEN.

We are so to incorporate the spirit of Christ that we are to live his life, forgiving men their trespasses. This does not mean merely letting things go. That may be laziness. Forgiveness is something more: it is the heroism of self-conquest, it is the triumph of the spiritual, it is man mastering himself. This is the victory that overcometh the world, even the faith that forgives and is strong: for any faith must be strong that has in it the element of forgiveness.

REV. HUGH C. WALLACE.
In "The Consecrated Life."

Rev. Carl F. Henry says in *The Universalist Leader:* "The righteousness, the purity, the tenderness, the surpassing loveliness of the character of Jesus is explained by the fact that his God, in whom these virtues resided in their fulness, was constantly in his thought. It is our thoughts that make us. If we are to be upright and honest and just and pure and loving, we must think on these things. Thought is the food of the mind."

The observance of dead forms—that is, forms that have no spiritual meaning—is not only no help in spiritual living, but a positive injury. These lifeless forms lead the man who observes them to believe that he has done something meritorious, whereas he has simply deceived his own soul, and made a mocker of religion. God is Spirit, and they that worship Him must worship, not in dead forms, but in spirit and in truth.

*The Examiner.*

Intellectual doubt goes deeper down than the intellect, nor will intellectual clearness cast it out. Unless the heart be settled in Christ, the intellect may go on doubting forever. Unless the spiritual atmosphere be clear, it matters little what is the character of the intellectual. It is that spiritual kingdom that gives laws to all the rest; they depend upon it, not it upon them.

WILLIAM F. STEVENSON.

*The Christian Register* says: "The changes that are going on in theological seminaries and churches are for the good of the people. The Church is like a great frigate on which the barnacles cluster until headway is lost. The periodical cleaning up is essential to good service."

Give thanks for something and you will find something to give thanks for. No life is so poor as not to be comparatively rich. Envy is the mother of poverty, charity the parent of wealth, and contentment the open way to heaven.—*The Universalist Leader.*

We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow-men.—THEODORE ROOSEVELT.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid, one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised. 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid. . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883.**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 274

SELECTED ARTICLES.

Misunderstandings Corrected. 275

The Higher Ministry of Christian Science. 276

Wrong Condemned. 277

Against Paternalism. 277

THE LECTURES. 278

EDITORIAL.

New Year Resolutions. 280

The Challenge of Thought. 280

From the Old to the New. 280

FROM OUR CONTRIBUTORS.

God the Saviour from all Ills. Samuel Greenwood. 281

Common Sense. Mary E. Heyworth. 282

Self-Reliance. Mrs. Gertrude McCaslin. 282

A Helpful Explanation. Eba Macnair. 283

Working out our Salvation. G. B. P. 283

The Wednesday Evening Testimonials. Harry L. Worden. 283

Love all Excelling. K. B. 284

A Little Understanding. Hattie E. Richardson. 284

TESTIMONIES OF HEALING. 285



Vol. V. BOSTON, JANUARY 1, 1903. No. 18.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The Powers have agreed to submit the Venezuelan dispute to The Hague Tribunal for arbitration. President Roosevelt, who stood ready to act as arbitrator if no other way of adjusting the difficulty could be found, is much gratified at the attitude of the Powers. Secretary Hay has already taken the diplomatic steps necessary for securing the raising of the blockade and the resumption of diplomatic relations between Venezuela and the Powers. As the representatives of Germany, England, and Italy are not at Caracas, Secretary Hay has suggested to the Powers that their ambassadors at Washington be authorized to draw up the preliminary protocol with a representative from Venezuela. Mr. Bowen, present minister to Venezuela, may be sent as the representative.

Strong opposition has developed against the Hay-Bond reciprocity treaty between Newfoundland and the United States, which is now in the hands of the Senate Committee on Foreign Relations, and it may fail of ratification.

Mayor Low has appointed General Greene police commissioner of New York City to succeed Colonel Partridge, who has just resigned.

**Foreign.**

The building of a railroad across Siberia is already having a marked effect. Since the road got well started the results have been analyzed by a paper called the *Review of Economical Development of Russia*. A great rush of immigrants into Siberia followed; among them many farmers, who taught the Siberians how to farm. The road has ruined most of the fairs, but increased the importance of the towns where they were held, as permanent business centers. New methods of farming have got under way. Immense quantities of butter are being made. The mining industries are being developed. The railroad has created a coal industry. Furnaces of the locomotives are fed to-day with Siberian coal. The rudimentary workshops of old times are shutting up: they cannot compete with European manufacturers. Methods of mining have been changed. The old steamboats on the rivers will not do; new ones are being made. In 1900 the expenses of the railroad exceeded the receipts by about three million rubles, but the government does not call this a loss, because the receipts from government roads in Russia have been increased several million rubles in carrying freight from and to the trans-Siberian road.

The conditions made by the British government in reference to the two new vessels of the Cunard Company, for whose construction the government advances the money are in the hands of the company. These conditions are unusually severe, especially the one requiring that the vessels shall maintain a twenty-five knot speed not only in the preliminary tests but throughout the voyages during the year. The vessels will cost about five million dollars each. The company will receive a conditional subsidy of $750,000 yearly. It is considered doubtful if any builders with reputations will undertake the risk of building vessels of the speed called for in the stipulations.

It is reported that the London County Council, which serves London as mayor and aldermen combined and which has complete control of the metropolitan municipal affairs under the advice and consent of Parliament, will send early in the year a deputation to America to investigate the building arrangements in the larger cities, with the view of introducing them in London if found practical.

January 1, 1903, King George will receive the newly appointed Persian ambassador after a disruption of diplomatic relations between Greece and Persia for 2,393 years. The last Persian king who sent an ambassador to Athens was Darius, who in 491 B. C. asked the Greeks for a tribute of earth and water as a mark of submission.

The Japanese government has introduced a bill to establish a Chinese and Japanese bank for the purpose of financing Japanese enterprises in China. The capital of the bank is to be 30,000,000 yen (nine million dollars).

**Industrial and Commercial.**

A careful preliminary estimate made by individual canvass of the railroads, and supplemented by figures from various authentic sources, shows that approximately 6,026 miles of new steam railroad were built in the United States during the year 1902. New tracks were laid in forty-two States and Territories. Oklahoma leads with 570 miles of new trackage; Texas follows with 496; Arkansas, 391; Indian Territory, 363; Georgia, 336. No new steam mileage was reported from Alaska, Delaware, Idaho, Maryland, New Hampshire, New Jersey, Rhode Island, or Wyoming. The number of new cars built outside of railroad car shops is approximately 164,547 and of new locomotives 4,070.

The National Society of Equity is being incorporated in Indiana. Concerning its object, its president says: "We expect to organize the millions engaged in agriculture. A complete system of crop reporting will be maintained through an official organ. Knowing the amount of crops produced and the consumption from past experiences, an equitable minimum price will be fixed by the directors of the national body and reported at once to all parts of the country. Once fixed the price will rule on that crop for the year."

The Lackawanna Steel Company of Buffalo, the largest independent steel manufacturing concern in the world, has received its first consignment of ore from upper lake points. The arrival of the steamer Moses Taylor with a cargo of 6,200 tons of ore at the company's unloading dock, marking the opening of the plant, was made the occasion of a noisy celebration along the water front. The company will employ fifteen thousand men. The plant covers an area of about two square miles.

The great iron and steel plant which is being erected at Monterey, Mexico, will be ready for operation early in January. The plant will cost about ten million dollars. It is claimed that it will be operated as an independent concern, with the view of supplying the markets, not only of Mexico but of Central and South America. It will produce rails, machinery, and iron and steel products.

The New York, New Haven and Hartford Railroad has placed with the Standard Steel Car Company of Pittsburg an order for two thousand steel framed box cars and the Lackawanna Railroad for five hundred hopper bottom steel coal cars. These, with other orders on hand, will keep the company busy until next fall.

The pig iron production of the United States for the year 1902 is estimated at 17,500,000 tons, which is greater than the total product of Germany and the United Kingdom. The steel production is estimated at 15,000,000 tons, an amount twenty times that produced in 1878.

The New York and New Jersey trolley tunnel under the North River has been excavated to a point about fourteen hundred feet from the New York end. The tunnel for six hundred feet or more of the remaining distance will have to be cut through a hard mica granite ledge.

The beet-sugar Senators and Representatives of Michigan and Minnesota have withdrawn their opposition to the twenty per cent tariff reduction for Cuba, because the beet-sugar growers of those States find they can adjust their business to the reduction.

**General.**

Yale has just received a remarkably large collection of Egyptian antiquities. It comes as the annual donation from the Egypt exploration fund and represents Connecticut's share in that fund for the current year. The present consignment, which is from Abydos and Fayum, is of unusual value. The prehistoric period is represented by a hundred flint instruments. These are spindle whorls belonging to the First Dynasty and Ushabti figures, beads, bronzes, and a double granite statue of Unnefer and his sister, ranging in point of historic sequence from the Eighteenth to the Thirteenth Dynasty. A fine cartonnage mask, ivory beads, wooden comb, pottery vases, lamp, glass vases, bronze bangles, etc., all date from the Græco-Roman period. The collection will be added to the accession of the last three years, which was installed on the fourth floor of the Peabody Museum last spring by George Grant McCurdy, curator of the Anthropological collection.

In February the Boston Handel and Haydn Society is to render Th. Du Bois' oratorio "Paradise Lost," which won the prize offered by the City of Paris in 1878. It has been performed many times in Paris, but never in this country. The work has been translated into English for the express use of the Society.

The Honolulu Chamber of Commerce, Merchants' Association, Builders and Traders' Exchange, and other bodies are preparing to celebrate the arrival of the cable steamer Silverton, which is laying the new cable between San Francisco and Honolulu. The steamer left San Francisco Sunday, December 21.

It is stated that the electrical engineers representing the New South Wales Railway will place with the Westinghouse Electric Company an order for electrical equipment aggregating over two million dollars.

Missouri's corn yield this season is estimated at three hundred and fifteen million bushels; Iowa's, three hundred million bushels; Kansas and Nebraska follow.

North America has twenty volcanoes, Central America twenty-five, and South America thirty-seven.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Misunderstandings Corrected.

Editor *Daily Herald.*

*Dear Sir:*—I have before me two editorials from your valued paper, discussing the subject of Christian Science.

As this subject is handled from a basis of misunderstanding and misconception of the nature, methods, and motives of the Christian Science denomination, I will ask of you a little space in which to set forth briefly the Christian Science teachings on the questions which your articles handle.

In the first editorial, under the caption of "Christian Science *versus* Common Sense," you state "Religious freedom is admirable; in fact, it is the best form of all liberty."

You may not know that Christian Science is a religious denomination, adhered to by a very great number of honest and sincere people in this country. These people are average citizens in point of intelligence, education, and ability. The fact that they believe in this religion and its beneficent influence upon their lives is an indication of the other fact that they found something in it different from that which they formerly accepted, and which they believe contains true merit. I will state that in your argument with reference to what you believe Christian Science to be, you have not touched the Christian Science thought in any one point. The basis of the arraignment is conjectural and hypothetical, and upon this basis you have erected a fabric of belief which is so entirely foreign to what Christian Scientists accept that the utterances directed against this conception do not touch them.

You state, "In the first place, there is no such thing as Christian Science. There never could be. The words are incompatible; they are antithetical. One means a system of religion; the other, an orderly arrangement of knowledge."

Let us consider these statements. Christian Science is, as its name indicates, the Science of Christianity.

Christianity is the acceptance and living of the teachings of Jesus Christ. Science, as you state, is an orderly arrangement of knowledge. Therefore, Christian Science is an orderly arrangement of knowledge about God, about man, and about Jesus Christ and his teachings. It is Scientific because it is demonstrable. It is true Science, because it deals with the true things of life; God, man, and the universe are the truest things of which the human mind can conceive, therefore, an orderly arrangement of knowledge about these things is in the highest degree scientific.

You state, "The practice of healing under Christian Science is not science, as science deals in facts. The healer starts on something that does not exist, and ends in a vacuum. They labor with figments of the imagination."

Let us consider these points. The basic thought of Christian Science healing is contained in the Scriptural declaration: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." This and many other Scriptural promises are to the Christian Scientist very real and very practical. Christian Science is a practical demonstration of the Scripture, from Genesis to Revelation. The "healers," as you term them, start with conditions as they find them. They do not tell the patient that the disease is purely in his imagination, as the article would indicate; but they realize the fact that to the sick man, whatever the nature of his case may be,—the sickness is very real, and the healer does not state to him, "You imagine you are sick;" such a declaration would not cure one case in a thousand years. The Christian Scientist must have before him the perfect model, man created in God's image and likeness, perfectly pure and spiritual. With this in thought, their every effort is directed towards bringing out this perfect model wherever and whenever they see that which claims to be an imperfection. It must be conceded that at some time, and somewhere, evil, sin, disease, and death will be abolished, and the Christian Scientist's effort is to prove the words of Jesus: "The kingdom of God is within you." It is manifestly impossible to conceive of the kingdom of heaven as being within a body racked by disease, suffering, and pain; consequently these things must be destroyed, and destroyed on the basis established by Jesus Christ and carried on by his disciples.

To consider man from a basis of materialism entirely, leaves him having no hope and without God in the world, and, as your article indicates, makes him simply a complicated piece of machinery, which is liable to become disjointed at any moment.

On the other hand, to consider him as he really is, in his spiritual ultimate, when the mists of materiality have been dissolved, we find therein the perfect man, and it is this perfect man to whom the Christian Scientists refer, when they state "that man is the image and likeness of God, therefore perfect and spiritual."

To consider man from a material standpoint necessitates a recognition of everything which materiality includes, and no Christian Scientist will advocate exposure to contagion, unwise methods of eating and drinking, or any other of the numerous things you mention, which you state of Christian Scientists that they might claim to do with impunity. Man, considered from this basis, is subject to all that it implies, and is, indeed, in a hopeless predicament. While Christian Scientists have before them the highest ideals of right living, of right thought and action, they do not yet claim to have attained these ideals, but, like the Prodigal Son, they are somewhere on the way home.

As a matter of fact, Christian Scientists do observe quarantine laws, they do consider the rights of their fellowmen. They do recognize the necessity of the segregation of lepers or sending small-pox patients to the hospital, therefore all your statements with reference to all these things fall harmless.

You ask the question: "If the body is impervious to disease, why wear heavy clothing in winter more than in summer, why not eat acids and poisons and get fat?"

Christian Scientists do not claim that the body is impervious to disease; they simply claim that the real man, made in God's image and likeness, is impervious to disease, but they do not claim to have attained to that "real man." Jesus said, "Thou shalt not tempt the Lord thy God," and that command is just as binding to-day as it ever was.

Now then, as to the cases which you speak of from the

Copyright, 1902, by Mary Baker G. Eddy.

Digitized by Google

Bible. You state "The Bible speaks of Asa's being diseased in the feet; of Peter's wife's mother lying sick of a fever; of maniacs who were possessed of devils; of the lame, the halt, and the blind; of the woman with the issue of blood; of illnesses of all kinds, and of plagues known to the times."

Allow me to quote a little Scripture in this connection: "And Asa . . . was diseased in his feet, . . . yet in his disease he sought not the Lord, but to the physicians, and Asa slept with his fathers, and died." I would ask you, What does this indicate? That it is wrong to turn to God for help? I do not think you can reconcile the statement with such a thought.

Peter's wife's mother lying sick of a fever was healed by Jesus' understanding of the real man. The Bible does not state that Jesus, at any time, administered any material means, but through his understanding of the truth about God and man and the universe, through his demonstration of "the orderly arrangement of knowledge,"—the Science of Christianity,—he healed these diseases. The lame, the halt and blind, the lepers, the woman with the issue of blood, and all the others were healed on the same basis, and he said to his followers for all time, "Greater works than these shall he [any who believe on me] do; because I go unto my Father."

Christian Science is not a system of medicine, but it is pure Christianity, fulfilling every essential teaching and requirement of the Scriptures. Its ultimate object is the salvation of humanity, not only from sin, but from disease and death. This object may not be attained soon; but, nevertheless, notwithstanding the opposition of prejudice and the misunderstanding of their methods, Christian Scientists will go on courageously, knowing that the purity of their methods is a sufficient justification.

JOHN L. RENDALL.

In *Newton* (Ia.) *Herald.*

## The Higher Ministry of Christian Science.

THE generous commendation bestowed on Christian Science by "Reasoner," in a late issue of the *Examiner,* and the willingness on his part to recognize the vast amount of good which has resulted from the practice of this teaching, speaks well for his fairness. His deductions, however, based on several of Jesus' sayings, and also made from the writings of Paul and Luke, should not be allowed to stand unquestioned. In comparing the needs of the present day with the needs of humanity in Jesus' time, we find that practically the same conditions exist now as then, and we are, therefore, justified in taking the words and works of our Master literally as our guide in dealing with these conditions. In doing this we should be careful to discriminate between the acts and words of Jesus and the significance which has since been bestowed upon them by traditional teaching. Jesus plainly said to all who desired to follow him: "Heal the sick." He was, if anything, more insistent upon this than upon its correlated command: "Preach the gospel;" mainly because, as he repeatedly said, "By their fruits ye shall know them." By example, also, he dwelt more upon works than words. The four gospels abound with the recital of his many good works, whereas but one sermon is recorded.

It is true that Jesus said, "They that be whole need not a physician, but they that are sick," and yet is not Jesus himself known as the great physician? Does the term "physician" necessarily imply the use of drugs? Luke was referred to as the "beloved physician," and yet there is no record of his having used any material remedies in his ministrations to the sick after accepting the teaching of the Nazarene Prophet. The effort to prove *materia medica* to be a part of the teaching and practice of Prophets and Apostles must ever prove abortive, for the reason that the spiritual and material are antipodes and can never coalesce. It does not follow, however, that those whose understanding of Spirit, or God, enables them to obtain relief for themselves and others through prayer alone should denounce the use of the material by those who possess no such understanding. As our critic points out, Jesus never withheld material remedies from those who looked to them for relief, and neither do Christian Scientists. That there is a better way than the material for alleviating the ills of our race, no true Christian can doubt. There is a law of love, however, which requires each of us to afford our neighbor the full benefit of whatever plan he chooses in his effort to rid himself of suffering, and we should never thrust our views upon him. It is for this reason that Christian Scientists are careful not to impose their belief on others.

In healing without drugs, Christian Scientists have the highest Biblical authority. Even "Reasoner," is forced to admit that Jesus once sent out seventy who, returning, said unto him with joy, "Lord, even the devils are subject unto us through thy name." Is it to be supposed that these disciples ever preferred or recommended medical treatment after that? As late as 325 A.D. we find Christians confirming their ministry by "signs following."

Surely "Reasoner" does not wish to be taken seriously when he claims that Jesus gave us the parable of the good Samaritan, merely to point out the necessity of pouring oil and wine into wounds.

My critic asks why I do not raise the dead. The Apostle Paul once asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" He also said that "The last enemy that shall be destroyed is death." It may be that "Reasoner" sees very little difference between restoring a broken bone and raising the dead, but it is evident that Paul recognized a difference. In the Science of Christianity one can no more solve the difficult problems before demonstrating the simpler rules, than can a student in mathematics or music.

Christian Scientists have found plenty to do in healing sickness and destroying sin, and the success which has attended their efforts in these departments of their work gives them ample justification for pressing on "toward the mark for the prize of the high calling."

In considering the admonition of Paul "to use a little wine for thy stomach's sake," we must take into consideration the customs of the times wherein wine was looked upon as a necessary beverage. Paul was not ignorant of spiritual things, but he did not claim to have apprehended all, and even modern doctors will not agree upon the wisdom of this advice.

Christian Science is a religion of works rather than words. The charge that it is efficacious only in cases of imaginary illness, is too trivial to invite serious consideration. In thousands upon thousands of cases, patients declared to be without hope by physicians have been restored to health through Christian Science. A large percentage of the membership of the Christian Science Church is composed of such people, and it is useless to offer any explanation for its growth and popularity which does not include this important fact. "Reasoner" or any one else can be supplied with abundant proof of this if desired.

Nowhere in Christian Science is the claim set forth that a famishing man can be set right without supplying him with food. Christian Scientists believe that harmony is essentially a law of God, whether manifested spiritually or physically. No attempt is made to overturn that which is normal in our daily lives. The demand which comes from suffering humanity for relief from its discordant conditions is the cry which Christian Scientists heed. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (the text-book of Christian Science) page 442: "Christ, Truth, gives mortals temporary food and clothing

Digitized by Google

until the material, transformed with the ideal, disappears; and man is clothed and fed spiritually."

Christian Scientists have no quarrel with physicians. It has within its ranks many noble men and women who were formerly practitioners of *materia medica*, and no consistent student of Christian Science can fail to recognize the good which is being done by the many eminent men and women in the medical profession. In teaching mankind how to obtain better health and greater happiness by looking directly to Him who healeth all our diseases, it honors the first commandment: "Thou shalt have no other gods before me," and thereby restores an important part of primitive Christianity.

ALBERT E. MILLER.

In *Nicholas* (Pa.) *Examiner*.

## Wrong Condemned.

IN attempting to discredit Christian Science, your correspondent groups it with theosophy and the religions of the Orient, and while it is not the intent of this article to depreciate the highest sense of good entertained by any individual, yet the classification of Christian Science with these religions is manifestly unjust, as even their own adherents regard them more as philosophies than religions. Christian Science, through the sick it has raised up from beds of pain, through vicious habits corrected, and the desire for strong drink, tobacco, and opiates destroyed, is proving itself a religion possessed of the vital elements which gave the early Christian church the life that outlived the Cæsars.

The passage quoted from a letter received from a lady at the head of the Order of the White Rose, in which she refers to art, religion, and spirituality as the "stupendous illusions of time," is set up as a false model of Christian Science, which would therefore have to shoulder this sweeping obliteration. Mr. Mackay exclaims: "What can we think of a mind that can assert that art, religion, and spirituality are 'stupendous illusions of time'! And yet her advance has been logical enough. If sin and sickness and death are 'illusions,' it is only one step further to assert that religion and spirituality, etc., and all other things are illusions."

In the first place neither the Order of the White Rose nor any other order are emanations of Christian Science. If this lady was ever identified with Christian Science, as has been suggested, she certainly had rejected it in its entirety before voicing this sentiment.

Mr. Mackay deduces that her advance from Christian Science to this position was logical on the ground that if sin, sickness, and death are illusions, it is but a step further to the assertion that religion, spirituality, etc., are illusions, in the light of the Gospel and the teaching of the Master. This deduction is not well drawn.

That sin, sickness, and death are stubborn conditions which have confronted poor humanity for the aeons is indisputable; but that they are to be overcome and erased from the experience of man through the accession of spirituality must be true, if Holy Writ is true, else the gospels have their foundation in sand.

The first chapter of Genesis holds God responsible for all that was made, not for nearly all, but for all that was made, and in that graphic account is no word or hint of moan, or blight, or tear.

When Jesus began to declare man's inalienable right to life, health, and liberty, the Pharisees pointed to the sick, the halt, and the blind that from time immemorial had begged by their highways, but the meek, mighty Nazarene shattered their arguments by healing the multitudes. In rebuking the Pharisees for their unwillingness to see the sick restored, Jesus referred to the woman he healed as one whom Satan had bound, plainly indicating that her infirmity was neither right nor real. If God caused Lazarus to die, why did Jesus reverse this decree by calling him from out the tomb?

So Mrs. Eddy says, on page 476 of Science and Health, "Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears in sense. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Mr. Mackay's admonition that in contemplating Christian Science one must decide whether he shall follow Mrs. Eddy or Christ, will be found unfair and unwarranted by any one taking the trouble to read Science and Health, the text-book of Christian Science. No teacher since apostolic days has been as insistent in pointing to Christ as the model of daily life as Mrs. Eddy. In her last message to the Mother Church in Boston she says: "I again repeat, follow your Leader, only so far as she follows Christ."

The Scientist does not teach that sickness is simply fancy or imagination, for he knows it is solid conviction to those accepting it as a fact, but he does hold that God is Life, Truth, and Love, and that man is His reflection, hence, in reality he can neither be sick nor sinful, and he proves his contention, though perhaps feebly at the present hour, by the sick that are healed and the sinful that are reclaimed, ascribing all honor to God.

The long list of charms, cures, and cults with which Mr. Mackay has attempted to parallel the healing of Christian Science, are separated from the latter by a gulf as wide as that which lay between Dives and Lazarus.

Christian Science masters disease through the understanding that God is the Principle of health and harmony, and, as such, abolishes everything unlike Himself, while the cures Mr. Mackay pins his faith to, are wrought either through the blind faith that cured Sir Humphry Davy's patient, by the introduction of a clinical thermometer into his mouth, or much worse, through hypnotic suggestion, a belief in the control of one mind over another.

EDGAR M'LEOD.

In *Omaha* (Neb.) *Record-Herald*.

## Against Paternalism.

MUCH as an improved standard of medical education is to be desired, anything in the way of restrictive legislation to this end savors both of protecting people against their own voluntary acts and of fostering monopoly. Upon either count it is to be looked upon with suspicion.

There would seem to be no objection to the state treating physicians as it treats banks, if public welfare requires it. The state requires banks to give all proper publicity to their condition, capitalization, assets, liabilities, and responsible officers. It forces a bank out of business only when its further continuance would constitute deceit and a fraud upon the public.

It would be difficult to devise an argument for state restrictions upon physicians who care for men's bodies, that might not be urged with equal force in favor of state restrictions upon preachers and priests who care for men's souls. The historical argument is as strong for the one as for the other; or rather it is as strong against the one as against the other. The state physicians of the Pharaohs were as much instruments of oppression and despotism as were the priests.

From Editorial in *Lexington* (Mo.) *Intelligencer*.

Man has wants deeper than can be supplied by wealth or nature or domestic affections. His great relations are to his God and to eternity.—MARK HOPKINS.

Digitized by Google

## Power for the World's Work.

THE primary sources of energy for doing the world's work are gravity and heat. All the forms of energy we are familiar with are resolvable into these. Even what we call water power is derived from the evaporation on the surfaces of the oceans due to heat, and only ocean tides are independent sources, and even these are dependent upon heat; for if the oceans were frozen there would be no tides. The working power of the tides as they now are is vast enough, taken as a whole, but on a limited area of a few acres such as can be controlled by man is much less than popularly supposed, and has always disappointed enthusiastic inventors who went so far as actually to test it without taking the trouble to compute it. One may be sure that the tides will never do much of the world's work.

The idea that electricity can be used as a substitute for heat or water power is seen to be illusory when it is remembered that steam or water power are antecedents of electric power, which in the absence of the antecedents does not exist. We therefore are compelled to consider heat as the source of energy for all the work of the world.

During the past hundred years the steam engine has been so perfected as to have increased enormously the amount of work done in the world. But the steam engine depends upon coal for its efficiency, and the supply is limited. To maintain her supremacy among nations England has drawn heavily upon her coal banks. At the present rate of consumption her supply may last a hundred years. Some of her enlightened men have been warning her of the danger, and she has been advised of the necessity for economy and especially of the advisability of appointing a committee of competent scientific men to devise methods of increasing the efficiency of steam engines; for it is a fact that the average steam engine utilizes only about five per cent of the energy that is in coal.

Suppose this were done and the engine efficiency were increased in a high degree, this would only postpone the time of the exhaustion of coal.

But is there an adequate supply of energy which could be drawn upon for the purposes of life if coal were exhausted? We have immense storages of petroleum and gas in Pennsylvania, Ohio, Texas; likewise in southern Russia. Trinidad has immense quantities of pitch. All these are limited in amount; but the sunshine is inexhaustible. The aggregate amount of the energy which comes to us from the sun is certainly sufficient for all the work of the world and all the inhabitants it will hold.

The diameter of the sun is 860,000 miles, and its radiation of heat is as great as 10,000 horse power for every square foot of its surface. Of course the most of this is lost in space, but we receive about one fourth of one horse power on each square foot of the earth's surface, so that there is enough energy received on two square feet exposed to the sun to maintain all the needs of the body. Under ordinary conditions this energy is not available for life directly. There is needed an invention that will do for heat what mechanism will do for electricity, do for temperature what can be done for voltage. We can get no more power by making a galvanic cell twice as large, but by coupling two cells together in a certain way we can get twice as much work as we can get with one. In like manner, if a quart of water at one hundred degrees temperature be added to another similar quantity and temperature, we have two quarts of water with same temperature. The working power of heat lies in its temperature, and it is increase of temperature above surrounding things that gives the pressure used for power. If an invention could be made that would add temperature as we can add electro-motive forces, we then might get from sunlight all the energy we could possibly use.

Excerpts from an article in the *Congregationalist and Christian World*, by Prof. A. E. Dolbear.

## The Lectures.

The mail address of Mr. Carol Norton of the Board of Lectureship during the months of January, February, and March, 1903, will be 206 Kearney Street, care of Christian Science Reading Room, San Francisco, Cal.

### At Canon City, Col.

Judge Hanna of Boston spoke to a large and attentive audience at the Opera House last Thursday night [December 4] on the tenets of Christian Science. His address was a scholarly exposition of the doctrine which has already gained many followers in this city. The introductory address was made by ex-Attorney General of Colorado, J. H. Maupin.—*Canon City Times.*

### At Charleston, S. C.

A large and intelligent audience heard the lecture on Christian Science by the Hon. William G. Ewing of Chicago, last night [December 11] at the Freundschaftsbund Hall. The audience was composed of representatives of many professions, religious beliefs, and classes of citizenship.

Christian Science is a subject of great interest at present, and there is a general desire to know more about the beliefs and tenets of the new faith, and the character of the audience evidenced the liberality of thought of the people of Charleston, and their interest and desire to learn something about Christian Science.

The speaker was introduced by Mr. F. H. McMaster.

*The Evening Post.*

### At Washington, D. C.

The Hon. William G. Ewing of Chicago addressed an audience that filled the National Theatre to its capacity yesterday afternoon [December 7]. He was introduced by Hon. John Franklin Crowell in part as follows:—

In the name of First and Second Churches of Christ, Scientist, of this goodly city, I welcome you to this feast of the Spirit; for it is to the spiritual man that these churches bring you a message. Whatever differences may be represented here to-day, there is one common standpoint upon which we all no doubt agree. We are one and all seekers of the light.—*The Washington Times.*

### At Cleveland, O.

A lecture upon the "Teaching of Christian Science" was delivered by Carol Norton, C.S.D., of New York City, November 30, under the auspices of First and Second Churches of Christ, Scientist, of this city. The Chamber of Commerce was completely filled. Mr. George R. McKay, a well-known attorney, introduced Mr. Norton and said:—

We have met here this afternoon to hear a new idea discussed, or rather, I might say, an old idea clothed in new language, possibly expressed in such words as will convey to each of us a new meaning of an old truth.

The very fact that so many have gathered to listen to an explanation of a belief which to many of us is entirely new, different from that which we have so long cherished, clearly demonstrates the freedom of religious thought pervading the minds of the present generation. History is full of instances of religious bigotry and sacrifices made by the persecuted in the sacred belief that they were carrying out the will of the divine Power; and equally zealous and sincere were the persecutors in their conviction of the righteousness of their cause.

The Pilgrim Fathers who left the land of their birth to seek a new home where they might enjoy religious liberty themselves, became the most zealous in their persecution

Digitized by Google

of those who did not agree with their doctrine in its narrowest and strictest construction, and also condemned as heresy any new idea broad enough for a drowning man to grasp even with his finger-tips.

Gradually this bigotry and religious fervor gave way to calmer reasoning and broader views; the desire for political liberty culminated in the Boston Tea Party, and numerous other heroic acts, followed by a struggle at arms for political freedom and liberty such as this world has never seen. With political freedom came also the desire for religious liberty, which was speedily guaranteed by our constitution; and to-day we stand out in the broad light of political freedom and religious liberty, free to say who shall rule over us, and thankful for the privilege of worshiping God after the dictates of our own conscience.

Strange that, within the very same state where religious liberty and freedom of either thought or speech were so carefully guarded and restricted, and where laws against witchcraft were so severely enforced, there should arise within its greatest seat of learning, a woman who, after years of patient study and research, has presented to this generation a new interpretation of an old thought, which in its practical operation has brought peace and gladness where all was gloom and despair, which has raised the sick, made the deaf to hear and the lame to walk, brought order out of chaos, and filled the minds of mankind with the ability to give a reason for the hope that in them lies.

We are here this afternoon to learn more of this belief which is so stirring the minds of thoughtful men and women throughout the land, and I take pleasure in introducing Mr. Carol Norton, who will now address you.

*Correspondence.*

### At Kansas City, Mo.

Judge Septimus J. Hanna lectured in the Auditorium of First Church of Christ, Scientist, December 9, and was introduced by Mr. Silas C. Price, a lawyer of this city, whose introductory remarks were in part as follows:—

I believe in the largest toleration in matters of belief, and in matters of teaching. While the conservatism that is inherent in the average human character may hold some of us back, yet that others shall think their own thoughts and have their own opinions and promulgate those opinions is but right. And we ought all of us by this time to have been brought up out of the bogs of bigotry, and should have freed ourselves from all forms of intolerance.

It is well for the world that men, generally speaking, are conservative. Conservatism is the great balance-wheel for mankind and for the world, without which all that is thought and believed would crash and break and come to naught. We are so constituted that the old things appeal to us. We are, generally speaking, chary of the new. Conservatism in character looks with suspicion on anything with which it is not familiar. Every new departure of thought is to it revolutionary and so to conservatism it is vicious. It cries out evermore with its inherent protest that "the old is better." And I think myself that much may be said for the old,—the old thoughts and beliefs, the old ideas, the old theories. You will perceive that I am myself conservative. The ideas and faiths and beliefs that have come down through the ages, and have survived the shock and test of the centuries, should not be lightly put aside. But against the protest of conservatism that the old is better, we must recognize the fact that every movement in human progress has begun with a new idea. A new thinker has come to the front with new thoughts, and new theories, and has advocated new faiths. This has been true through all the ages of the world. And while many of these new thoughts have not obtained, and many of these new theories have not succeeded: while, indeed, the whole pathway of human progress is strewn thickly with the wreckage of exploded theories and discarded beliefs, yet by the way of the new thought, of innovation in thinking, has come all the progress that the world has ever known. And so a new thinker should be hailed. He should be hailed, and his message should be heard and considered. Whether the teaching shall become established, depends upon its inherent truth, and the final test of all truth is time. And so while the world generally is ready to condemn every new teaching, and seeks to set aside every new teacher, yet, let him be heard, and his teaching be heard, and if it be of God, it will survive. If it have truth, it will live, and it will bless humanity; and if it have not truth, it will perish from its own lack of merit.

And so this evening, while I feel somewhat strange among you, and somewhat out of place in presenting and introducing the lecturer on this occasion, I am here to say that I believe that all opinions honestly held are entitled to be uttered, and should receive a respectful hearing. Only as men think has the world progressed. Only as new ideas have been brought out has the world been uplifted. So hail to the new idea, and let time be its test.

It is always profitable, and it should always be delightful, to listen to any discussion by a man who thinks, a man who represents study and reflection and investigation. You are to be entertained this evening by such an one, and so it is with pleasure that I now introduce to you the lecturer of the evening, Judge Septimus J. Hanna.—*Correspondence.*

### At Sylvania, O.

Long before the hour arrived for the delivery of the lecture on Christian Science by Edward A. Kimball, C.S.D., December 8, Garry's Hall was comfortably filled with a large and appreciative audience. The First Reader of the local church, introduced Mr. A. E. Jennings, First Reader of the Toledo First Church of Christ, Scientist, who in his introductory remarks spoke in part as follows:—

The ranks of the Christian Scientists are made up very largely of people from the present orthodox churches. If you will ask any Christian Scientist, he will tell you that he is more charitable and more tolerant than he ever was before. He will tell you that he loves good more and evil less; that he is more prayerful and more law-abiding. He will also tell you that he is endeavoring to obey the imperative commands of the blessed Master, the greatest physician the world has ever known.

Every system of religion, art, and medicine has made rapid strides during the past century. In religion we have been getting away from the material to the spiritual. Every one who believes in the teachings of our Lord will admit that he presented the best code of government the world has ever known. What might have been the outcome if the principles he taught had been followed? The beloved Leader of the Christian Science movement, the Rev. Mary Baker Eddy, says: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not continue for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what may not the harvest be, when this Science is more generally understood?" (Science and Health, p. 348).

*The Sylvania Sun.*

### Lectures at Other Places.

Webster City, Ia.—Carol Norton, C.S.D., October 9.

Georgetown, Col.—Carol Norton, C.S.D., December 5.

Jacksonville, Ill.—Edward A. Kimball, C.S.D., December 14.

Highland Park, Ill.—Edward A. Kimball, C.S.D., December 15.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

### New Year Resolutions.

It has been customary, with many persons, to usher in the New Year with sundry good resolutions; but, unfortunately, the world has come to look upon these resolutions as ephemeral, and upon the custom itself as sentimental rather than practical. Notwithstanding the world's opinion, this usage is worthy of consideration.

If, in the past, our good resolutions have failed to receive the support of our best endeavors, and our efforts for reform have not met with success, we should not blame the custom, nor should we doubt our good intentions. Failure probably came because we based our efforts upon human will-power instead of upon the grace of God. Jesus said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Every earnest determination which stands for better and purer living will be fruitful, and every honest desire to follow in our Master's footsteps will improve the individual in character and capacity, but lasting reform can come only through a demonstrable understanding of God and man's relation to Him, an understanding that God is not the author or procurer of evil, and that man is free from the thrall of iniquity which the mesmerism of mortal mind has sought to fasten upon him.

The best resolution that we can adopt for the year 1903 is, "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497). M.

### The Challenge of Thought.

Fancy that our thoughts, just now in "this fair companie," should break the restraining bonds of speech, defy discretion, ignore courtesy, throw off all the insincerity of tact and suavity, and speak for themselves right out, how would they bear the test? How many of them would brave the light, how many scurry back in search of concealment? The suggestion may seem grotesque, but it has been wonderfully helpful, and often has showed the startling, though perhaps unintentional, discrepancy between the half-expressed thought-impulse and the resultant speech. This fancied liberty was a call to watchfulness in the old way of thinking, but when, through the teaching of Christian Science, we come to see that man *is* right thinking, the reflection of infinite Intelligence, we recognize the enormity of the false claim of wrong thinking, its reversal,—darkening suggestions of unkind criticism instead of charity, hypocrisy instead of honesty, backbiting and personal censure instead of open, loving rebuke,—and we are more than ever impressed that we cannot be too careful to keep pure and honest this thought atmosphere in which we live, and move, and have our being.

In our conversation, the mental reservation with which we think to appease troublesome conscience is usually the measure of divergence between what we are speaking and what we should have the moral courage to speak.

Some one has warned us, "Guard well thy thoughts: our thoughts are heard in heaven."

As number expresses itself to materiality through figures, so thought,—the real, the good, the true,—expresses itself to material man in words which appeal to eye or ear.

As figures may be made to falsify and misguide the unwary, so may words mislead and deceive, not only the listener, but the speaker as well; and as the inexperienced student of mathematics, through his ignorance of the properties of number, fails to work his problem, so we may trace our discordant results in speaking and in living to ignorance of that Principle which governs thought through perfect reflection of a perfect Intelligence.

Our thoughts, pure and true, the only thoughts worthy of us, are not only heard, but must be spoken, in heaven.

S.

### From the Old to the New.

He who has not acquired the gentle art of turning his back upon the things of yesterday, has missed one of the most practical ways of enriching the joys of to-day, for while maintaining due regard for all the good, beautiful, and true it has embraced, we may still say that altogether the best thing about human history is this: that we can let it remain a thing "that was and is not." Real progress means that we shall let the dead past bury its dead, and leave both the bones and the bad thinking, of our earthly ancestry, in Egypt.

The crustacean habit of annually escaping from the fetters of an unyielding self, is highly commendable, for, as all know, to cling to disabling limitations is to forego the possibility of growth, and we are less wise than these little children of the sea if we hesitate to part with those personal accretions, ideas, opinions, habits, etc., which, if they ever rendered us a service, no longer conduce to either our intellectual or spiritual advancement.

If we were to undertake to enumerate these heritages of our past which are to our present disadvantage, and which remain with us because we have made no intelligent effort to dismiss them, we would be astonished at their number and realize more clearly how great the folly of their retention.

The good old custom of auditing our life accounts at the New Year, assumes a new and much more important significance when we realize, in Christian Science, that we can enter upon a new year only as we enter upon a new life in consciousness; that the only old thing for us is an unworthy self, and that the only new, perennially new, thing is Truth. Error, sham, false beliefs,—these fail, grow old, are temporal, for they are without self-sustenance or Principle. Their normal is decay, their portion is death: but Truth ever retains its freshness and undying vigor.

At our best, the ideal never wearies, or grows stale and uninteresting. Its vitality, completeness, and repose bring us strength and unfailing delight. This is that Fountain of Eternal Youth so long sought of men, but wholly undiscoverable to the material seeker. He who would atone for the faultiness of his past by consecrating himself to a nobler endeavor, will fail yet again, unless he apprehends that the effective turning from the old to the new, is simply the turning from the illusive to the substantial, from the material to the spiritual, from the human to the divine.

Right thought of what is to be done, of the naturalness of the doing, and especially of our relation to that divine Principle whose spontaneous and infinite activity makes all things perpetually new,—this will present to each of us the possibility of "turning over a new leaf" every day and

Digitized by Google

hour of the new year, and of thus insuring a steady advance toward the attainment of perfect manhood.

It is this realization that has given buoyancy, alertness, and abiding inspiration to the world's great men, of one of whom it was recently said, "It seems impossible to put sufficient emphasis upon the fact that these forty years of incandescence came because the sources of his supply were demonstrably infinite. . . . Can a man's thought and feeling become weak . . . decrepit with this divine impulse beneath and within them? His abounding quality and freshness came from the abundance of the material which he did not have to invent."

"Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, to newness of life as spirit" (Science and Health, p. 35).

This is the secret of growing young with maturity. Every demonstrable gain in our apprehension of Truth links us consciously to the infinite Source of all life, and we become the verdant channels of that stream whose abundant spring is never-failing.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast.

W.

## The Bells.

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease:
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

TENNYSON.

# From our Contributors.

## God the Saviour from all Ills.

SAMUEL GREENWOOD.

No one objects to the healing of sin by spiritual means alone, for the forgiveness of the sinner is the foundational belief of all Christian religions; and this result is sought without recourse to human devices or material aids. There is no monopoly in this redemptive work, no class legislation conferring this privilege on some conservative school of theology. The sin-sick man is allowed the freedom of choice or no choice at all, and if he dies apparently unforgiven, there is no outcry because he had no proper religious attendance.

Mortal man, with no resource outside of matter, is without a remedy for sin and is compelled by his extremity to seek salvation in God, Spirit, alone. He recognizes that sin is primarily a mental state and can therefore be reached only through mental or spiritual means. A physician would think the man demented who sought him for medical aid to cure dishonesty or hatred. In all *materia medica* he has no sedative to quiet a troubled conscience; no corrective that will remove the tendency to steal, or lie, or hate. But when continued indulgence of covetous and malicious thoughts has disturbed the harmony of bodily functions, the same physician, in all good faith, would dose him with his pills and poisons. If these drugs can remove the effects, why not the cause? and if they remove the effects and leave the cause still active, is the man healed?

The Christian world has based its theories of redemption from sin on the Scriptural promises of pardon, and though the ultimate result of their belief and prayer is beyond their ken, though they cannot know if the departed sinner has been admitted into paradise, they still hold to the efficacy and faithfulness of God's word. No one objects to this, except the infidel. There is no dismal protest that the day of moral miracles has passed, or that the Christ power which regenerated a Saul of Tarsus has not been operative since the apostolic age. But when Christian Scientists very lovingly suggest to their Christian brethren that we seek God for all good, and rely upon Him alone for the forgiveness of the sick man, they are met with skepticism and rejection. "Lord, to whom shall we go? thou hast the words of eternal life."

Diligent search of the Scriptures fails to reveal a single instance where health is promised as the result of our appeal to a medical doctor; or that if we resort to some form of material medicine our pain-racked body shall find harmony and peace. But the Bible does say that God heals all our diseases, and that reliance upon Him at all times and in all kinds of trouble will result in our deliverance. Have modern drugging systems, hygiene, or the operator's knife, rendered these promises superfluous and obsolete? If so, why not expunge these passages which have survived their purpose, and let us have an up-to-date Bible which shall contain only what remains for our own time of God's willingness and power to aid suffering men. But Christian Scientists have learned through happy experiences, that these hoary promises of God need not be eliminated either from the Scriptures or the life and practice of modern Christians, for they respond to-day as of old to the touch of living faith and spiritual desire.

Are not all the words of a truthful man equally reliable? and should not God's be likewise? Is not the "good news of God" as effective for the physical sinner as for the moral one? or does Divine help for the physical sufferer depend upon the virtue of a drug, or the skill of a surgeon. Are the morally diseased the only ones who can look with confidence to God for help? Is that prayer a "vain rep-

Digitized by Google

etition" in the ear of God, or a misdemeanor in the eyes of men, which asks the Father of all good for ease and health —and is content?

If sin and sickness are from the same source they would surely be reached by the same remedy. If sickness is but an incident or consequent of sin in some form,—and it is, —would not redemption from the greater include the less? The mortal sense of separation from God, Good, abides in continual fear, and from this mental state of guilt and dread are evolved all the disease pictures which the body manifests. The human body bears the same relation to these dreadful objects of mortal mind conception as the sensitized plate in the camera to external objects; and through Science we learn that the body is as unconscious of the discord it is supposed to feel as the plate is of the picture it reflects. Is not this position sustained by unbiased human reason? No sensation can be produced in the water and solid articles of food before they are partaken of, though they are boiled and macerated in preparation. Even a fool would not expect such a thing. But lo! we partake of these inanimate material elements, and in a few hours they are supposed to be part of intelligent man, capable of experiencing pleasure and pain. What has produced such a metamorphosis whereby the dead becomes the living, and the unknowing knows? This surely cannot be the life which was with the Father, nor the knowledge of the mind "which was also in Christ Jesus." In the majestic Science of man's spiritual origin, existence, and immortality taught throughout the Scriptures and made plain and practical in Christian Science, these fallacies of a mind which is enmity against God, are consumed like a moth, and God alone is exalted as the refuge for all woe.

God's way of deliverance is surely the best at all times, and always a safe one. Christian Scientists know that this divine way does not fail and is not obsolete. They actually know it; tangibly, physically know it in the same every-day common-sense way that they know when the sun shines, or that it is dark. They know it is an experience wherein they have met the same material conditions of pain and disease which arise in other people's experience, and God has succored them with no help from man—and why not? *why not?*

God surely lives to-day, the same boundless Love which has delivered men in every age; which led the children of Israel out of bondage and sustained them in the wilderness; which gave back her son to the widow of Nain and cleansed the Syrian leper; which delivered the righteous from the flames, the flood, and wild beasts; which healed the sick multitudes of Judæa; fed the five thousand, and redeemed our Master from death and corruption. "For there is none other name under heaven given among men, whereby we must be saved."

## Common Sense.

MARY E. HEYWORTH.

If one is studying music, he unquestionably abides by the basic laws of music. The beginner finds that the scale of C involves science no less certainly than does a fugue or concerto to one more advanced. We do not parley and doubt, and thus betray a lack of common sense, because an advanced work is beyond our present possibilities of attainment; on the contrary, we hold our thought in an attitude of practical obedience and gradually replace ignorance with understanding.

Now, why should we display less common sense and reason in working out our problem of being? Good is natural and flows freely through every unresisting channel. What is it that leads us to resist? Is it not often a lack of wholesome common sense? Are we not too often waiting for some mysterious manifestation of spirituality, and when its approach comes through the calm, strong insistence of the command, "Be better to-day than yesterday," do we not neglect the minor duties in expectation of greater ones? Or is this seeming resistance through the false suggestion of mortal mind that it is beyond us to become perfect; that the standard of this Principle is too high for our achievement? This attitude of thought produces darkness and doubt (ignorance), and is a menace to our growth. It is the subtle evil (devil) of self-condemnation under the guise of modesty, over-sensitiveness, and over-consciousness. It is the lie of condemning a self that does not exist in Science.

Science and Health says (p. 475), Man "possesses no life, intelligence, or creative power of his own, but reflects spiritually all that belongs to his Maker."

One of the little children in our Sunday School was asked how to become a Christian Scientist. He said, "By being good." When asked, "What does it mean to be good?" he replied, "Think right." The question was urged still further and he was asked, "How do you think right?" His answer was, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Mrs. Eddy).

This Scientific sequence pointed out by this little philosopher is safe guidance for us all, and would naturally unfold the capabilities and supremacies of good in each of us, and effectually promote a steady, wholesome, deep-toned faith in God, which replaces, by the renewal of the mind, mortal ignorance and its supposed laws of limitation with the Wisdom which is but "common sense in an uncommon degree."

## Self-Reliance.

MRS. GERTRUDE MCCASLIN.

When are we, as students of Christian Science, to be self-reliant, self-supporting, and when are we to lean only on God, the giver of every good and perfect gift? When will teachers cease doing their students' work, husbands carrying their wives' burdens, parents solving all their childrens' problems, and *vice versa?* Do we not know that in continually doing others' work for them we are depriving them of their birthright, in that the talents they possess are not being used? The Scriptures tell us, "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

Do we not paralyze the understanding of Truth by shouldering burdens that should be borne by those who know the truth but do not use it? Paul said: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

How are we to be saved from the nightmare of error, if we do not commence by degrees to destroy our belief in it? Often one is apt to be deluded with the idea that he is doing his very best, when the fact is that he is asleep and inactive. In "Miscellaneous Writings," p. 114, Mrs. Eddy says: "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil." In the Message to the Mother Church in 1902, page 29, we read, "Many sleep who should keep themselves awake, and waken the world."

To be self-reliant is to rely on God, to recognize no selfhood apart from Him, to know that in His strength we shall find strength and power.

We sometimes hear this query: Why is it that those who are quite young in Science are asked to solve the problems of those who have known of it so much longer, but have hidden their talent in a napkin? Yes, why do we stand in our own light and then seek perpetually to

Digitized by Google

borrow oil of our brother? Mrs. Eddy says in "Retrospection and Introspection," page 78: "Man shines by borrowed light." But this light is the light of God. The illumination of the individual pathway will not come until we commence to pray understandingly, "'Thy kingdom come;' let the reign of Truth and Love be established in me" (Church Manual, Art. XXI., Sect. 4).

Each right thought and desire in our every-day life is the forerunner of the larger work of which Paul speaks in 1 Corinthians, 15 : 26: "The last enemy that shall be destroyed is death." When the test comes and we stand alone with God, our sole reliance, if faithful we shall have the reward of the righteous.

## A Helpful Explanation.

EBA MACNAIR.

I WAS much impressed and helped by the following lines which appeared recently in the columns of the *Journal*.

"Being always was perfect and harmonious and man never fell from his true estate." Some one will say,—

"If man was always perfect in God, how did he ever fall into this discordant material condition? It would be as if some one would ask an astronomer, If the earth now revolves in her orbit around the sun, how did it ever happen that she used to be flat and stationary? The astronomer will say, it was never so, that was only a false sense of it."

The earth *revolved* all the same in spite of what people thought about it, their thinking wrongly did not affect its rotary motion. So likewise though mankind think erroneously about themselves that does not affect or interrupt the truth of being that man is always perfect.

Thinking wrongly only affects the wrong thinker in that he is so much minus the knowledge of the truth with regard to himself and the universe. It is the absolute Truth that makes free; and in proportion, therefore, to his ignorance, is the wrong thinker removed from freedom.

Let us increase in the knowledge of Truth which is essential to freedom,—the goal is worth the striving, and it is reached through the study of Christian Science rediscovered for this age by Mary Baker G. Eddy, to whom we owe ceaseless gratitude.

## Working out our Salvation.

G. B. P.

THE thought came to me to-day, why is it that sometimes our own problems are delayed?

Since it says in the Scriptures, "Work out your own salvation," and Jesus said, "I am with you alway, even unto the end;" it must be that some error is in our own consciousness and that we are not taking God into every detail with us, for that would bring harmony and peace.

Now if we are not reflecting and establishing harmony and peace, it cannot be God that we are working with, so we know that the fault is with us, and we must retrace our steps, watch every thought, word, and deed, and let nothing but God's way abide in our consciousness. Hold fast to Truth or else we slip back again, only to find error trying to work out our problem, through old ways, old deeds, and old thoughts, when we know they should be cast off as rubbish.

So need we to watch ourselves, guarding our every thought, for we know that "In Christian Science man can do no harm, for scientific thoughts are true thoughts, passing from God to man" (Science and Health, p. 103).

When doubt and fear and distrust try to crowd in upon us, we know those thoughts are of the world, not God, and we count them as intruders.

When these intruders find themselves cast out, they soon cease to trouble us, and God's eternal harmony, takes full possession of us.

## The Wednesday Evening Testimonials.

HARRY L. WORDEN.

THE progress of the church lies in its manifestation of the presence of God and the fidelity of its members in the acknowledgment of God in what he has done and is doing for us all. The lack of this acknowledgment is not felt so much by the larger churches as by the smaller ones. The world knows of the achievements of Truth only through the beneficiaries thereof, and if we are silent as to the benefits we have received, no matter in what degree, we are hiding our light under a bushel, the light that ought to shine from the housetops. The Wednesday evening meetings were instituted for the purpose of giving all an opportunity to tell to the world how we have been benefited by this great Truth.

Here is where the hungry go to be fed. Here is where those who thirst for good, go to be satisfied. If thy brother ask of thee bread (expression of Truth and Love), wilt thou give him a stone (silence)? Has the weary wanderer in the wilderness of earth's dreary hopes only found his way again into a "dry and thirsty land, where no water is"? Jesus said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." How can we invite a friend or stranger to our meetings with the invitation, "Ho, every one that thirsteth, come ye to the waters, . . . incline your ear, and come unto me: hear, and your soul shall live;" and then sit down in perfect silence, not doing unto others as we would be done by?

Mrs. Eddy says in Science and Health, p. 372, "A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student."

Don't let us make human sponges of ourselves, absorbing all the good, and unwilling to give out any unless persistently urged. It is only error, sometimes in the form of fear, self-consciousness, and false pride, or perhaps self-condemnation, that stands in the way of the public acknowledgment of the great good we have received. There is not one individual who has ever received a glimpse of the true heaven, as revealed to us through the understanding of Christian Science, who would return to the condition of mental darkness, and misconception that he was in when Truth found him. We are all glad to have found this light; then let us say so. We are all thankful to God that Mrs. Eddy, a noble, beautiful, Christian character, received this great revelation that is helping us all to understand God's word and has enabled us to demonstrate or prove our understanding of it; let us say so. Most of us have been lifted out of some severe claim of sin, disease, or inharmony; let us say so and give the fact but not too much in detail. Almost all of us have little demonstrations every day over some inharmonious condition of life, and why not say so, though we give no details, and thus render thanks to God for His wonderful works to the children of men. If it seems to be hard work, or an effort for us to testify in public, let us remember the others who are always faithful, and go and do likewise. Suppose some do allow themselves to be overcome by the false timidity of error, "what is that to thee? follow thou me," and to him that overcometh, I will give a crown of rejoicing. If we would all make an individual effort to see that we keep our own walks swept clean, we shall shortly find that our neighbor is also sweeping his. The church prospers under the individual effort of each and every member, who must remember that he is reflecting good in every thought and deed brought into subjection.

"Let everything that hath breath praise the Lord."

Digitized by Google

## Love all Excelling.

K. B.

OH! Divine Intelligent Love, we worship Thee, we praise Thee; Thou the Beauty of all that is beautiful; the purity of all that is pure; the one altogether lovely.

As we awake to spiritual consciousness, and escape from personal sense, we see and comprehend the beauties of Thy creation, and rising on the wings of divine Love, we enter into the secret of Thy presence.

What tongue can tell the glory? What song the wonders sing? Thy glories fit not language limits. Thy thoughts, too large for words, Thy love, too great for mortal span, Thy power, the All-in-all.

The light of Love which dawned in Eastern sky has brighter grown, and Love and light now span from east to west, and high above the clouds of sense our joy doth still increase, till all we say and all we do are echoes of Thy love.

Pure Love doth magnify itself, and every day it shines more bright, as hearts and minds unite in praise.

## A Little Understanding.

HATTIE E. RICHARDSON.

Do we realize what we are saying when we acknowledge that we have only a little understanding? If so, I think we should hesitate to repeat it; we should see the limitation we place upon ourselves.

In Genesis we read, "God created man in his own image, in the image of God created He him," then are we claiming too much when we claim all of this, and are we claiming enough when we accept anything short of this?

We hear it said every day, "I have only a little understanding of this Truth," and then the question is asked, "Why am I not healed?" or "Why can I not see this Truth more clearly?" Can we expect to receive all when we deny God, by saying, "I have only a little understanding?

We are bringing out in our lives what we continually hold in thought, and if our standard is not "Be ye therefore perfect, even as your Father which is in heaven is perfect," we shall go on manifesting only a little understanding.

I thank God for this revelation to us through our Leader, Mrs. Eddy, and it my prayer, that I may follow more closely each day the way she has mapped out.

### A Most Interesting Report.

During the year ending November 30, 1902, the Central Christian Science Reading Room Association of Chicago sold as follows:—

Science and Health, 3,055 copies; Miscellaneous Writings 311; Journals, 2,981; Sentinels, 7,434; Quarterlies, 8,353.

The total amount of sales for the year is $29,543.94. We do not sell anything in our rooms but the writings of Mrs. Eddy and the publications of The Christian Science Publishing Society.—MRS. FANNIE L. PIERCE, *Manager.*

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them, in the mean time, to do the next thing, the nearest thing, a very simple thing. If the prophet bade them to do some great thing, why, they would do it with trumpets, and songs, and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.

JOSEPH PARKER, D.D.

## Testimonies of Healing.

On Thanksgiving Day eight years ago, Christian Science found me heart-sick, spiritually starved, and like a child crying in the night of despair, thirsting for the water of Life. I have been healed and fed. God's own little ones have ministered unto me with a cup of cold water in Christ's name. They have shown me the way to minister to the sick, the weary, and the heavy laden; and now it has become my turn and privilege to do the work which the Master has commanded us to do, if we love him. May every day of my life be a thanksgiving day, wherein my chief aim will be to praise God and enjoy Him forever while increasing in strength and understanding unto eternity.

I thank our Father-Mother God, I thank our beloved Leader, I thank my dear teacher in Christian Science and all the faithful followers, who by their works are showing humankind the way to Christian Science, and are helping their neighbors to help each other, teaching them in word and in deed what manner of love it is, which our Father hath bestowed upon us that comforts the sorrowing, saves the sinner, and heals the sick.

Through this Love reflected in love, I have been restored morally, physically, mentally, and spiritually.

J. T., New York, N. Y.

It is beyond words to tell what the understanding of Christian Science has done for me, mentally and physically, the last four years. I turned to it for help when the doctors told me that their last resort, the climate of California, could do nothing for me. I had always been more or less ailing, but for six years I had been constantly under different doctors' care, had done everything they had advised. When the doctor in Pasadena finally wrote my father that I was doomed to semi-invalidism I was driven to try Christian Science, which was presented to me at that time. I was under the Scientist's treatment from September to April, and then came back to Chicago to go through class. My healing certainly seemed not rapid, but I realize there was a gradual growth—a growth which is still going on. Now I am able to do as others do, and the idea of invalidism certainly does not apply to me.

But greater is the change in the religious thought,—instead of thinking of God as some great disciplinarian who is constantly punishing and torturing His children, I know Him as ever-present Good, omnipotent Love, in whom I can trust and not be confounded. Standing alone in my family, as I seem to, the struggles have seemed many, and the waters at times have seemed very bitter and deep, but I am learning to "be still" and know that Love "is at the helm," and I can truly say that every struggle rightly met has meant only a larger blessing for me, and I do, indeed, give thanks.—MISS ALICE P. HAGAR, Chicago, Ill.

Before coming into an understanding of Christian Science, I was continually battling with the thought that God could be good and yet send evil upon man, for all around me I saw good Christian people suffering from sickness and sorrow, and I tried to reconcile this with God's goodness. But I questioned, "Why does He afflict those who try to live up to their highest understanding?"

I was often advised to stop troubling myself about why God did these things, and trust Him. I did try, but that peace which is promised was not mine until I found it through Christian Science.

Now I know that my trouble was all in self, for, like the elder brother in the parable of the Prodigal Son, I looked to materiality for recognition of my good deeds and was disappointed every time.

Digitized by Google

I now rejoice daily in the knowledge that God is good, and I am growing in the understanding of Him whom to know aright is life eternal.

While I am deeply grateful for the physical healing which I have received, I thank God for the help Christian Science has been to me in training my children. I have had many difficulties in the way, but it has helped me out of them all, and I know that the light will grow brighter unto the perfect day.—E. M. HUGHES, Waltham, Mass.

---

Five years ago I came to Christian Science through the healing of a case of appendicitis from which I was a sufferer. The healing of this particular case had more to do with my coming to Science than anything else, although I knew of wonderful cases of healing, especially that of my wife. In my case I had been suffering for several days when I was taken violently ill. I was away from home. I came home and still had intense pain. My wife said, "You must have help." I said, "I realize that, and I must have it very soon." She said, "Which will you have, Christian Science or a doctor?" I said, "I will have Science." She stepped to the telephone and called a practitioner, and I do not think it was more than thirty minutes from the time that she had finished telephoning that I retired and slept soundly. The next morning I went to the office free from pain and with no after effects whatever from the attack.—GEORGE NEEDHAM, East Cleveland, O.

---

Some time ago my mother broke her wrist and collar-bone. She is not a Christian Scientist but does not oppose the thought and is often helped by my impersonal work. The physician who set the broken bones wanted to administer chloroform, but she refused. Finally the physician remarked, that it was wonderful how she endured the pain of the operation. I knew it was Truth that did the work. The healing went on nicely, and it was to me a great help, to have demonstrated this blessed Truth, as it enabled me to go through the trial in a composed manner, which was foreign to my disposition, before I became a Christian Scientist. I look back and wonder if it was really I. The work was done through my reliance on God. Another demonstration is that of overcoming a sense of enmity against me by knowing that God is Love, and that "Love is reflected in love." I am truly thankful for Christian Science and for the good received through our publications.

MRS. EMMA EVANS, Aberdeen, Miss.

---

Christian Science found me in the winter of 1900, a complete physical wreck, and I feel that I ought to testify to all the benefits I have since received, in the hope that my experience may encourage others.

A lady came to visit the family with whom I was staying, and told of the healing of her daughter through Christian Science. I became interested to know more of it, and felt at once that it was what I needed.

I was a victim of the liquor habit and always had said I should never leave it off. I used tobacco, and was profane.

One day a copy of the *Sentinel* was given me, and I eagerly read it. I at once procured several more copies, and in reading them I realized something of my relation to God, and through the teaching of Science and Health, which I also procured, I was enabled to overcome the liquor habit, the use of tobacco, and profanity. I enjoy reading the *Sentinel* and *Journal*, and more than all else, I have learned to understand and love my Bible, which had always been a sealed book to me. I thank God for Christian Science as revealed to us through our Leader, Mrs. Eddy.—SELDON E. RICHARDSON, Greene, Me.

I feel that it would be very wrong longer to delay my testimony of what Christian Science has done for me.

When I decided as a last resort to try Christian Science I was suffering from rheumatism and valvular enlargement of the heart, and had a bad rupture which I had had for twenty years, also a weak digestion and chronic constipation.

I had worn a truss for my rupture for about a year with very little effectiveness or comfort. One of the best surgeons in this city said that an operation was the only remedy. Inside of eight weeks from my first treatment, I threw aside my truss and, according to the surgeon above mentioned, am entirely cured. My rheumatism gradually left me, as did my other troubles. Somewhat over a year ago I was rejected by two of the largest insurance companies in New York on account of valvular heart trouble. Within six weeks I have taken out a twenty-year endowment policy in one of those very same companies, although they had my past record looked up. This shows what Christian Science did for my heart. Christian Science has changed my whole attitude toward life and added great happiness.—F. D. S., Brooklyn, N. Y.

---

Christian Science came to me at a time when everything was so dark, that life seemed a burden instead of a pleasure. I had had hip-disease for nearly seven years, and had undergone an operation by one of the best surgeons in this city without receiving any benefit. I also had lung trouble and heart failure, and had inherited an extremely sensitive nature. I was a most miserable woman. Night after night, when I retired, I would pray that I might go to sleep and never awaken, for there seemed no help or rest for me. But as the darkest hour always precedes the dawn, so it was in my case; for it was at this time that I was led to try Christian Science. From that day to this, I have been gradually improving, and am now free mentally and physically. Words fail to express my gratitude to Mrs. Eddy for "Science and Health with Key to the Scriptures," which has opened my understanding and led me to the freedom which I now enjoy.

Through the understanding of God that I have in Christian Science, I have been enabled to heal a case of alcoholism of twenty years' standing, a case of whooping cough in one week, one of malignant diphtheria and croup in one night.—MRS. L. B. LORD, New York, N. Y.

---

Christian Science found me discouraged, bewildered: I did not know which way to go. A friend came to see me and said her daughter had some Journals and tracts on Christian Science, and added, "Christian Scientists pretend to heal without medicine, but I don't believe it." I asked her many questions; she did not know much about it, only that she did not believe in it. As all material means had failed me, it seemed my only chance for life. I felt I should like to know what it was. In a few days, she sent me one *Journal* and two tracts. I then found there was a book called "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and I had a great desire to read it.

We had paid out so much for doctors' bills, that I did not then have the money to send for it. I prayed for two or three days that there might be some way for me to see the book soon. My sister came, and said she had that book at home, but did not care for it, and I might have it. It was brought to me in the afternoon. After reading a few pages and examining it, I laid it down, disappointed, for I could not understand it.

My next step was to write to a lady for Christian Science treatment. A short time after this, one night I was filled with doubt and fear, and questioned, Will it help, or will it prove like all the remedies I have tried? These

Digitized by Google

words came to me, Fear not; I will help you. Had a person at my bedside spoken those words they could not have been more significant. I dried my tears, and went to sleep. When I awoke it was morning.

Soon after this I took my Bible and opened to Isaiah, 41 : 10. I did not know it was in the Bible, but there it was, the promise of that night, and I said, "God will help me." In a few weeks I did my house work. I can say I am very grateful that I have found the Truth which makes free. I am thankful to Mrs. Eddy, our Leader, who has shown us the way to practise Christ's teachings.

A. M. K., Rumney, N. H.

---

I would like to tell of the healing of a boy who was born blind. It was while he was distributing medical books in the various office buildings of this city, that he found his way to my office, and asked if he could be healed, and remarked that it would be a miracle. To human sense it seemed to be so, but with God it was divinely natural.

According to his own statement, he had been treated by the specialists of this city and of New York, but they had failed to do him any permanent good. His eyelashes were matted together, and he was just able to feel his way through the corridors of the buildings.

It was a case of twenty-three years' standing, and after five treatments he was able, for the first time in his life, to tell the time from the Court House clock at eight o'clock in the evening, from my office window.

The environments were such that the restoring of sight was a small part of the healing. When Jesus healed the withered hand, the taunt of mortal mind was too great to give God the glory, and so it was in this case. He was not willing to give Christian Science the credit. Then I left the case with God, until they were ready to get Science and Health, knowing that nothing is lost, and that all error will go out before the blaze of Truth. The moral elevation was as great as any part of the healing. The tobacco habit, in a very vile form, was also destroyed. Not being able to see, and having to care for himself, his clothes were in a very neglected condition. He now attends Christian Science service neatly dressed.

Although he never attended school a day in his life, he is now able to read the Bible and Christian Science literature of the very finest print, and when asked where he received his education, the reply is, "It was given to me from God."

On meeting his former physicians, two of the best oculists in this city, he was asked to give a reason for his marked improvement. His reply was, "God has healed me. I have been treated by Christian Science." He then proved his testimony by telling them the correct time as they held the watch before him.—Rosetti Kneip, Indianapolis, Ind.

---

### Special Notice.

Will our contributors please give the page and line of all references to our Leader's works, and the book, chapter, and verse of all Bible references. Thoughtful attention to this matter will be greatly appreciated.

---

### Erratum.

In our issue of December 25, first page, second column, line 14 should read 257th edition instead of 157th.

---

I am not earth-born, though I here delay:
Hope's child, I summon infinite powers,
And laugh to see the mild and sunny day
Smile on the shrunk and thin autumnal hours;
I laugh, for hope hath happy place with me;
If my bark sink, 'tis to another sea.

Channing.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

Stephen A. Chase, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

He [the editor of *The United Presbyterian*] thinks that the special need of the Church at the present time is expressed in words which he quotes from Dr. William Speer: "It is the prayer that shall bring again the rushing, mighty wind, so that it shall fill not this or that house, but the nation, the world; that shall scatter forth thousands of evangelists, and teachers, and helpers." Undoubtedly the Church does need prayer, and it needs the movement of spiritual forces similar to those that operated on the Day of Pentecost. But what the Church needs more than anything else at the present time is an appreciation of the immutable and universal character of spiritual law. People take the laws of nature seriously, but they think that the laws which pertain to the soul are of little account, if, indeed, they are really laws at all. We need to realize practically that the spiritual laws of life cannot be affected in any way by our obedience or disobedience, by our respect or disrespect for them; but that we are blessed or condemned by our attitude to those laws. If the members of our modern Churches really felt that they were not simply playing at Church, the Church would not be a social resort, it would not be one among the many respectabilities of life, but would become the exponent of principles of living which men could take home seriously to themselves, and go to work and practise in their daily lives in precisely the same way as they put into practice business or agricultural truths.

*New-Church Messenger.*

The crisis of the Church is upon us. From one point of view the Church is in a position of tremendous power. Its membership is counted by millions; it numbers among them the illustrious and the great. It is equipped with institutions for every work; schools of every grade, almost beyond number, and agencies for the transmission of knowledge. It is in close touch with the whole world. Men are hastening with the speed of the wind, and words are flashing to the ends of the earth in the lightning's path. In the hands of the Church is wealth untold to command all. And yet the world is driving on in a mad career of worldliness. The Church, the witness of Jesus, is speaking with a voice too weak to be heard outside its walls. The great agency of God for His kingdom is exhibiting but little power as against the kingdom of Satan. We believe in the kingdom of God, and are sure of its ultimate extension to all the world, but at the present time the power promised is not upon the Church at large.

*The United Presbyterian.*

The Rev. Frederick B. Mott, in an article in *The Christian Register* on "Religion in England," says:—

"In my socialist friend's view a great body of earnest citizens, severed from the National Church on account of its formalism, and equally from the dissenting denominations on account of their bigoted sectarianism, have intellectually become agnostic, while expending their energy neither in emotion nor theological discussion, but in practical work. . . .

"Formalism, divorced from living truth, drugs a nation into deadly slumber. Cold facts alone freeze the soul in icy isolation, sap heroism and the daring instincts of the heart yearning for an inspiration beyond thought more profound than reason, while practice inevitably, even though insensibly, ceases when the arteries are severed which feed it with messages from the eternal. Our only promise for the future must therefore lie in some great reuniting, unifying movement by which the living power of Christian faith may be restored to the fulness of its proper heritage."

The Rev. Cunningham Geikie, D.D., says in *The Examiner:* "The true Church is not that of robes and ritual and fashion, but an invisible union of the true worshipers, who are God's in spirit and in truth, whatever name they may bear among men. Summed up by Christ himself in the one word, Love, his blessed faith is as open a door to the slave as to the emperor; for the meanest can love as meekly and obey as sincerely as the highest. The shining round of the sun mirrors itself in the wayside pool as well as on the bosom of the ocean. Its image shines back from both with impartial perfectness, if there be an equal calm to receive it, but that is found more often on the lowly mountain tarn, or the lakelet of the woods, than on the broad breast of the ocean. Yes, and it shines back as if from depths as far down as the heavens are high, from the lonely spring in the desert, and as gloriously, as from the proudest waters. All can love, and holy love is the image of God."

The full text is before us of the apostolic letter of Pope Leo XIII. appointing a commission to promote the study of the Scriptures. It is to consist of several cardinals of the Roman Church, with a number of distinguished Biblical scholars of different nationalities. They are to study modern researches in Eastern lands, philology and ancient Oriental languages, and re-examine the manuscripts of the Scriptures. The papal sanction is given to the use of the aid furnished by heterodox Biblical critics and the cultivation of the art of criticism, though with a caution. It is expected that the result of the investigation will be given in an apostolic statement declaring "what is to be inviolably held by Catholics, what is to be reserved for further investigation, and what is to be left to the judgment of private individuals."

*The Congregationalist and Christian World.*

"Bring forth fruit with patience." Let others think religion, or theorize on religion, or talk about religion, be it yours to live religion. It is not creeds, or party, or churchmanship that will save you. All the dogmatic theology of Christendom will not save you. A dry, orthodox creed, or confession of faith, could as little insure the salvation of the soul, as a rule in algebra or a problem in mathematics. Bring forth fruit. Be noble. Love God. Open the drooping leaves of your renewed natures to the gladsome sunlight. In one word—"do those things that are pleasing in His sight." This is the want, the crying demand of our age—a living Christianity, epistles of Christ that may be "known and read of all men."—MACDUFF.

It is time now to ask the question,—and elect souls everywhere are asking it,—not, Is this according to the creed? but, Is the creed true, and are facts, accurately reported, the bases of the creed; or are the supposed facts deliverances of the human imagination, or events not rightly understood or set down in order as they happen? If this world floats in a universe in which justice is done and right things will be established, we need fear no investigation; but if it is a bad world and a universe of chance, we may do well to shut our eyes to the truth and make such terms as we can with the powers that be.

*The Christian Register.*

The Bible is the intelligible revelation of an intelligent and loving God to His intelligent, reverent, and obedient children. It is intended to be understood, appreciated, taken into the mind and heart, and incorporated in the life. The Bible is not an amulet, to preserve us from injury like the charms of the sorcerer, though some people seem so to regard it. The Bible is not a rosary to be read and repeated as though the mere recitation of the verses, like the telling of the Buddhist's beads, with no more intelligence than a parrot's, will bring us merit and ward off spiritual and bodily danger.

*The Examiner.*

"Grapho," a correspondent of the *Advance*, says wittily: "The man who is trying to reconcile religion and science has been with us a good while. He has a job which lasts. It is good for all kinds of weather and for a lifetime. There is no deadline of fifty in it." The point made is that true science and true religion can never be at a variance. Both are from the same author and there is no need for reconciliation.

*The Universalist Leader.*

There is just one ground of hope for the world—the reign of Christ in the hearts of men. No superficial Christianization can effect the needed cure. The present state of society in Christendom shows that nominal Christianity is not enough to remedy the evils that afflict the world. Christ regnant in the heart, his spirit controlling the life—this is the sole remedy for the ills of humanity.—*The Examiner.*

To perfect in you the image of God is the work of a life, the great work. It can be accomplished only by a life. Not by a few brief resolutions in your better moments, though they have their use, but by the plain path of daily duty is this won; by faithful work and pure thought, pure and holy love, the heart of goodness and soul of faith.

THEODORE PARKER.

Not in careless pleasure, but in watchful love and trust of God your Father, in faithful, fervent desire to be His child, is the secret of life's victory and of the overcoming of death by life.—STOPFORD A. BROOKE.

Seasons of calm meditation and of heartfelt devotion appear to be needful conditions, if we would richly attain that wisdom of which we read: "Whoso findeth me find eth life."—CHARLES B. UPTON.


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian. By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science.

Rich Blessing. Beauty of Christian Science.

Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95. Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD. 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 290

SELECTED ARTICLES.

The Spread of Disease. 291

A Plain Statement. 291

A Frank and Fair Rejoinder. 292

AMONG THE CHURCHES.

From Concord, N. H. 294

The Growth in Chicago. 294

Union of Churches in Aurora, Ill. 294

From Lincoln, Kan. 295

An Encouraging Report from Sandusky, O. 295

Church Organization in the City of Mexico. 295

EDITORIAL.

Renewal of Copyright. 296

Consience not the Ultimate. 296

The One Talent. 296

The Inutility of Pain. 296

FROM OUR CONTRIBUTORS.

To-day's Duty. Elizabeth C. Wickersham. 297

The Value of Class Instruction. R. S. 298

Confident though Censured. J. E. Fellers. 298

Holding to Ideals. S. B. S. 298

"God's Little Ones." Grace White. 298

THE LECTURES. 299

TESTIMONIES OF HEALING. 301



Vol. V. BOSTON, JANUARY 8, 1903. No. 19.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

During the year 1902 the number of National banks increased from 4,291 to 4,666; the total resources increased from nearly five and three-quarter billions to over six billions—more than a million a day; the increase in loans and discounts was about three hundred millions. The amount of money held in reserve November 25 was over five hundred millions, and the capitalization at that date was $714,616,353.

Dies for the new Philippine coinage are being cut at the Philadelphia mint in anticipation of the favorable action of Congress authorizing such a coinage. The Philippine Commission has agreed to indemnify the mint management for this expense in case of the failure of Congress to pass the coinage bill.

The San Francisco-Honolulu Cable, which the cable steamer Silverton has been laying, was completed in time to allow New Year's greetings to be sent to the United States from Honolulu. It is expected that by July 4 the work of continuing the cable to Manila will have been completed.

Ambassador McCormick, who succeeds Ambassador Charlemagne Tower at St. Petersburg, was tendered his farewell reception by Emperor Francis Joseph at Vienna last week.

On December 29 the new time ball erected on the top of the Ames Building, Boston, by the United States Hydrographic Bureau was dropped for the first time at 12 noon.

**Foreign.**

December 29, the viceroy, Lord Curzon of Kedleston, made his state entrance into the capital of the Moguls at Delhi, India. This constituted the opening of the durbar held to celebrate the accession of King Edward as Emperor of India. At the head of the procession, mounted upon an elephant, rode Lord and Lady Curzon; behind them were the Duke of Connaught, who represented King Edward, and the Duchess of Connaught; then followed in the order of their precedence the seventy ruling chiefs. At the rear of the procession rode General Lord Kitchener, the commander-in-chief in India, surrounded by a brilliant staff and followed by the heads of the provinces, with escorts of Indian cavalry and tribal leaders from beyond the border line. The entire route was lined by British and native troops. Huge crowds of onlookers witnessed the spectacle, which, it is claimed, has never been surpassed in magnificence. The announcement of the coronation of King Edward was made on New Year's Day. His message was received with great enthusiasm. The ceremonies will continue a fortnight. The total expense, it is estimated, will be $1,950,000.

A new Russian route to Persia is being opened via Odessa, Batum, and Baku to Lenkoran and thence to Enzeli, on the Caspian Sea. The route will be partly by rail, partly by sea. The distance is about a thousand miles.

France and Gautemala have agreed to submit to the International Arbitration Court at The Hague the French claims against Gautemala.

The Brazilian government has made an appropriation of $200,000 to defray the necessary expenses of an exhibit at the St. Louis Exposition.

If present plans are carried out, half-a-dozen of the Boer leaders will settle in Mexico and conduct extensive ranches.

**Industrial and Commercial.**

Anticipating the removal on January 1 of the tax of ten cents a pound on tea imposed during the Spanish war, an importing concern had accumulated at the bonded warehouse in Boston a stock of about twenty thousand chests of tea. During the last three days of last week this was shipped to various points of New England and beyond.

If the chests of tea shipped during these three days were arranged in a pile, having one hundred chests at the bottom in the form of a square and successive layers piled one upon the other, it would make a monument 312 feet high. In other words, this tea monument, if actually constructed, would tower into the air 92 feet higher than Bunker Hill monument. If the chests were spread out on the ground, they would cover about ten ordinary city lots. If they were placed side by side in a row they would reach within fourteen inches of six miles.

It is safe to say that this is the most important event in the tea history of Boston since the famous "Tea Party" of 1773. In quantity shipped and activity of work, the case has never, so far as is known, had its parallel.

Statements compiled as to Colorado's production of beet sugar show that five factories, representing a capital of $6,000,000, have turned out $8,000,000 worth of sugar during the year. Four new factories are to be built for the coming season. Seventy-five per cent of the total amount is paid to the farmers for beets and labor.

The United States Steel Corporation has issued a circular to its officers and employees in which it announces its intention to inaugurate a system whereby any employee on its pay-roll may become a permanent stockholder and share in its profits. One hundred and sixty-eight thousand men are employed by the company.

A new steamship service between Boston and Manchester to be operated by the International Mercantile Marine Company, with vessels furnished by the Leyland Company, Ltd., in connection with the New York, New Haven, and Hartford Railroad, will be inaugurated by the sailing of the Caledonia January 10.

Increases in the wages of the employees of the Delaware, Lackawanna, and Western Railroad amounting to about $500,000 per annum, and of the employees of the Baltimore and Ohio averaging seven or eight per cent, went into effect January 1.

The Memphis Long Distance Telephone Company, consolidating all the independent companies in Tennessee, Arkansas, Mississippi, Kentucky, and Texas, with connections with New York, Boston, and other Eastern cities, has been projected.

Evidences of industrial progress in the South during the past year are shown in the investments of more than fifty million dollars in constructing new railroads and twenty million dollars in cotton mills.

**General.**

The Automobile Club of Great Britain has planned an endurance run for 1903 that will be more severe than any hitherto attempted. No stops whatever are to be allowed, and an operator may not even clean his vehicle. Every minute spent in examining, oiling, or in any way touching the machine, except to regulate its speed and guide it, will be penalized.

The run will be one of one thousand miles on successive days, starting and finishing at the Crystal Palace. Not even punctures, or blocked roads, or railroad gates will be accepted as non-penalizable. Every one must take his chances. When the machines come in at night the operator must jump out and leave them without doing a thing. If the machines must be oiled or tinkered, the operator must do it in the morning, and be penalized one mark for every minute he spends at it.

The proposed dredging of the Tiber at Rome should result in some rich discoveries of works of art. In 1877 the dredging, which hardly went more than three feet below the bottom, brought to light an immense number of antiques; and when the Garibaldi and Sisto bridges were built the excavations revealed a great number of coins, medals, sculptures, bronzes, brasses, gems, pottery, and marbles. None of the objects, with the exception of some iron articles, had suffered much from their long submersion, which varied from fifteen to eighteen hundred years.

In proportion to the student enrolment, Johns Hopkins has one instructor to every four students; Cornell has one to eight; Yale one to nine; Columbia, Harvard, Northwestern, and Pennsylvania, one to ten; Leland Stanford Junior, one to eleven; California, Minnesota, and Syracuse, one to twelve; Nebraska and Princeton, one to thirteen; Michigan, one to fourteen; Missouri and Wisconsin, one to fifteen; Indiana, one to twenty-five, and Chicago, one to twenty-seven.

The Greek Terra-Cotta Room in the Boston Museum of Fine Arts contains 869 specimens, and is the largest collection on this continent. There are but four greater in Europe—the Athens, the Berlin, and the British Museums, and the Louvre. The collection represents finds from Tanagra, Myrina, Tegea, Smyrna, Tarentum, Corinth, Attica, Bœotia, Magna Græcia, Cyprus, etc.

Eight statues, twelve feet high, for the new cathedral near the palace in Berlin, have been approved by the German Emperor, and will take their places on as many prominent pedestals. They will represent Frederick the Wise, Albert of Prussia, Joachim the Second of Prussia, Philip of Hesse, Luther, Melancthon, Calvin, and Zwingli.

In the intercollegiate chess tournament just ended the colleges finished in the following order: Columbia, Yale, Harvard, Princeton. At a conference of the presidents of the chess clubs held during this tournament, the challenge from Oxford and Cambridge for the fifth annual cable chess match was accepted.

The International Mercantile Marine Company, organized by Mr. J. P. Morgan, proposes, it is said, to inaugurate an arrangement for a fast passenger and mail steamship service from both sides of the Atlantic for each day of the week except Fridays and Sundays.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Spread of Disease.

UNWISE and unscrupulous advertising of disease symptoms is conceded by most people to be harmful, yet very little is said against such practice, and few consider to what extent disease becomes prevalent because of much talk about it. When we consider the robust health of our ancestors in the days when less was known of disease, we are obliged to admit that with the increase of material knowledge has come an increase of diseases. Many types and symptoms of disease exist to-day which were not known in earlier days. It might be well to study the cause of this condition.

It is claimed that physicians are better able to cope with certain forms of disease than in former years. It is said that they deal more effectually with contagious diseases. This may be true, since fear is a great factor in the production of disease, and especially infectious and contagious diseases. It is probably easier for the kind, assuring physician to heal acute sickness than to overcome chronic troubles. This can be accounted for on the basis that all causation is mental, that disease originates in the mind of the patient before it is manifested in the body. Though a patient may not be conscious of any fear of a specific disease, his belief in the general uncertainty of health and the laws of contagion place him in a position where he has a standing invitation to all sorts of trouble. He should dwell in the consciousness of the omnipotence and omnipresence of God, and thereby close the door against the intrusion of disorder. It is reasonable, therefore, to conclude that much ado about disease and trouble tends to keep the mind filled with prospective calamity, and not only fosters unrest but makes the individual a more easy prey to disease and trouble. Even accidents and catastrophes more readily reach the fearful than those who are calm and composed. Sensational stories about casualties, vivid pictures of disease, in its varied symptoms, are not healthful for the same reason that the study of immoral pictures is not conducive to spirituality. They tend to debase one's ideals. We should keep in mind the picture of God's child, protected, sheltered and sustained by the divine Omnipotence and Omnipresence, if we would be free from fear and anxiety and governed by the unerring and unfailing Intelligence. Thus we would conform to the requirements set forth in the Scriptural text, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." And the Psalmist's declaration, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

There is in the Scriptures no promise of safety and rest in the study of material things, in the contemplation of evils, discords, imperfections, and diseases. This is the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Many an individual after the careful study of a specific disease has concluded with a well-developed case of that disease. Many a one after the careful study of symptoms in a medical advertisement has laid a foundation from which he has developed the very symptoms and diseases which have been so vividly portrayed to him. How often a retrospection of one's troubles has brought about their renewal. How often the mere telling of a by-gone toothache has produced a return of the pain. In the writing of news reports and in the recounting of thrilling adventures, startling developments, dangerous experiences, horrible diseases, the temptation always is to indulge in a vivid portrayal if not an exaggeration. We may assume that all speakers and writers desire to present a fair and honest statement of facts, but unless they are restrained by a knowledge of the harm which is produced by evil tongue and pen pictures, they are likely to yield to the temptation of exaggeration and thereby effect unnecessary evil.

What we need is to be governed by divine Principle. When it is understood that the same power which protects and saves from disease provides for all our wants, and mankind are governed accordingly, inconsistency, disease, poverty, and trouble of every description will be effectually and permanently destroyed.

ALFRED FARLOW.

In *Boston Times.*

### A Plain Statement.

To the Editor.

*Dear Sir:*—In your editorial in Friday's paper, entitled "Mrs. Eddy's Edict," you place a construction on her advice to Christian Scientists which is altogether different from that placed on it by those concerned. I ask you therefore kindly to give space to the following statement:—

Mrs. Eddy does not state that Christian Science is unable to cope successfully with contagious disease, nor was her advice so construed by those to whom it was offered. There is no reason why the promises of Christ relative to the healing of disease through the divine agency should not apply to contagious disease as well as to any other; but the popular opinion regarding the transmission of contagion, and the general and justifiable ruling of health officers that persons shall not go in and out of places where there is contagious disease, makes it incumbent upon Christian Scientists to respect these conditions of thought. Mrs. Eddy's advice is very plain to those to whom it was given, and must appeal to all as eminently sensible, so that all this talk about Mrs. Eddy's confessing that Christian Science is unable to handle contagious disease is "much ado about nothing."

Your statement, "Christian Science has never, nor will it ever, cure a case of genuine sickness," must surely be meant for a playful joke, for you are in no position to prove this assertion when thousands of the most respectable citizens of this country testify to having been healed of disease through Christian Science. You did not give your definition of "a case of genuine sickness," but it may be presumed that you would consider such things as cancer, tumors, inflammatory rheumatism, fevers, septic poisoning, etc., as "genuine sickness." If you do not, I have nothing more

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

to say, but if you do, and doubt that the practical application of Christianity in Christian Science has healed such cases, any Christian Scientist will be pleased to give you such testimony and evidence of the healing of these and many other diseases as you will not be able to question. I might here say that a gentleman at the head of one of the largest business concerns in this city, whose office is not very far from yours, recently told me of his healing through Christian Science of a disease so terrible and fearful in its ravages upon his body as to beggar description. He is now in perfect health. If you desire to know more about this you need only make the request.

In conclusion, I will say that Christian Scientists never seek to force an acceptance of their beliefs upon others. They simply ask for just and truthful statements when they are under discussion in order that the public may not be misled. An assault upon the feasibility of Christian healing is virtually an assault upon Christianity itself; for healing the sick and reclaiming the sinner were always correlated by Jesus. A perusal of the last chapter of St. Mark's gospel will make it plain that healing the sick was made an evidence of Christian faith and discipleship. Do we merit scorn for trying to conform to the demands of Christ, and proving our faith by our works?

R. L. ZILLER.

In *The Austin* (Tex.) *Tribune.*

## A Frank and Fair Rejoinder.

To the Editor.

"The plausible phases of Christian Science" presented by Mr. Kimball in his recent lecture in your city, seem to have disturbed the Rev. Mr. Springer, and he has rushed on to dangerous ground in assuming to criticise a subject of which his own testimony shows him to be entirely ignorant.

It would seem that he half suspected his weakness from his manner of disconnecting sentences from their context here and there in Mrs. Eddy's writings, and grouping the crippled expressions to suit his own fancy. I leave it to your readers if this is true criticism. Any one knows what the Bible could be made by such dissection.

Does the inability to understand a subject cause it to be an absurdity? Does the gentleman understand the principle of Marconi's wireless telegraphy in all its applications? No. Will he admit it performs what its inventor claimed for it? Yes. Does he believe that still higher effects may be obtained through a closer application of electrical science? Yes. How does he arrive at these answers? By the results obtained. Is there anything absurd about it because it is wireless? Oh, certainly not, it is governed by law. Again, does Mr. Springer understand God, His omnipotence, His wisdom, His multiform resources, the order of His working? No. Can he heal the sick through his understanding of God and man's relation to Him? No. Does he deny that God's omnipotence fails in any direction? Certainly not. Does he deny Jesus' words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"? No, but he does not understand them. Does he deny that Christian Scientists are learning to do some of the Master's works by healing sickness and sin? He cannot without either manifesting gross wilfulness or ignorance, for the testimonies of too many reliable witnesses, both clerical and medical as well as others, would confound him.

The problem of wireless telegraphy and its underlying law he does not understand, yet he admits its truth because of its results. The Principle of Christian Science he does not understand, yet while obliged to admit its power he calls it an absurdity. Can our readers reconcile the two verdicts?

The Bible says, God is Spirit. Mr. Springer quotes Mrs. Eddy, "The individuality of Spirit . . . is unknown" (Science and Health, p. 330). Can Mr. Springer explain it? The Bible says, God created man in his own image and likeness. Then if God is Spirit, His image and likeness must be, is, spiritual. Mrs. Eddy again quoted, "We know no more of man's individuality, as the true divine image and likeness, than we know of God's" (Science and Health, p. 258). Is there any absurdity in this comparison? Can Mr. Springer offer an explanation of Spirit that will satisfy the average human mind?

Mr. Springer has made the mistake of attempting to deduce a material result from a spiritual hypothesis, and because of failure he charges Christian Science with absurdities. Perhaps one of the first lessons the Christian Scientist learns is the one the Master taught Peter when his interest in John's work caused him to forget his own problem and ask, "And what shall this man do?" Like many mortals of to-day he merited his rebuke: "What is that to thee? follow thou me."

The Christian Scientist interferes with no other church, creed, or physician, finding enough of the sick, sinning, and weary laden who, having lost all hope in their present religious and medical beliefs, are reaching out for some practical way to realize God as indeed a very present help in trouble.

As to contagion, Christian Scientists have proved conclusively for themselves and all who have fairly examined their work that they can successfully heal such diseases, therefore their position at this point is where it has always been.

They understand Mrs. Eddy's advice to mean that, until the general thought of the public is more willing to accept the efficacy of Christian Science healing in contagious diseases, it will be wiser to leave such cases to the care of systems from which there will be less fear awakened among the masses.

It is also true that Christian Science treatment is and will be, in a still greater degree, more preventive than remedial, for it is an exception that a disease is allowed to reach a stage where its symptoms could be diagnosed as contagious. However, should such an occasion occur, Christian Scientists will be found, as they ever have been, law-abiding in their promptness to report and isolate their patients. No case of the spread of contagion has ever been proved against a Christian Scientist.

Even in Greater New York, with a death record from diphtheria and croup of over twenty-four thousand in the year 1901, the President of the Health Board says: "Since I have been at the head of this department I have never received proof of a violation of any rule of the Sanitary Code by Christian Scientists, and as long as they conform to the rules of this department, they are no worse than any other citizen."

I have no unkind word for Mr. Springer in his inability to understand and apply the basic law of Christian Science, for, like many others, I had a like experience, and not until I realized the meaning of the Master's words, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," or in other words, not until I was willing to throw down preconceived opinions of God, man, and salvation, gained only from material reasoning, and in a meek and humble thought ask for the spiritual understanding, did I receive the light I sought. Christian Science does not force itself on any one, and when one is satisfied with his present condition and wishes no other, it is wise to let him alone. Should at any time, however, the clouds seem dark and God's strong arm of love a long way off, if my brother will read Science and Health with an honest desire to know and apply the principle of its teaching, he, like thousands of others, will receive a blessing of which he now little knows.

CHARLES K. SKINNER.

In *Caro* (Mich.) *Journal.*

Digitized by Google

## The Library of Congress and its Treasures.

IN the vernacular of social and official life the Library of Congress is always spoken of as the Congressional Library; and so it is generally known by the plain people. There is now before the joint committee on the Library a proposition to change the name by act of Congress to the National Library. It is fair to presume that this change will be made some day, because the vast and valuable library is no longer the Library of Congress exclusively. It is a public library, open day and night, and Sunday afternoons, for the benefit of all who may desire to occupy places in the reading room and order books. A semi-official publication announces: "It is, in effect, the library of the whole American people, directly serving the interests of the entire country." In his later years Thomas Jefferson always referred to it as "The Library of the United States."

The room which was occupied by the Library in the Capitol building had shelf space for 350,000 books. When the removal was made to the new building there were 700,000 books, 250,000 pamphlets, 500,000 sheets of music, 25,000 maps, and 26,000 engravings. The mass of material was so jumbled up that it was well-nigh impossible for the librarian or his assistants to lay their hands upon any specific volume within a reasonable time for ready reference. The veteran librarian, somehow, kept the approximate locality of the books in his memory. To have them catalogued was absolutely impossible, except as to their actual existence. The library now contains more than a million volumes of books, exclusive of all other material.

In 1872 Librarian Spofford began the agitation for appropriations for the rental, lease, or erection of a suitable building. He was fourteen years engaged in that agitation before an act of Congress permitted the laying of the corner-stone for the present palace of literature. A description of this architectural conception cannot be given in limited space. It stands pre-eminent over all public buildings, and is, without doubt or qualification, the most beautiful building in the world, not even excepting Taj Mahal, the famous building of beauty in India.

Col. John L. Smithmeyer, the architect, is of Austrian birth. He came to this country in 184_, a well-equipped civil engineer, with considerable learning in architecture. To him was committed the honor of preparing plans for the new library building which Congress had authorized. He did the work with exceptional skill, and everybody who has seen the product pronounces it one of the most perfect works of man. It is a pitiful commentary upon our government, that this man should now have a claim before Congress for compensation for his marvelous intellectual labor.

Although the Library was removed in 1897 from its inadequate quarters at the Capitol to the new building, the work of classification is yet incomplete, and the librarian does not know exactly the number of these treasures; but he says that there are more than 1,000,000 books and pamphlets; 55,700 maps and charts; 295,000 pieces of music; and upwards of 85,000 engravings, etchings, lithographs, photographs, and other prints. The Periodical Reading Room, recently opened to the public, has constantly on file 300 newspapers, and 2,000 magazines.

The Smithsonian deposit comprises more than a quarter of a million volumes. This deposit is constantly augmented by a system of exchange, whereby the Library receives annually a body of scientific literature comprehending practically everything of value issued by every scientific society of standing in the world. This unrivaled collection forms a scientific library of inestimable value. It is drawn upon by Representatives and Senators for the benefit of scientific men and societies, in all the states.

The copyright law of 1897 provides that any author, artist, or publisher who desires to obtain exclusive privileges must send two copies to be deposited in the Library. By means of this law, and its cumbersome predecessor on the statutes, the Library has accumulated the entire current product of American literary effort, and the deposit of this material alone would make the Library national in character. In the copyright office, on the ground floor of the building, it is ascertained that during the past fiscal year the total number of entries was 95,000; 9,000 being the product of foreign effort, and 86,000 the result of American work. Under this law, moreover, the Library has received an enormous number of engravings, photographs, and other works under the classification of fine arts. The total entries, from the date of the original and imperfect act of 1870, to the present, is 1,150,000.

One of the gems is the collection of 9,500 Orientalia; the most important in this country and one of the most valuable in the world. It is given a separate division for custody and administration, and is expected to confer great distinction upon the Library. Its basis was the collection formed by Caleb Cushing, our first minister to China. Among them are works not found in the British Museum, the Wade Collection, or in Wylie's Chinese literature. The "thirteen classics" alone number 366 volumes. There are fine sets of the Vinaya (Discipline), the Sutra (Precepts), and the Abhidharma (Metaphysics); also Choo He's history and statistics of Canton. Here also are 140 volumes of Japanese government publications, and the Wakan sansai dzuye, standard dictionary of 125 volumes.

"There is no printed catalogue of the present contents of the Library," is an official utterance of Librarian Putnam. "Between 1880 and 1897 no catalogues of any sort were issued. There have been lists issued on selected titles. No printed statement can be furnished an inquirer from a distance. The Library expects ultimately to place a card catalogue in some institution in each local center of important research."

With this official announcement in view, it will be seen that only a superficial statement can be made concerning the innumerable contents of this national treasure-house of the cream of the intelligence of the world in all ages. Nine other public libraries in the various departments of the executive branch of the government contain upwards of 1,000,000 volumes, and they will ultimately be added to the contents of the Congressional Library. It is partly in anticipation of this event, that the librarian will not now employ his comparatively meager force in the preparation of a "complete catalogue," when the prospective increase would make such catalogue incomplete and practically valueless.

Pride and pleasure commingled fill the heart and brain of every country-loving American who steps forth from the Capitol rotunda, glances across the broad plaza, and, for the first time, sees the marvelous building of the Library of Congress; the most perfect bit of architecture on earth. The Capitol faces east, the Library west. The Library building is four hundred and seventy feet long, and three hundred and forty feet deep. Exclusive of approaches it occupies three and a quarter acres. Its floor space is almost eight acres. The exterior walls are of Concord granite, all of it, however, polished well-nigh as perfectly as marble, despite its texture. It is in the style of the Italian Renaissance. The decorations, external and internal, from the fountain of Neptune at the first external grand granite stairway, to the gold-crowned dome, every ounce of material is the most perfect procurable, and every stroke of workmanship is from the hands of the most skilful artists and artisans. The narrator merely records the expression, oft repeated, of visitors who have seen the round world with all its wonders:—

"It is beyond criticism—magnificent—perfect."

SMITH D. FRYE.

In *The Advance*.

Digitized by Google

# Among the Churches.

### From Concord, N. H.

The Christmas services at Christian Science Hall yesterday [December 21] were largely attended, visitors being present from Boston and elsewhere.

The hall was beautifully decorated with festoons, wreaths of laurel, and Christmas greens.

Following the regular service occurred the Christmas exercises of the Sunday School, in which the children participated. In place of the regular lesson they were told the story of the birth of Jesus and significance of the Christmas anniversary. The Christmas gift which was made each child was a beautiful copy of the Holy Scriptures.—*Concord* (N. H.) *Monitor.*

### The Growth in Chicago.

The first Christian Science Church of Chicago was founded in 1886. Its original membership was about twenty. It met in various halls during its early years, and it has always had extraordinary vitality. It was holding meetings in Kimball Hall during the years from 1887 to 1894. At the latter time it had outgrown the capacity of that hall, and from there removed to the Auditorium, where its services were held nearly three years.

The first church edifice was erected on Drexel Boulevard in 1897 at a cost of $110,000, and was dedicated free of debt, while the very large expenses of the Auditorium were being maintained.

The membership of First Church in 1897 was 704. It is now 1,383, notwithstanding the fact that four churches, aggregating 490 members, have been formed from its membership during this time.

At the time the First Church was planned the seating capacity of fifteen hundred was thought to be ample for some time to come, but at the time of dedication it was apparent that the congregation had grown beyond the capacity of the church, and people were soon being turned away from the services on account of lack of room. Accordingly, in 1898 and 1900, four new churches were formed from the membership of First Church. These were Second Church, on the North Side; Third Church, on the West Side; Fourth Church, at Englewood; and the Christian Science Society at West Pullman. The membership of the North Side church, called Second Church of Christ, Scientist, is indicated by the following figures:—

| | |
|---|---|
| 1898 charter membership | 171 |
| 1899 membership | 297 |
| 1900 membership | 357 |
| 1901 membership | 449 |
| 1902 membership | 531 |

The following figures indicate the growth of the West Side church, called Third Church of Christ, Scientist:—

| | |
|---|---|
| 1898 charter membership | 168 |
| 1899 membership | 224 |
| 1900 membership | 308 |
| 1901 membership | 411 |
| 1902 membership | 503 |

The membership of the Englewood church, Fourth Church of Christ, Scientist, is as follows:—

| | |
|---|---|
| 1900 charter membership | 120 |
| 1901 membership | 242 |
| 1902 membership | 286 |

The total membership of all the Chicago churches, including the West Pullman society, is about 2,750. These figures do not represent the congregations, which in all the churches except the First are more than double the membership.

In the First Church the membership nearly equals the seating capacity of the building.

The First Church is again overcrowded, and a movement is on foot to form a church of its members residing in Hyde Park and Woodlawn, which will be called Fifth Church, although virtually making the sixth church in this city. All these churches were organized with the hearty co-operation of First Church, and are operating in perfect unity with each other.

Many of the neighboring suburbs have flourishing churches. Among these are La Grange, Oak Park, Wilmette, and Highland Park. Evanston has a large and active church, which has a beautiful building of its own, and Park Ridge and Edison Park have lately united in erecting a building which is a quaint and interesting example of church architecture.

Besides the First Church building, the Second and Third Churches have their own edifices, which were completed in 1901 at a cost of $240,000. They were all built by the united efforts of the Christian Scientists of this city, and are universally considered beautiful examples of architectural skill.

The Christian Science Reading Room Association is under the auspices of all the churches, but is a separate organization. It is conducted for the benefit of the public, affording a quiet resting-place for those who desire to read the literature, and a convenient place for those who wish to buy it. It was established in 1889 with twenty-six members, and for a long time had offices in the Inter Ocean Building, but some years ago moved to 6 Madison Street, and has now a membership of over eight hundred. Although working on a small capital, its business in the past year has exceeded $24,000. The association is supported by the voluntary contributions of its members, and it is no small factor in the humanitarian work being accomplished here by Christian Science. BICKNELL YOUNG.

In *Chicago* (Ill.) *Inter Ocean.*

---

### Union of Churches in Aurora, Ill.

It is with heartfelt gratitude for the blessings we have received that we send greetings to the Field.

Sunday, December 14, we had one of the happiest gatherings ever held by the Christian Scientists of this city, the union of First and Second Churches of Christ, Scientist, having taken place on that day.

Happy faces testified to the joy each one felt at being once again united in the work.

We feel sure that our Cause will progress more rapidly than ever before, and arrangements have already been made to secure larger rooms.

December 12, the following communications passed between the two churches:—

*Dear Co-Workers:*—Knowing that as Christian Scientists we could do better work for the Cause in Aurora if united, we, as officers of First Church, do sincerely and cordially invite you to join with us at this coming communion. Yours in Truth and Love.

First Church of Christ, Scientist.
ARTHUR E. KITTELL, *Clerk.*

Mr. Arthur E. Kittell, Clerk of First Church of Christ, Scientist, of Aurora.

It is with gratitude and pleasure that we acknowledge the receipt of your communication, and in response Second Church passed a resolution expressing its willingness to disorganize and to unite with First Church, Sunday, December 14. Yours in Truth.

JENNIE K. WATERS, *Clerk.*

Digitized by Google

### From Lincoln, Kan.

About 1894, the seed of Christian Science was first sown here. The growth seemingly has been slow, but a retrospective glance shows that the seed was not sown on barren soil, and much good has been accomplished.

For two years three or four of us met at houses and studied the lesson; two years later, others being added, we rented a room and held regular Sunday services. In October, 1898, a church was organized with ten members.

Our advancement, in point of numbers, has been slow, and at times we have felt discouraged, until we began to count our blessings. We have had three lectures, and about fifty copies of Science and Health have been sold, also many copies of "Miscellaneous Writings" and other works of our Leader. We have Science and Health in the public library, the school library, county jail, and county farm, and have distributed many copies of the *Journal* and *Sentinel*.

A corner lot for a church building has been purchased and paid for.

We feel very grateful to Mrs. Eddy for the revelation of Truth in Science and Health, and we wish also to express our gratitude to all the workers at headquarters. We feel grateful also to the faithful worker who so patiently and lovingly sowed the seed here.

MRS. LILLIAN T. HARLAN, *Clerk*.

---

### An Encouraging Report from Sandusky, O.

"Enter into his gates with thanksgiving, and into His courts with praise." It was in the condition of thought which the above Scripture indicates, that we entered into our new church room to hold our first service and also our first Thanksgiving service on Thanksgiving Day.

Our hearts were overflowing with love and gratitude to our dear Leader, for giving us this opportunity to serve God and testify to Christian Science.

A bit of the history of our little church for the past six months may help and encourage some other church.

On the twenty-first of last July new Readers were elected, also a practitioner was appointed to have charge of, and be in regular daily attendance at, the reading room. Since that time our Sunday and Wednesday evening services have grown in interest, the attendance has more than doubled, and all needs are more than supplied. The sale of Christian Science literature has correspondingly increased, twenty copies of Science and Health having been sold and the other literature in like proportion, over one hundred and seventeen dollars having been received for it.

In November we began to look about for larger and more suitable quarters, and we found a large room, beautifully located on the ground floor in the Masonic Temple Building. We had it newly decorated and purchased rugs, furniture, pictures, etc. We now have a very attractive room, and our hearts go out in love and gratitude to God, the giver of every good and perfect gift. We also lovingly remember the one who has given us Science and Health, from which we have come to understand, as never before, the meaning of Love.

Contributions came to us from willing and loving hearts and we had enough to meet all obligations, proving again that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

To us it was a beautiful demonstration that while on Wednesday at 4 P.M. our room was in seeming confusion, bystanders remarking that it would be impossible to have the room ready for service the following day, yet by six o'clock everything was in complete order and readiness.

On December 9, Mr. Edward A. Kimball of Chicago delivered a lecture on Christian Science to a large and appreciative audience in Carnegie Library Hall, and we know that great good will follow.

On Communion Sunday five persons were admitted to membership in the church.

We also have a new church building fund started, and are looking forward to the time when we shall have a larger church and a church home of our own.

"Out of the abundance of the heart the mouth speaketh."

MRS. MARY P. MARBLE.

---

### Church Organization in the City of Mexico.

The first meeting of Christian Scientists in this city was held during Christmas week of 1898, and on January 1, 1899, five persons commenced the service in a private house. In March, 1900, the Readers took class instruction and on July 13, 1901, the Scientists organized as a society. They elected Readers and started a Sunday School. Reading rooms were opened which were to be kept open daily from 9 A.M. to 5 P.M. This order has been preserved up to the present time, but meanwhile a circulating library for the free use of Science and Health and other works of Mrs. Eddy, was started. These works can be had on application to any member of the committee. The Christian Scientists have just taken a new step, organizing as First Church of Christ, Scientist, of the City of Mexico, holding their first service to-day [December 14] as a church organization, filing with the government the customary petition and copy of their by-laws.

*The Mexican Herald.*

In a private letter regarding this interesting occasion the First Reader writes:—

We are all happy over this perfected demonstration, and trust that by our next Communion service (June, 1903) we shall have a number of members to propose for the Mother Church. All our bills are paid up, rent and piano paid in advance, and we have in the bank about $250 toward our Building Fund and the fund for a lecture this winter or next spring. God has certainly set the seal of success on this dear work.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

---

Once more we remind our friends that remittances for subscriptions to the *Sentinel* and *Journal* should be made to The Christian Science Publishing Society and not to the Editor. The Editorial Department does not attend to the business affairs of the periodicals.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

### Renewal of Copyright.

Class A. XXc. No. 49048.

LIBRARY OF CONGRESS, to wit:

Be it remembered,

*That on the twenty-sixth day of December, 1902, Mrs. Mary Baker Glover Eddy, of Concord, N. H., hath deposited in this Office the title of a* BOOK, *the title of which is in the following words, to wit.*

*Science and Health. By Mary Baker Glover. Boston. Christian Scientist Publishing Company. 1875.*

*the right whereof she claims as author and proprietor in conformity with the laws of the United States respecting Copyrights.*

OFFICE OF THE REGISTER OF COPYRIGHTS, WASHINGTON, D. C.

HERBERT PUTNAM,
*Librarian of Congress.*

[SEAL]

By THORVALD SOLBERG,
*Register of Copyrights.*

*In renewal for fourteen years from June 4, 1903.*

### Conscience not the Ultimate.

A SEEMING obstacle in the pathway of humanity's spiritual advancement has ever been the belief that individual conscience is and must be man's sure guide on every occasion, his highest tribunal for the settlement of all moral questions, his unfailing monitor when doubt and perplexity beset him.

Christians, however, cannot appeal to conscience as the final arbiter of right and wrong, of truth and error. To do so would blind them to the general interpretation of conscience as a shifting standard of human opinion, varying with the environment of the individual and largely defined by his mental and moral training. Its tendency to leave God out of the equation and to exalt the law of Moses above the Gospel of Christ Jesus, discloses its inadequacy for the ideal of spiritual growth. While obedience to the Mosaic Decalogue is a requisite of Christian character, and "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," the genuine and permanent fulfilling of the law comes through following Christ. In other words, a man may measure up to the human standard of the moral law without being a Christian, but he cannot be a Christian without fulfilling the moral law in every particular.

In the spiritual progress of humanity mortal mind's self-justification through conscience will cease and give place to true righteousness and spirituality. In the transition from the belief of life and intelligence in matter to the understanding of infinite Love, man will forsake his varying standards of finite good and cleave to the true standard of infinite Good. He will grow out of his uncertain concept of justice and mercy into the true concept of infinite Life. M.

### The One Talent.

THE man with the one talent, far from being only an imaginary personality performing his part in the setting of a parable, is one of the veritable foes of our own household. He invades the precincts of our domain through suggestion of self-depreciation, basing his arguments upon comparison with those whom we consider more free, whose environments are less restrictive, who have more money, more time, more strength to devote to God's service. Through self-justification he reverses, to our false sense, the impartial munificence of infinite Love, universal in its bestowal, and declares a partial and scanty allotment of ability, and would make us forget that God's gift to all is all, that it is always our demand, not God's supply, that is lacking.

Listening to this counsel of self-depreciation, self-justification, and false humility, we carefully hide away our one talent, bury it in the earth, until, through inactivity, even that which we have is taken away.

The teaching of the disastrous non-use of the one talent is impressive. No matter how brilliant the demonstration of our neighbor of the five talents, our work is neither helped nor hindered thereby. His beacon light, upon the hilltop, affords no excuse for us, if we keep not our fainter, lower light burning to lead the traveler safely through the shadows of the valley.

Humble, trustful, loving activity is demanded of each one,—activity that is content to fill the present moment with honest, earnest effort, never restless as to results, persistent though progress be slow, undisturbed by contrast, undismayed by difficulties. Every suggestion to neglect our duty to God or God's little ones is a temptation to hide our talent.

Activity is life, and neglect of the humblest talent brings to us the same merited rebuke which the idle and cowardly servant received. Now, as then, vigilance and faithfulness of activity are rewarded by enlarged opportunities of usefulness. The one talent prayerfully used swings wide for each the door of human possibility. S.

### The Inutility of Pain.

THE ministry of suffering has been a frequent topic for religious homilies, and the statement that our Lord was made perfect through suffering is often quoted as evidence that pain has a vital and inseparable relation to character.

This assertion of the necessity of suffering and its salutary effect is the logical outcome of its classification as providential. The maintenance of God's goodness and wisdom, together with the claim that sorrow and pain are "from the Lord,"—these render the conclusion inevitable that their end is beneficent, and that therefore we should accept the situation with grace, if not gladness.

A further logical outcome of the above premises has not been generally accepted, however, even by devout Christians; viz., that this divinely appointed experience should not be shunned or intentionally lessened, but accepted as a dispensation of that Love whose gracious purpose it would be un-Christian and rebellious to thwart.

The traditional view of this subject is frequently referred to in the non-religious press, and the following excerpt from the editorial columns of the *Boston Transcript* presents a lay opinion respecting our theme which is no less pertinent than logical. The writer says:—

"It does not seem to the ordinary layman that human suffering always results in bringing the sufferer nearer to

Digitized by Google

mental or spiritual perfection. . . . While it is true that strong souls rise upon the experiences that have caused them pain, it is not to be denied that weak souls are often made mean and uncompanionable by hardship. . . . If suffering is invariably a means of regeneration, the terrible oppressions endured by criminals in days gone by, and still in some prisons, should show results in better lives. . . . If pain is a certain means of salvation, men ought to endure it with satisfaction; but the fundamental requisite of Christianity is to prevent suffering even of one's enemies,—a curious command if we thereby take from our neighbor a means of regeneration. If spiritual excellence is to be surely attained by physical and mental pain, we ought to wish suffering to befall our relatives and friends, unless, indeed, we are prepared to believe that physical well-being is more desirable than spiritual perfection."

It is certainly difficult to escape the author's conclusions, and it is no less difficult to bring harmony and consistency out of the confused thinking which obtains in the religious teaching of the past regarding this matter. If suffering is divinely sent, it must be for wise and good ends, and we are wronging ourselves and dishonoring God in our every endeavor to escape or limit it.

When, however, we come to understand, in Christian Science, that suffering has no place or part in God's plans or government; that it is but the experience of the falsity and disharmony of material sense, the associate and outcome of the idolatry of false belief, then we know that it is as alien to God's child as it is to God; that it is neither real nor necessary in the spiritual universe, and that the only service it can render is in reminding us that we are out of the domain of Truth, that we are companioning with swine when we ought to be sharing the joys of our Father's house.

Suffering no more befits a child of God than does sin. Both are foreign to God and His reflection. Pain has place in our education only so far as we are consciously or unconsciously irresponsive to Love. W.

---

A representative of a Christian communion may not fairly reflect its thought, but if his utterances are heard without protest there is a strong probability that kindred opinions are entertained by some of his confreres.

From this point of view the reported statements of Rev. R. P. Johnson before a recent Baptist congress, become significant as another evidence of that trend of thought which means the ultimate displacement of all ceremonial requirements for admission to church fellowship. He said in part: "To make baptism essential to church membership is to perpetuate its cleavage in the body of Christ along the line of ceremony merely. It would compel us, for the sake of a ceremonial observance, to disregard the fundamental Biblical principle of the right and duty of individual freedom of Scriptural interpretation. The policy of receiving members without baptizing them has been followed by many English Baptist churches. Its adoption here would not mean the discontinuance of baptism nor the disappearance of immersion."

---

### Memory of Good Deeds.

The memory of good deeds will ever stay,
A lamp to light us on the darkened way,
A music to the ear on clamoring street,
A cooling well amid the noonday heat,
A scent of green boughs blown through narrow walls,
A feel of rest when quiet evening falls.

EDWIN MARKHAM.

In "Lincoln and other Poems."

## From Our Contributors.

### To-day's Duty.

ELIZABETH C. WICKERSHAM.

OURS is a history-making era in which Christian Science is taking giant strides and "casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

God's message to human consciousness, must needs come through some man or woman, and the one spiritually near Him in this age has received this great illumination, and has declared and demonstrated its healing and saving power to those willing to receive it.

The Source is pure and undefiled Good, and the message is the word that was with God, and was God.

If love actuates those who have been the beneficiaries of this healing and saving message, then their duty and their privilege are very great, and they will be saved from self-seeking, envy, hatred, revenge, and all the kindred evils which would "cast us down," and thwart the end we have in view. Science and Health says (p. 405), "The heat of hatred, inflaming brutal propensities, the indulgence of evil motives and aims, will make any man (who is above the very lowest type of manhood) a hopeless sufferer." Also, "Christian Science commands man to master these propensities,—to hold hatred in abeyance with kindness, to conquer revenge with charity, and to overcome deceit with honesty."

We therefore see that as soldiers of Christ we must keep our motives pure.

We must also have an understanding as to the nature and location of our enemy. We must know the quality and place of the foes we have to meet, before we can intelligently select our weapons.

Christian Science teaches us that both in the realm of the real and the unreal, the spiritual and material, mind and its manifestations are all there are. "To be carnally [or materially] minded is death; but to be spiritually minded is life and peace." How good, then, it is to know that we are not fighting men and women who differ with us on this or that subject, but we are at war with sick and sinning mortal thoughts which, like Herod, are ever seeking to destroy this Christ-thought as it is born in human consciousness. Evil thoughts and aims, doubt, fear, sensuality, claiming to be in ourselves and others,—these are our enemies, and these alone.

With the enemy uncovered, we look to our weapons, and say with Paul, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." The great trouble is, that the mortal man tries to overcome evil with evil, when our Master admonishes us to "overcome evil with good." As our enemies are evil thoughts, our weapons must be good thoughts. Love must silence hate with Love. Spirit must dominate matter, Life must destroy death, Truth must overcome error. "Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When this blessed condition is realized we shall see the great fact that distinguishes Christian Science from all other forms of religion or philosophy; *viz.*, that in it evil has no reality, intelligence, activity, power, or presence, because God or Good is All. Meanwhile, however, we must be awake to the claims of evil, and strive, with loving efforts, to comfort the broken-hearted, heal the sick, and preach the gospel to the poor and humble.

What hope of success against our common enemy would there be, if there were no unity of purpose and concentration of endeavor, loving-kindness, obedience, and loyalty to our Leader?

Digitized by Google

As disciples of this new-old Truth, we have an unswerving conviction that "the battle is the Lord's," that right is might, that God is all-sufficient in power, love, and wisdom, and that this infinite Principle is ever-present and destroys everything unlike itself. Let us rise in the strength of this spiritual understanding, with renewed and consecrated allegiance to our God, our Cause, and our Leader, letting "the dead past bury its dead" with its temptations, its failures, and its fears, and with unity of purpose and affection let us press forward to everlasting victory over all sin, disease, and death.

## The Value of Class Instruction.

R. S.

I HAVE often felt constrained to express my gratitude to our Leader for the class instruction in Christian Science, which she has made available to every humble, earnest seeker after Truth.

Before accepting the privilege, I was led to hesitate, and for two years I wavered, but really never stilled the desire to *know* that I was learning aright, keeping in the straight and narrow way; that I was holding steadfastly to Truth, being guided and governed by Principle only.

Class instruction satisfied that longing. It established my understanding, and removed, in a great degree, the fear of a possible mistake, a fear that constantly hovered over my every effort to demonstrate.

After instruction, I *knew* that I clearly understood somewhat of this infinite Truth, because it had been vouched for by one authorized to teach. It is our *knowing* Truth which frees us. Mrs. Eddy says, "Be firm in your understanding that the divine Mind governs, and man should reflect His government" (Science and Health, p 393).

## Confident though Censured.

J. E. FELLERS.

A PIECE of magnetized steel resting on a pivot becomes a needle which points towards the north pole. Why? Some one answers, "It is influenced by magnetic attraction." But why does it not point eastward or westward? While even the wisest have failed to explain this strange fact in nature, they have long ago ceased to doubt it. People assume great risks, confident that in all latitudes, when left undisturbed by other influences, that needle will turn toward the pole.

When on the ocean, the stars are lost in the night, and all is a waste of billows and tempest, in the midst of darkness and danger, the mariner watches his needle. The gravest dangers may surround him, but he has confidence and faith in the testimony of this bit of steel. He cannot see the pole toward which the needle points; no, he is looking not at the seen but at the unseen. He knows that thousands have reached their port by following the direction of the compass, and he too trusts it. Has he acted wisely? Yes. Does any one censure him? No. Yet that compass is a human invention, and is by no means absolutely reliable, for account must be taken of its variations.

After trusting human theories for years, and finding themselves still adrift on life's stormy sea of false beliefs, thousands of people have turned to Christian Science as a safer guide, and following its light they to-day possess health and peace. They have learned that the Bible is God's compass, steadfastly pointing the way, and they trust their guide implicitly, for it has never failed. Do they act wisely? Yes. Are they sometimes censured? Yes. Why?

## Holding to Ideals.

S. B. S.

WE cannot afford to lower, or even weaken, the standard which bears aloft the banner of our highest ideals.

We must not refrain from living our highest, simply from fear that we shall not be understood. When the highest motives and acts are misjudged then comes the cross-bearing, the burden seems too much; but if we can only remember that confident persistence in right doing will ultimately convince opponents of our true position, we shall not give way to doubt and discouragement. Jesus held to his understanding of the power and reality of eternal Love against great odds, in the face of death-dealing opposition, but he finally gave convincing proof of the truth of his cause. His spiritual understanding of Life overthrew the claim of materiality.

When we search our inmost thought and find that our whole desire is unto God and the coming of His kingdom, that we are free from personal motives and desires, we should be able to stand with unshrinking loyalty for ideals which will bear the closest scrutiny; ideals which are the inspiration of Infinite Mind.

## "God's Little Ones."

GRACE WHITE.

IN answer to the question of his disciples, "Who is the greatest in the kingdom of heaven?" Jesus, calling unto him a little child, said, "Whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven," thus clearly showing humility to be the key which, unlocking the doors of heaven, reveals the "beauty of holiness."

To gain heaven who would not become humble,—humble as a little child? who would not gladly part with all which the world has given him of pride, self-love, fear, sensitiveness to appearances and to criticism, and take on instead the "robe of righteousness" whose interwoven threads are innocent, fearless trust; pure thinking; buoyant hope, and joyful contentment with present good?

During our walk through life we have all been blessed from time to time by contact with some of God's little ones; sometimes they have been children in years, sometimes they have reached the allotted "three score years and ten," and sometimes the snow of time has but lightly kissed their temples. But be they what the world calls young or old or middle-aged, if we will but clear our eyes of earth-clouds we may see glowing in their foreheads the blessed "white stone" of purity as the sign and seal of their citizenship in the kingdom of heaven.

## My Refuge.

MARY I. KEITH.

HARD pressed on every hand,
Yet not dismayed,
Amid the gloom I hear,
"Be not afraid."
Fiercely the storm may rage,
I will abide
Safe in Immortal Love
Whate'er betide.

Then let the error scream,
Soon will it be
Silenced forever, through
Eternity.
O Father-Mother God,
Teach me to pray—
"Thy will be done on earth"
From day to day.

Digitized by Google

## The Lectures.

### At Stillwater, Okla.

Last evening [December 11], a very large audience gathered at the Opera House to hear Judge S. J. Hanna of Boston lecture upon the subject of Christian Science. There were many in the audience from Guthrie, Perkins, Pawnee, Cushing, Marena, and Blackburn. Those attending were delighted with the lecture. Attorney W. B. Williams introduced the lecturer.—*The Daily Democrat.*

### At Fort Worth, Tex.

Judge Septimus J. Hanna of Boston lectured on Christian Science at Greenwall's Opera House yesterday afternoon [December 14], before a large audience. Not all present were believers in Christian Science, but from the close attention and appreciation that were evidenced from time to time during the discourse, it was apparent that all present were deeply interested in the subject. Judge Hanna was introduced by Mayor Powell.

*The Fort Worth Register.*

### At Wilmington, N. C.

A clear exposition of Christian Science was given by Judge William G. Ewing of Chicago in the Academy of Music last evening [December 15] under the auspices of First Church of Christ, Scientist, of this city.

The audience which heard Judge Ewing was not large, neither was it small, and all who listened to him were impressed with his earnest manner of presenting that phase of religion. Judge Ewing was introduced briefly by Robert Ruark, Esq., of the Wilmington bar.

*The Morning Star.*

### At Grand Junction, Col.

It was a treat to those who are broad enough to hear expounded the tenets and faith of another church, to listen to Carol Norton, C.S.D., of the Christian Science Board of Lectureship, at the Park Opera House last night [December 9]. The Opera House downstairs was filled with an intelligent and appreciative audience. There were present representative men and women of the city and a fair sprinkling of those who are believers in the faith from other portions of the country. Rev. J. A. Becker of the First Congregational Church of the city introduced Mr. Norton.—*The Daily Sentinel.*

### At Jonesville, Mich.

A large and intelligent audience assembled at Town Hall last Sunday afternoon [December 7] to listen to the lecture of Edward A. Kimball, C.S.D., of Chicago, on Christian Science. Delegations from Coldwater and Hillsdale were present, and the Presbyterian, Methodist, and Episcopal churches in this place were largely represented. In fact, those of various beliefs, and no belief in particular, were in attendance.

Mr. Kimball spoke nearly or quite two hours, and his large audience were seemingly so eager to learn the doctrines of Christian Science that they remained attentive and interested listeners to the close. In point of numbers and respectability the meeting was a decided success, and no doubt will be the cause of much discussion in this community for some time to come. Mrs. V. M. Doane, First Reader of the local Christian Science society, introduced the speaker in a few well-chosen words.

*Jonesville Independent.*

### At Rockford, Ill.

Edward A. Kimball, C.S.D., of Chicago, lectured at the Opera House, Tuesday evening [December 16] to an audience representing nearly all of the religious organizations of the city.

The speaker was introduced by R. K. Welsh, who said in part:—

Strange and wonderful as the progress in material things has been in the last century, scarcely less strange and wonderful has been the growth and development in religious thought and religious practices. There was a time when to be a doubter was to be a devil, when to be an honest inquirer was to be an outcast, but such is not the condition to-day. The spirit of this age, especially in this great country, is toleration and respect for the views of others. There was a day when we heard largely of the lake of fire and brimstone, now we hear of charity, brotherly love, and those things which tend to the betterment of mankind. It has largely become the object and purpose of religious people and those who think along religious lines to investigate and to appropriate that which is good in all creeds and in all denominations. These creeds and denominations all aim at the same end, and that is the amelioration of mankind. In other words, the impulse is to study and learn. That is the purpose of this gathering, and whether believer or unbeliever in Christian Science, I am persuaded that you and I have come to learn and to attempt to get at what is true in Christian Science as nearly as may be.—*The Rockford Register-Gazette.*

### At Dallas, Tex.

Carnegie Hall was comfortably filled last night [December 15] with an audience composed of members of the Christian Science Church and their friends assembled to listen to the lecture on Christian Science by Judge Septimus J. Hanna of Boston, Mass. There were many in the audience who did not belong to the Christian Science Church, but are disposed to learn of its teachings and principles. The lecturer was introduced by Hon. R. E. L. Knight, who spoke as follows:—

*Ladies and Gentlemen:*—The last century, it will be conceded, is unparalleled in the annals of time for the achievements wrought in mechanical construction, material development, and commercial expansion; and to thoughtful minds it is profoundly gratifying to reflect that in the higher and holier realm of the moral and spiritual, stagnation has not been permitted to obtain; that from the mad pursuit of material well-being there have been those who have turned away, and preferred to consecrate their minds and hearts to the relief of suffering humanity and the spiritual regeneration of the world. Of those who have loved and labored in this higher realm, none have achieved more substantial results, or gained wider scope for his or her influence, than has the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. Under her inspiration and direction, Christian Science has taken root, and has grown, and is flourishing in every quarter of the civilized world. Under its marvelous touch and influence, suffering and afflicted humanity everywhere is being succored and relieved as never before, and to countless thousands is being pointed out the way leading to permanent peace and joy in the life to come.

I am not versed in the lore or teachings of Christian Science, save only to the extent that its Principle is Truth and Love, the source and object of all that is pure and sweet in this life, and from which we derive our only foretaste and realization of the life to come.

It is true, Christian Science is, in a sense, a departure and advance in religious thought, training, and practice, and, as might have been expected, in common with all

Digitized by Google

religious reformations of the past, it is misinterpreted, reviled, and persecuted. I am one of those who believe that in religion, as in things material, life, thought, and eternal progress are the true purposes of animated existence and the final object of creation itself.

And, who, under the present flickering lights of thought and investigation, is prepared to challenge the declaration that matter is not what it seems, and that appearances are deceitful; that the real is the invisible, and that mind is the absolute master over matter? The unknown of to-day is easily the truth of to-morrow. We know more than our fathers. Shall not our children know more than we? Since Plato haltingly reasoned on the immortality of the soul, gradually has the light been dawning, and progression is still the order of the day.

In my opinion Mrs. Eddy is a true reformer and though misunderstood and misrepresented now, in the fulness of time, a grateful posterity will place her name along with those of Luther, Calvin, Wesley, and all the mighty host of those who have lived a life of sacrifice for the good of man and the glory of God.

*The Dallas Times-Herald.*

### At Maquoketa, Ia.

Last Thursday evening [December 18] a fairly good-sized audience, embracing many of our intelligent, thinking people, assembled at Rice's Opera House for the purpose of listening to an exposition of a religion which has had a marvelous growth in the past few years. Edward A. Kimball, C.S.D., of Chicago, was the speaker. He was introduced by Capt. J. Murray Hoag of this city, who said:—

*Ladies and Gentlemen:*—It is with great pleasure that I welcome you here this evening in behalf of the little band of Christian Scientists of Maquoketa. You represent numerous churches and creeds, all recognizing the same Master and aiming at the same goal. Your presence, to-night, is an indication of that Christian tolerance now, happily, so general throughout our land, and bespeaks a desire to gain a fair understanding of the tenets and teachings of Christian Science, which by the power of God, Truth, banishes sin and sickness alike. Our speaker comes prepared to speak authoritatively on the subject of Christian Science. I have the honor of introducing to you Mr. Edward A. Kimball of Chicago.—*Jackson Sentinel.*

### At San Francisco, Cal.

Before a very large and intelligent audience at the Alhambra Theatre yesterday afternoon [December 21], Carol Norton of New York, delivered a lecture on Christian Science. The speaker set forth with much elaboration the beliefs and principles of Christian Scientists.

*The Bulletin.*

Mr. Norton was introduced by Mr. Philip G. Galpin, who spoke in part as follows:—

*Ladies and Gentlemen:*—The attention of the world for centuries has been turned to the investigation of the problems attending the existence of the universe, of man, of life, of thought, of the relations of thought or of the mind to the physical body. To-day the world of pure science, unleavened by spirit, is wrestling without success with the problem of the origin of life.

If the doctrines of this newest born of the churches are true, they will harmonize with preconceived opinions,—if the latter are also true. To refuse to investigate lest we discover we have been mistaken is not the part of wisdom; to refuse to investigate lest others may not agree with our conclusions or scoff at them is not the part of a man of courage.—***Correspondence.***

### At Marshall, Mich.

On the evening of November 15, Edward A. Kimball, C.S.D., lectured on Christian Science under the auspices of First Church of Christ, Scientist. The speaker was graciously introduced by Rev. John M. Getchell, pastor of the Universalist Church of this city. The audience was fair sized and seemed very appreciative.—*Correspondence.*

### At Bowie, Tex.

Judge Septimus J. Hanna of Boston delivered an interesting lecture on Christian Science at the Opera House, last evening [December 18]. The house was well filled with an audience of the best people of Bowie and the surrounding country.

The lecturer was introduced by L. J. Rudy, a prominent lawyer of Bowie.—*Correspondence.*

### At Austin, Tex.

Judge Septimus J. Hanna of Boston spoke on the subject of Christian Science at the Opera House yesterday afternoon [December 21] to a large audience. After being introduced in a few well-chosen remarks by Mr. H. M. Moore, he immediately took up his subject and held the close attention of his audience throughout his lecture.

*Austin Statesman.*

### At Salt Lake City, Utah.

An audience of at least fifteen hundred people assembled last evening [December 14] in the Salt Lake Theatre to listen to a lecture on the "Teaching of Christian Science" by Carol Norton, C.S.D., of New York City. Mr. Norton held the close attention of the audience throughout his entire discourse, which was simple and to the point. The presiding officer of the meeting was Rabbi Reynolds, who, in introducing the speaker, spoke in part as follows:—

*Ladies and Gentlemen:*—I think that every one who thinks correctly must admit that it is a very healthy and normal manifestation of human beings to differ with one another; nevertheless, it is not normal, and it is not healthy to differ without thinking, without studying, and without investigating. The history of the religions of the world has always been, from time immemorial, a history of prejudice. Prejudice means to form a judgment without thinking and investigating, and without knowing something about it. It was over sixteen hundred years ago that the first council of religion was called in Asia Minor, and the Arians and the Athanasians met together, and if you remember the question was decided by violence, by prejudice, and by persecution. We ought to be thankful that we are to-day living in an age when men are ready to hear the other side and to listen to it, to investigate, to learn it, and that now, more than ever, we are coming to realize the great truth that has been expressed by the eminent philosopher when he said, "When we investigate things, we shall be surprised to find the truth in a place where we least expected it."

Now, my friends, and I take the liberty to call you such, I want to say that I personally represent a religion that has been misjudged for centuries—a religion about which people formed opinions with too little knowledge of its philosophy and its teachings. I consider it an honor and a privilege to introduce the gentleman with us this evening, who is also a representative of a thought that is now coming before the judgment and before the criticism of the world, which I hope will to-day, in this modern time, not be accepted without a great deal of investigation nor rejected without the same.—*The Salt Lake Tribune.*

Digitized by Google

## Testimonies of Healing.

It is with a deep sense of gratitude, that I seek to express what Christian Science means to me. Because desire was reaching out after something more satisfying, divine Love met that need, and the truth of the Bible promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," was and is daily being demonstrated by me.

Christian Science was first brought to me, somewhat over two years ago, through the loving thought of one who had at different times sought to bring the healing Truth to my wife, who often manifested physical troubles of various kinds, and had great fear of a fatal termination These attacks would leave her weak and exhausted for some days after. Our family physician used to tell me, when asked what the trouble was, that the causes were, catarrh of the stomach, nervousness, and weakness through injuries received from instruments. The sense of weakness and fear of these attacks prevented her doing the heavier kinds of housework, or if she did she had to suffer the consequences.

The condition of my wife, and also the recent sickness of one of our children, had caused me to be willing to search further for help. So although I, at that time, thought, "No more religion for me," yet when this kind friend left some copies of the *Sentinel,* I began reading them, and the more I read the more I became convinced that they expressed the truth that I had been seeking from early boyhood; first in a mission hall, then in the Salvation Army, afterwards in different Evangelical churches, as change of location made each most convenient. When Christian Science appeared, mortal sense had abandoned all these, and was relying strongly on socialism of a radical and material kind as the best system to meet the needs of crying humanity, my own many and perplexing problems included, and was ready to contend that religion, as such, was something to beware of, because practice, as I saw it, was at such variance with precept. The reading of the *Sentinel* was in a few weeks' time followed by the borrowing from the Investigators' Library of Scranton church, of a copy of "Science and Health with Key to the Scriptures" (our Leader's invaluable gift to this and future ages), and after some months' study of the text-book and the valued help and fellowship of the members of First Church of Christ, Scientist, Scranton, of which, within a few months, I became a member. I had the privilege of class instruction, the value of which I feel words are inadequate to express.

The Scripture, "Old things are passed away; behold, all things are become new," best describes the transformation wrought by Truth. The growing perception that no good desire was lost, but that all would be satisfied above all that we could ask or think; the enlarged realization of the presence and availability, here and now, of God, Good, to meet and overcome the mortal sense of discords, both of sickness and sin, has brought much rejoicing and satisfied the longing for something permanent, substantial, and demonstrable.

Various claims of sickness that had tyrannized over our children and held my wife in bondage, also minor troubles of my own, such as toothache and injuries received while following my trade of plastering, have been healed on the basis of Christian Science, without recourse to material means; Truth as apprehended in Christian Science, applied to such conditions as lack of work and business competition: lack of financial supply, and difficulty in collecting: is surely exposing their falsity and helping me to know them as myths of mortal sense with no foundation in Mind. Counting over the many, many blessings, the fruits of Christian Science, I exclaim with the Psalmist, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation." "O taste and see that the Lord is Good."

DAVID REED, Moosic, Pa.

---

Christian Science has done much for me. I should be ungrateful indeed not to make due acknowledgment. From years of physical suffering I was on the verge of nervous prostration. After a few weeks' treatment I am stronger than for many years, with an endurance I never even hoped for; yet I believe I have but a glimpse into the great possibilities of this truth.

MRS. ANNA R. MULFORD, Chicago, Ill.

---

I would like to tell of a demonstration that was made for me in Christian Science, and for which I am deeply grateful.

About five months ago I was taken down with typhoid fever in its worst form. I had not eaten anything for five days and was delirious, but I was entirely healed. I am very grateful to Mrs. Eddy. I am seventeen years old and am every day making demonstrations of the healing efficacy of Christian Science.

HANSON COIT WHEELER, Chicago, Ill.

---

I should like to express my gratitude for what Christian Science has done for me, not only physically, but morally as well.

Through this truth I have been enabled to turn from the downward course and to look to God and to bless Him for my happiness. I have had more real joy and peace and happiness in the six weeks that I have been studying Christian Science, than in ten years before. I have been healed both physically and mentally. I took treatment from a Christian Science practitioner of this place, and to her and all the Christian Science friends I wish to give thanks for their kindness in showing me the way to the fountain of the living waters of Truth, Life, and Love.

EDWIN E. BONNELL, Black River Falls, Wis.

---

During the first years of my progress in Christian Science, it seemed there was one continual battle with physical conditions; but during the past year the work has been more the overcoming of inharmonious environments, destroying thoughts of poverty and lack,—the feeling that I must do without this or that, until I could demonstrate more goodness and love. The unconscious admission of my lack of goodness and love manifested itself in lack of money and lack of harmony in material conditions.

Since I have learned to destroy the thoughts of self-condemnation, and to know myself as the perfect child of God, to know that now I am supplied with all goodness, truth, and love, I have found a decided change in all conditions, and see that the only poverty or lack is our belief in the insufficiency of Love. Then oftentimes, we are too willing to do without the best, to limit God. I found this so in getting the new Science and Health. It came to me suddenly, one day, that I was doing without the new book through fear of not having money enough left to buy what I should need a month later. As soon as this thought presented itself, I started for the Reading Rooms, and purchased the book. In less than a week, one hundred dollars a year was added to my income.

I am so glad that every day I understand and appreciate more, the great Love that has enabled our dear Mother and Leader, to give us this truth. The more I am filled with Truth and Love, the better I am able to understand her life of self-sacrifice and love for all mankind.

MARGARET A. VARLY, Chicago, Ill.

Digitized by Google

For the past ten months I have been located at Cave Mine, Milford, Utah, and as the year is drawing to a close, I wish to express my gratitude to the editors of our *Sentinel* and *Journal*, and to the contributors as well, for their many helpful articles. I can look back at my ten months' experience here with a great deal of satisfaction. I started to spread the literature here by giving out the Sentinels and Journals, and they have borne much fruit, some good demonstrations having been made over colds, fevers, and other ailments. A number of people in the camp are reading works on Christian Science. I have distributed some four hundred Sentinels in this and other counties in this state and the state of Nevada, and have received letters of thanks from some who were acquainted with my handwriting. I wish to thank Mrs. Eddy for the revised edition of "Science and Health with Key to the Scriptures," and for her unceasing labor for the betterment of us all.

HERBERT W. LAWRENCE, Milford, Utah.

Some three years and a half ago my attention was called to Christian Science and its healing. Although at first I ignored it, I soon became satisfied that there was something in it, although what it was I could not understand. I then began the reading of Science and Health by our Leader, Mrs. Eddy, and had the privilege of going through a class in 1899.

I had always suffered from ill health, being extremely nervous. I was a member of several clubs, and therefore located where many in the world are to-day looking for happiness in material things. Soon after beginning to read Science and Health my surroundings began to change, my physical condition improved, and many erroneous beliefs which I considered essentials disappeared.

Through further understanding of Principle, I have been enabled to give up my belief in other illusions, and to-day I am well and better equipped to do God's work in His way than I have ever been. For all this I am truly thankful.

I have had several trying experiences during the past three years, and have had occasions of seeming darkness, but I knew the light was there and soon have seen it again.

As I look back over the past few years I realize more than ever the necessity on the part of all Christian Scientists for patience with those whose spiritual growth is slow, and at times seems to cease entirely. I realize that my growth was benefited by the kindness and love of those whom I met in Christian Science.

I appreciate more than ever the valuable work of the Bible Lesson committee, the Publication committees, and above all the sterling integrity of our Leader and her faithful interpretation of Life, Truth, and Love.

In my business office I keep the Christian Science literature for distribution, and have an opportunity of presenting the truth to many in the course of a week. I trust that I may see my way clear in the near future to help the Cause more than I am doing at present.

R. E. CAREY, New York, N. Y.

## Heart's Ease.

GEORGE I. WOOLLEY.

OF all things good on earth I am most sought,
And yet, albeit, I am rarely found;
I cannot be with countless millions bought,
And bootless ye may search earth's farthest bound.

I lie in paths of duty bravely done,
On rough-hewn ways that ever upward wind;
He who unwearied seeks th' Eternal Sun
With eager steps, my priceless boon shall find.

*Exchange.*

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The New Testament prophecy of the new heaven and earth wherein dwelleth righteousness is the assurance of the ultimate triumph of the Redeemer's kingdom. In the contrast of the two scenes, the earth lying in darkness behind Peter and in radiance before him, we mark with him that it is righteousness that will constitute the main point of distinction. It will be the descent of the Christ of moral character, of sweet and holy life, on this clouded and stormy planet that will insure the new day and the new time. In that "new heaven and new earth" which Christ is to build in the midst of the old, to supplant the old, Faith will descend and fill the soul with cheer. Hope will move amid the scene, glowing with happy expectancy. There will Love be found with her benignant face and her gentle hands of helpfulness. Abroad will Wisdom walk in her garments of light. In the sacred group will be found a new holiness as the inheritance of the soul in Christ, turned to survey a better future, a new earth, even a heavenly kingdom, wherein right shall be the first love of man and honor his chief glory! On this clouded and stormy planet Peter saw the new light dawning, the light of moral character, which hitherto had been but as a dim taper in the great darkness and the barren waste, but which would flame abroad and make all the scene noble and fair, in a Christ-like righteousness. This was the source of the great contrast which in prophecy he pictured for the believer's comfort.—*The Universalist Leader.*

The fancy of the poet and painter has revelled in the imaginary glory of the Nativity. They have sung of the bright angels who hovered there, and of the stars lingering beyond their time to shed their sweet influences upon that smiling infant. They have painted the radiance of light from his manger-cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith. All which met their gaze was a peasant of Galilee, already beyond the prime of life, and a young mother with an infant Child, whom, since there was none to help her, her own hands had wrapped in swaddling clothes. The light that shined in the darkness was not physical but a spiritual beam; the Dayspring from on high which now visited mankind dawned only in a few faithful and humble hearts.

FARRAR.

Rev. L. M. Powers says in *The Universalist Leader*:—

"Theology, long held to be the crown of the sciences is to-day the deadest thing that makes any pretence to life. The world's need is real knowledge of a living God. The theology of the schools and churches is a systematized knowledge of what dead men have thought of a dead God. All the attempts of the Churches to reinstall this knowledge of dead men concerning past things, are of little worth. A Church with a systematic theology to defend, must always lie behind the real thought of the age. Only a creedless Church can keep abreast of the times. . . .

"In my library of some thirty-five hundred books there are about five hundred books dealing with religion. Among these five hundred are perhaps twenty that have to do with theology strictly defined, and most of the twenty I have never read. For all books of value tell of God, and I have found a surer evidence and clearer knowledge of God in the books of mathematics, history, and poetry, than in those labelled theology."

Reviewing the fifty years since his ordination to the diaconate, Bishop Doane of the diocese of Albany in his convention address recently said: "Somehow the tone and atmosphere of religious life seem to me greatly to have changed. The contentions and controversies of fifty years ago have only faint and feeble echoes here and there, and the subjects have passed, many of them, into a sort of natural acceptance. What were accounted strange and unusual teachings and practices are really the usual teachings and practices of the Church. It seems to me that Church life and religious life to-day are calmer, quieter, stronger, steadier than was their wont when I was young. We are learning, most of us, more respect for other people's convictions as well as our own, and less of what I think Mr. Gladstone called 'cocksureness' about our own opinions. And the time seems ripe for certain recognitions of larger things, and the air seems rife with the movement of more unitedness along the lines of the real work for which the Church is in the world."

Rev. W. W. White, Ph.D., in an address on "The Purpose and Power of Prayer," as reported in *The Examiner*, says: "The purpose of prayer is not to give information to God. He knoweth our need before we ask it. Man must not use vain repetitions. The four hundred and fifty prophets of Baal learned the uselessness of this when they cried, 'O, Baal, hear us.' Its purpose is not to win God to our side—not to tease Him, not to 'overcome God's reluctance,' as some one has said, 'but to take hold of His willingness.' It is not the purpose of prayer that the laws of God should be violated; prayer is in harmony with those laws. Prayer is not illogical. We receive from man because we ask. Ask of God and ye shall receive. We should work, in the language of another, as though all depends upon us, and pray as though all depends upon God."

In the Reformed Church of the Ascension, Allegheny, recently, Rev. A. C. Dieffenbach, preaching on the "Need of a True Christian Science," is reported by the *Pittsburg Times* as saying: "That day is past when in a Christian community the word science calls forth the cry of heresy. As men have advanced in their education for the kingdom of God they have advanced in their demands for a rational religion. They do not believe that the teaching of Jesus is inconsistent with truth. They therefore do not believe that it is out of keeping with the orderly presentation of truth. And this is science. Christian Science. Christian science is the true science because the Gospel takes the lofty plane of spiritualizing men."

Do we need to go back to the simplicity of the Gospel in our conception of the meaning of conversion? Christ's teaching as to the new birth, or the birth from above, shows that the change required is a radical one. Sin has wrought, in medical phrase, a functional derangement of the heart, which neither the will of man, nor any outward sacramental application, can remedy. Only the Holy Spirit, reinforcing the weak, and of itself impotent, will of man, can effect a cure. We are not saved by character, but, being saved, character develops in us until, by the grace of God, we attain to the measure of the stature of the fulness of Christ.

*The Examiner.*

The great scholar, traveler, and archæologist, Dr. Hilprecht, lecturing in Philadelphia, says: "Let any one who has lost his faith in the Bible go to Babylon, where he will surely recover it in the desert solitudes." Most Biblical descriptions of places are so accurate that the permanent features of the situation seem so natural to one familiar with the Scriptures, as almost to make him ask himself whether he has not seen them before. The University of Pennsylvania has just endowed a chair of Assyriology and named Professor Hilprecht as its incumbent, at a probable salary of about five thousand dollars per annum.—*The Christian Advocate.*

True faith in God consists not merely in believing His Word, but in the doing of His will. To say, "I believe in God the Father Almighty, and in Jesus Christ His Son," is indeed the first and essential step in the spiritual life; the life that ends where it begins, with a "credo," lacks the essential proof of the genuineness of the confession. "Faith without works is dead." The two are so inseparably joined together both in the divine Word and in Christian experience, that it is a wonder any one should imagine for a moment that they are separable, or that the one could live and flourish without the other.—*The Examiner.*

The people are eager to hear a man tell what he knows. They care very little for what he is not quite sure of and still less for what he confesses he does not know. The most destructive preaching in the world is the argument in defence of or the apology for the eternal verities. No man is fit for the ministry who does not know something he is sure of and is willing to announce with confidence. The people are not going to believe the minister's doubts, and are not going to rush to the support of his uncertainties. Know something and preach it, and you will have a following.—*The Universalist Leader.*

We cannot, then, excuse the gloomy and sad-faced Christian. If he be one of Christ's followers, the spirit of Jesus, of love and trust towards God, will make all life cheerful, and move his heart to perpetual songs of praise and thanksgiving.—THOMAS HILL.

If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to their good cause.

ARCHBISHOP USHER.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid. . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initia's. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 306

SELECTED ARTICLES.

Highly Complimented. 307
Educational Work in Alabama. 307
Proof through Practical Application. 308
Toleration. 309
The Genius and Teaching of Christian Science. 309

AMONG THE CHURCHES.

Advance in Joplin, Mo. 311
Church Dedication in Shellman, Ga. 311

EDITORIAL.

Renewal of Copyright. 312
True Humility. 312
The Riches of Faith's True Inference. 312
A Fallow Field. 313

FROM OUR CONTRIBUTORS.

What is Life? Lucy D. Blanchard. 313
The Real and the Unreal. Eloise Cameron MacGregor. 313
Thoughts. Silas Cobb. 314
"Let God Reign." N. E. B. 314
God's Universe. Anna W. K. Mathews. 315

THE LECTURES. 315

TESTIMONIES OF HEALING. 316



Vol. V. BOSTON, JANUARY 15, 1903. No. 20.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Attorney-General Knox in his report concerning trusts and combinations, which represents the general attitude of the administration and is authorized by the President, recommends immediate legislation forbidding all discriminatory practices affecting interstate trade, making them offences to be enjoined and punished; such legislation to be directed against both those who give and those who take illegal advantages, and covering discrimination in prices as against competitors in particular localities, resorted to for the purpose of destroying competition; and the creation of a bureau or commission in the proposed Department of Commerce to secure publicity through investigation of the affairs of the trusts. Power is also to be given to the courts to deal with infractions of the law and to enforce the findings of the commission. Several bills embodying these suggestions have already been introduced in Congress.

The Senate Committee on Foreign Relations reports favorably upon the general international arbitration treaty recommended by the Pan-American conference held at the City of Mexico last winter. The treaty is on the lines of The Hague treaty, but applies only to the republics of the western hemisphere. It provides a tribunal in which disputes over boundaries, claims, and other matters may be settled by arbitration.

The Bureau of Insular Affairs of the War Department has prepared for publication a comparative statement showing that for the ten months ending on October 31, the customs revenues of the Philippine Archipelago were $7,475,580, as against $6,921,559 in 1901, and $3,759,994 in 1899.

Senator Clay has introduced a bill to provide for the free importation of commodities controlled by trusts. The bill confers upon the President authority to suspend the collection of duties on such articles so long as the abnormal conditions prevail.

**Foreign.**

The appointment of Mulai-Mohammed, brother of the Sultan, as governor of the province of Fez, seems to have thoroughly relieved the critical situation of affairs in Morocco. As the ostensible object of the pretender, Buhamara, was to raise the sultan's brother to the throne, the adroit move of the sultan in making this appointment has resulted in depriving the pretender of the allegiance of his followers, and he has retired discredited. The acceptance of the position of governor also disproved the rumors that Mulai-Mohammed aspired to the throne. It is rumored, however, that the sultan is disposed to abdicate the throne in favor of his brother.

It is said that Great Britain has vigorously protested to the Turkish government against the permission granted in September to four unarmed Russian torpedo boat destroyers to pass through the Dardanelles into the Black Sea under the commercial flag of Russia. The British note says if Russian warships are thus allowed to pass the Dardanelles, contrary to existing international treaties, Great Britain will also reserve the right to demand similar privileges.

The State Commissioners of Education of New South Wales, headed by the president of the University of Sydney, are studying the educational system of the United States, especially the methods of primary school work and advanced technical education. The Australian Federation, following the example of the United States, has adopted the form of state, rather than national, control of education.

According to dispatches, Mr. Bowen, United States Minister to Venezuela, acting for that republic, has been empowered to pledge the customs receipts of Venezuela as a guarantee for the payment of the German, British, and Italian claims. He is expected to sail for Washington this week to aid in formulating the protocol preliminary to arbitration before The Hague Court.

The scheme of M. Berlier for tunneling under the mouth of the Seine has been adopted. The tunnel, which is designed to give railroad connection between Havre and Port Audemer, will be three thousand yards long. It will carry a double track. The cost is estimated at six and a quarter million dollars.

Abbotsford, the estate of Sir Walter Scott, is said to be in the market—perhaps to touch Scottish pride and result in its being secured for a literary museum.

**Industrial and Commercial.**

The construction of the new Denver-Salt Lake short line railroad has been begun. Contracts call for its completion and full equipment in 1905. There will be about three hundred and seventy-five miles of valley mileage and one hundred and twenty-five miles of mountain mileage. The road crosses the Continental Divide about sixty miles west of Denver by means of a tunnel eleven thousand eight hundred feet in length, two thousand feet below the crest of the divide, and at an elevation of ten thousand one hundred feet above sea level. The route passes through a section rich in ores, coal and mineral deposits, and grazing lands. It is claimed that the route will shorten the distance to the coast by one hundred miles and lessen the time by ten hours.

The Russian steamer Baron Drieson has arrived at New Orleans and will take on board eighty-five hundred tons of harvesting machinery for the Black Sea to be used by the wheat growers of Southern Russia. The machinery comes from Chicago factories. During January and February three other large ships loaded with machinery are expected to sail for Russia. In all two and a half million dollars' worth of machinery will be shipped on the four vessels.

Export trade with Mexico during 1902 amounted to over forty million dollars in value and the import trade was about the same amount. In 1891 the value of export and import trade with Mexico was fifteen million and twenty-eight million respectively.

Two Belfast ship building firms built during 1902, nineteen vessels aggregating 153,560 tons. The individual output is said to exceed that of any English or Scotch firm by 10,000 tons.

In Connecticut last year there were organized two hundred and thirty-seven corporations with an aggregate capitalization of over thirty-two million dollars.

Plans have been approved for the six-tracking of the Pennsylvania road between New York and Philadelphia, and perhaps as far as Lancaster.

Spartanburg County, S. C., stands at the head of the cotton milling interests of the State with $7,000,000 invested in 31 mills.

Three hundred and fifty-six locomotives were turned out by the two local shops at Paterson, New Jersey, last year.

During 1902 the shipyards of Bath, Maine, produced 26 vessels with a total gross tonnage of 31,633 tons.

**General.**

Reaping machines were employed this year for the first time by native farmers of Syria. Eleven were working during the late harvest in Cœle-Syria, and twenty-six in the plain of Esdraelon. Also for the first time in the history of this country, the present year has witnessed the introduction and operation in Syria of a steam threshing outfit. It caused considerable stir in Cœle-Syria, where it was installed. Its success was complete, even to the bruising of the straw—a most important item, since, in the absence of hay and with the sparing use of oats, barley, and other grains, crushed straw, in these parts, constitutes the staple food for stock. An oil-motor flour mill has been successfully started in this land, and is now grinding wheat in Lebanon.

Mr. Marconi, from his station at Table Head, Canada, last week for the first time sent a news message to the London *Times*. This message was sent in the midst of a snow storm accompanied by a high wind and occasional flashes of lightning. There was also a severe storm raging in England at the same time. This successful transmission in the face of most adverse conditions proves the practicability of the system. Mr. Marconi claims that a message could now be sent to any part of the world. He will soon establish a line between Italy and South America.

The Germanic Museum of Harvard University has been opened to the public. As the primary purpose of this museum is educational, no effort will be made to secure original works of art, but copies of German architecture, sculpture, and painting will be collected, which will represent historically the development of German æsthetic activity. The German Emperor has taken a deep interest in this matter and, as will be recalled, presented through Prince Henry, a gift which will represent ancient German art at its best.

One hundred and twenty-three pictures in oil, water-color, and pastel belonging to the collection of the late Mrs. S. D. Warren of Boston, were sold last week in New York for $346,275. The highest price paid was $23,500 for the little Millet "Shepherdess." The size of this canvass is nine by fourteen inches.

The most northern railroad in the world extends to Lulea on the Gulf of Bothnia in northern Sweden to Malmberget, a point fifty-two miles inside the Arctic Circle. This is two hundred miles further north than Nome and four hundred and fifty miles further north than White Horse.

The Pittsburg Locomotive Works, the local plant of the American Locomotive Company, has decided to duplicate its present plant. The concern employs at present about twelve hundred men.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Highly Complimented.

THE work of our constitutional convention, recently adjourned, has been quite generally commended by the press at home and abroad. Words of the highest praise, but sanely considered and expressed, are uttered by *The Congregationalist* of Boston, the influential organ of a powerful religious denomination, which says editorially:—

"Celerity, common sense, courage have characterized the constitutional convention of New Hampshire in session the past two weeks. Contrasted with the recent Connecticut constitutional convention, its despatch, vigor of attack, and positive results give the more creditable record to the Granite rather than to the Nutmeg state. As the result of the covention's labors the people on the second Tuesday of March next year will vote on ten proposed alterations in or amendments to the present constitution. Some of these suggested emendations or additions are relatively unimportant. Others are of grave importance. Of the latter are the requirement that voters and officials shall be able to read the constitution in English and to write; that power to impose taxes on franchises and property passing by will and inheritance be given to the legislature; that the franchise be extended to women; and that the legislature be given authority 'to enact laws to prevent the operations within the state of all persons and associations, trust and corporations, that endeavor to raise the price of any article of commerce or to destroy free and fair competition in the trades and industries through combination, conspiracy, monopoly, or any other unfair means.' Summoned especially to deal with the problem of representation in the lower house of the legislature, the convention found a way out, which, while it preserves to the smallest unit a method of representation, also recognizes the equity of providing proportionate representation for the large towns and cities. Eight hundred inhabitants are necessary to the election of one representative; twenty-four hundred inhabitants are necessary for two representatives, and sixteen hundred for each additional representative.

"That the world has moved on and the temper of religious folk altered is seen in the call for a referendum by the people on the suggestion that the words 'evangelical' and 'Protestant' and 'every denomination of Christians' are to be stricken from the constitution where they limit the religious societies which the state is to foster and protect. 'Christian principles' and not 'evangelical principles' hereafter are to be conserved. Teaching of piety, religion, and morality' are not to be limited to Protestant definitions of the same, and 'all religious sects and denominations,' rather than 'every denomination of Christians,' are assured equal protection of the law. The debate on the provision of the constitution intended to curb monopoly was on a high plane, reflecting the unity and depth of sentiment of the representatives of the people; and the speech of Judge Aldrich of the Federal Circuit Court, in which he advocated such action, may well be taken as a perfect expression of the sober sentiment of New England democracy as it faces the perils of the hour as the century opens out. Coming from so conservative a source and so judicial a mind, the utterance was all the more significant."

From an Editorial in *The Concord* (N. H.) *Monitor.*

### Educational Work in Alabama.

THERE is one place in the hill country of Northern Alabama where the last census-taker must have received something of a shock. Instead of a one-room log cabin he found, at a place called Kowaliga, a well-constructed frame building of three stories, with several neat white outbuildings, all plainly devoted to the teaching of the young. But his surprise must have been still greater when he discovered that this was a school for colored children. Not only did he find in this little colony between one hundred and fifty and two hundred children under the instruction of six teachers, nearly all college graduates, but he was informed that the school undertakes to board a dozen pupils of each sex, that they may come directly under the influence of the teachers, and that the girls may be trained in housework and the rudiments of domestic science, and that the institution not only aims to give its pupils a good common-school education, but to train them to use their hands in the workshop and in the fields, for which purpose it gives limited instruction in manual training and plenty of experience in tilling the land.

"Doubtless a branch of Tuskegee," the reader will say. Yes and no. That Mr. Booker T. Washington's influence has penetrated to Kowaliga goes without saying. Wherever there are intelligent negroes there will be found some knowledge of Mr. Washington's teachings and ideals. Mr. Washington, too, was for some time trustee of the Kowaliga Institute, as this struggling school is called. But it owes its inception and development to a father and his son. The former is John J. Benson, born a slave, who by his own efforts has come "up from slavery" until he is to-day the most influential colored man in his county, and one who has the respect and confidence of his white neighbors. He has not only acquired by ceaseless industry the acres which he helped to till for his old master when in bondage, but has added to them, has built himself an excellent house and a sawmill, and has become known throughout his county as the foremost of his race. It is but natural that a man of this type should give his children the best possible education he could afford. But he has done more than that,—he has instilled into his children an intense desire to better the conditions of their race in the country round about their home. To William E. Benson, his son, who is guided by this fine altruistic spirit, is largely due the existence of the Kowaliga Institute. In its growth he finds abundant reward for his unselfish labors.

Returning, in 1896, from his college course, William E. Benson succeeded in arousing seventy farmers of the Kowaliga neighborhood to a realization of the educational needs of the community, and these poor, hard-working tillers of the soil gave freely of their limited means and time toward the school's first building, called Patron's Hall. They cut down the trees given them by an interested white neighbor and carted them to the senior Benson's mill,

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

where they were transformed into boards and shingles, for Kowaliga has been no foreign growth grafted upon the community, but was conceived and created by its founders without white inspiration or aid until it was well under way. While their fathers toiled on the building some of the farm boys formed a glee club and fairly sang $300 into the school's treasury. Then the American Missionary Association became interested in this plucky effort to let the light of education shine into the darkness of one of the most ignorant communities of the South, and through its support, and the Northern trips for help of young Mr. Benson, the school now has land and property valued at $10,000,—ten acres of the land on which the school stands being the gift of the man who has worked himself up from slavery into prosperity. This summer has seen still another evidence of the best kind of a commercial spirit, for some of the farmers, under the Benson leadership, have paid for their children's tuition by lending their time and strength to the erection of a boy's dormitory, which shall also contain additional and much-needed class-rooms.

And as the school has grown materially, so it has developed along educational lines. Not, of course, without making the mistakes inevitable in such an enterprise, but always seeing more clearly the needs of the surrounding country. It has begun to draw pupils from Georgia and Alabama, and from a far larger section than that surrounding Kowaliga and its neighboring hamlets. The school term has been extended from three to eight months, and by absorbing three district schools the Institute receives the state aid which would have been paid to them. "Its situation in the heart of an agricultural region," says Mr. Benson, "makes it the hope of hundreds, if not thousands, of boys and girls who cannot expect to go to Hampton or Tuskegee,—indeed, have never heard of these places." In place of the ignorant "Jack-leg" district schoolmaster, there are refined men and women who know something of the science of teaching in addition to mere book learning, and who, from the principal, Mr. C. W. Driskell, down, are persuaded that agricultural training is the principal need of the hour in this region.

Kowaliga is a non-sectarian school, and adapts its curriculum to the needs of the neighborhood. Thorough instruction is given in the grammar grade, but on practical farming, the care of live stock, and on the elements of manual training the main stress is laid with the boys. Cooking, sewing, laundry work, housekeeping, and the care of poultry and the garden are part of the girls' course. Naturally, a community of such limited opportunities cannot afford to support an institution as large as this. The state contributes less than three hundred dollars, the American Missionary Association four hundred dollars. The rest of the money necessary comes from tuition fees and from friends in the North, and further aid is urgently desired.

No one can see all this growth, as the writer has done, and not marvel at the change which, in a few years, has been brought about in this community by the school, or be other than deeply impressed with the utility of this attempt at self-help. It is distinctly a type of the negro school that is certain to spring up all over the South as more and more graduates of Hampton and Tuskegee go back to their one-room cabins and help to transform them into clean and respectable frame dwellings, as is being done at Kowaliga. Education brings with it a desire for better methods of living, and the Bensons, not content to let the school absorb all their efforts to uplift their race, have founded a land company, whose special object is home-building and the development of the negro farmer. With such an advance will go much of the picturesqueness of the present crude methods of living, but it means better and more prosperous citizens and more valuable neighbors.

From an article by OSWALD GARRISON VILLARD.
In *Review of Reviews.*

## Proof through Practical Application.

Mr. Editor.

A curious phase of modern religious thought is presented by the sermon of Rev. Mr. T. H. Baragwanath of your city, as reported in a local newspaper. Christian Science has become a subject of so great popular interest, that persons who have never seriously studied its text-book, and have never attempted to put its teachings to the test of practical experience, are induced to tell the public what Christian Science is and what it is not. So irresistible is the temptation that even gentlemen who have never attended a Christian Science service, much less received Christian Science instruction or treatment, are heard to denounce what they mistakenly suppose it to be with the tones of authority. The unfortunate results of lack of proper preparation in treating this subject are illustrated by the sermon above mentioned.

In opening his sermon, Mr. Baragwanath quotes 2 Timothy, 4 : 3, 4, and refers to a time "when the practical truths of the Gospel of Jesus Christ would not be endured, but people would follow their own bent, hating such teachers and doctrines as opposed them." He should consider who those persons are in our day who will not endure "the practical truths of the Gospel," and who it is who are doing the "hating." These accusations certainly cannot be brought against Christian Scientists, for they are the very ones who are emphasizing these "practical truths," and who never preach sermons against their fellow-Christians, leaving all the "hating," if there is any to be done, to others. Jesus, according to the Gospel narratives, was occupied at least as much in healing the sick as in reforming the sinner during his ministry. He commissioned his disciples and apostles not only to preach the Gospel, but also to "heal the sick," and they followed his command, and so did the primitive Christians until Constantine made a State machine out of the church. Healing the sick was considered a necessary part of the "practical truths of the Gospel" by Jesus; why do not the clergy, who have received his commission, obey his command to-day?

I do not recall that Mrs. Eddy has anywhere made the bald statement that "The five senses are five personal lies," but if she did, she undoubtedly accompanied her words by an explanation of her meaning which should not be separated from the context, if the object in quoting her is to arrive at that meaning. In "Unity of Good" she has written at some length on this question of the five physical senses. On page 41 she says:—

"The physical senses (matter really having no sense) give the only pretended testimony there can be as to the existence of a substance called *matter.*"

If Mr. Baragwanath can define "matter," except in terms of mind, he will be the first person who has succeeded in doing this. Modern physiologists and psychologists are pretty well agreed that matter is essentially a mental concept, to be apprehended only by its phenomena. If natural scientists cannot tell us any nearer than this what matter really is, why should Mrs. Eddy's definitions of matter as "a mortal illusion" be scouted as an example of "stupendous ignorance,"—especially when Scriptures teach us that "God is Spirit," and that He made man in His image and likeness?

I cannot imagine where the reverend gentleman received his impression that Christian Scientists "damn" anybody for not "accepting" any facts, beliefs, or teachings. Christian Scientists are notably free from the intolerance which such conduct would indicate, and they concede to every one the right to their own opinions. Christian Science does not deny the "properties of matter" as properties of human sense, nor attempt to abolish "chemistry," "geology," "astronomy," and "hygiene;" nor does it seek

Digitized by Google

to wipe out "consciousness itself." Christian Science explains the true meaning of the term Science, as applicable "only to the laws of God, and to His government of the universe, inclusive of man" (Science and Health with Key to the Scriptures, p. 128); and affirms that "consciousness itself" is God. But "pain" does not enter into that consciousness, and "pain" must, therefore, remain what it always is, a "mortal illusion," to be successfully destroyed as such.

After all, the best proof of the correctness of Christian Science lies in its practical application. Christian Scientists do not claim to be better than any one else, but they do claim to be better than they used to be. They are more useful to their families and better citizens and friends than they were before they began to apply Christian Science to their daily lives. Of course, much remains to be done, and as a body of people, Christian Scientists are more fully aware of their human short-comings than most people, but experience has proved to them that, when they are true to their Christianity, as interpreted by their text-book, the improvement in their mental, moral, and physical condition is sure to follow.

I know that Mr. Baragwanath and others in your city who may have been misinformed upon the subject of Christian Science will gain much help, comfort, and joy from the serious consideration of the new, yet ever old, Truth which Christian Science presents for their investigation. This investigation, however, can only be satisfactorily conducted by turning to original sources of information and by learning from Christian Scientists themselves, who know whereof they speak.

W. D. McCRACKAN.
In *Newburgh* (N. Y.) *Journal.*

## Toleration.

IT is natural that there should be at least temporal objections to new things, since their adoption necessarily means a setting aside of old means and methods to the same end. One who has an accomplishment, invention, or discovery, which in its day has been highly acceptable, naturally is disturbed with the prospect of its being abandoned as a thing of the past; but when he learns that his neighbor's invention or discovery which is to take its place is of far greater value than his own, his interest in the general welfare of mankind restrains his wrath. He is glad because his neighbor has made possible an advancement beyond his own. It should be noted that the real duty of this life is to take as many steps as possible heavenward. We are not here to advocate eternal adherence to any temporal thing, but to "use the world as not abusing it," and diligently watch for and accept those things which lead onward and upward. Mortals should not be contented with anything short of perfection. They should keep before them that saying of David, "I shall be satisfied, when I awake, with thy likeness." This not only applies to business affairs, to school life, to the general commodities, furnishings, and provisions of mankind, but to religion and medicine as well. When the authorities and the people were inclined to persecute Peter, Gamaliel said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This was wise, for an utterly unprofitable thing could not long find adherents. Even if a fraud should find acceptance, such could not be lasting: for if really a fraud, it could bring no profit to those who accepted it and would not be received a second time.

In this age of rapid transit the demerits as well as the merits of a new thing are quickly circulated. It is perfectly safe to present every new thing to the world in an honest light. The misrepresentation of a good thing cannot permanently keep it out of use; neither can the misrepresentation of a worthless thing keep it long in use. Experimentation is bound to prove the worth of a given product, invention, or discovery. It is always safer and better to allow a thing to stand upon its own merits. Such a method more quickly affords the proper test on the part of the public, for they have become so used to the misrepresentations as well as the exaggerated commendations of new things that they are usually determined to try or witness for themselves. The Scriptural injunction is, "Prove all things; hold fast that which is good." Mere opinions are of no lasting benefit, and positive knowledge in respect to an untried thing can only come through experimentation and observation. By experimentation, however, we do not mean that mortals must enter into a practice of all the vices of the world in order to learn what there is in them. A better experimentation is in the practising of righteousness, which is opposed by vice and which convinces one of the advantages of right doing. There is no such thing as standing still. We are either learning the efficacy of a good thing by right doing or the inefficacy of an evil thing by wrong doing.

The saying of Gamaliel was exceedingly wise and applies as forcibly to-day as when first uttered. It may seem strange, but it is, nevertheless, true that in this our day, nineteen hundred years after Gamaliel, the same spirit of intolerance exists among men, showing the tenacity of error in the human heart and the amount of time required to uplift the world and bring about the long-prayed-for spiritual condition.

Christian Science, as a new discovery, comes in for its share of misapprehension, and must, like all new things, run the gauntlet of skepticism and intolerance. This could not be avoided in connection with its advent into an imperfect world, but its end is as sure as its beginning, and we are pleased to note that Christian Science is making its way, proving its efficacy and overcoming misconception and intolerance.

ALFRED FARLOW.
In *Boston Times.*

## The Genius and Teaching of Christian Science.

CHRISTIAN SCIENTISTS do not wish to boast of what they have done. Indeed, they recognize that, humanly speaking, they have done nothing, the God they worship, he "doeth all things well." Human superstition accepts the belief that it is natural for church work to lack funds, whereas Christian Science reveals that to manifest abundance in God's work is natural and proper.

In business, Christian Science makes men more accurate, apt, honest, kind, and considerate in all its relations. It is available daily, hourly, momentarily. It eliminates fatigue by destroying the cause of it. It enables men to take hold of problems with greater confidence than formerly, and to attain more immediate and better results with less expenditure of time and labor, and it relieves their work of the fear which so often hampers it. But above all, in Christian Science the law of God is discerned as a law that is equally good for all, and that nothing can be lost by conforming to that law, so that one is enabled to see the desirability of mutual concessions and mutual benefits in all transactions.

As for the artist or musician, his career is ennobled through Christian Science. He not only perceives more clearly the true basis of all art as a manifestation of divine Mind, but his ideals are made more tangible thereby and their accomplishment less remote. Besides this, Christian Science enables him to destroy all jealousy, envy, evil speaking, and other evils which often disfigure the artistic mind and prevent its full development.

Christian Science eliminates the fears of parents and

Digitized by Google

teaches the gentle art of protection through ever-present Love. The prevalence of some epidemic, or the news that the next-door neighbor's child has the measles or the mumps, no longer spreads consternation in their households. They have learned that Christian Science treatment is protective as well as curative in its effect.

Christian Scientists believe in supporting every worthy cause, and they give largely to charity. Mrs. Eddy says in her book, "Miscellaneous Writings:"—

"A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms.'"

Christian Science treats poverty in the same way that it treats disease, and destroys poverty. Thousands of people testify to benefits received in this respect.

Probably enough has been said to indicate that Christian Science practice is in no way associated with so-called mental suggestion, nor with any other form of belief involving the influence of one mortal mind or will over another. The process of Christian Science treatment is prayer, a prayer of understanding, not of mere belief.

Any person can gain this understanding by being faithful to the teachings of the Christian Science text-book. For any one else than a Christian Scientist to attempt to explain its method by some theory is not only vain, but presumptuous. These wrong ideas as to Christian Science and its practice ought to cease. Its followers are always ready to give information upon the subject, and always glad to offer a reason for the hope that is in them.

In contagious and epidemic cases Christian Science has a most enviable record in the prevention of the spread of these diseases among those who had been exposed to them. Hundreds of instances have been cited where one member of a family had been afflicted with some contagious disease, and other members of the family protected from it through Christian Science treatment.

Furthermore, so far as I have been able to learn in more than ten years of experience, no instance of the spread of a contagious or epidemic disease can be traced to the carelessness of Christian Science practitioners. They not only desire to obey the law in reference to the prescribed manner and time of isolation, but they recognize a higher law, which to them is inviolable, and which is embodied in the Golden Rule.

As already indicated, Christian Science stands upon the first commandment: "Thou shalt have no other gods before me." It declares the power and presence of the only living and true God, declares His infinity, and thereby logically denies any power or presence to evil. Some objections have been made to Christian Science on this account, but it is universally acknowledged that the results are astonishingly good.

Even those who feel unable to accept the views advocated by it, acknowledge that no one can earnestly follow its teachings without being morally benefited. Christian Scientists respect the opinions of all people. They do not judge unrighteous judgment, but cheerfully acknowledge every unselfish word and deed as a part of that grand reality which shall eventually rule the earth.

That one person should first perceive this Science and give it to the world was a necessity which cannot be denied. Mrs. Eddy says: "I named it *Christian*, because it is compassionate, helpful, and spiritual." That Mrs. Eddy, as the Leader of the cause, should not conduct it according to the suggestions of its critics is hardly to be wondered at, but this fact does not justify any one in falsehood, or excuse wicked and personal attacks. Her life and character are an open book, where all may see the motive and aim always directed by the one desire to be good and to do good.

To watch thought and see that it is pure and holy is the rule governing Christian Scientists, and it is the manifest duty of every man to follow this rule.

BICKNELL YOUNG.
In *Chicago Inter Ocean.*

---

Mrs. Eddy's recent advice by no means admits any more reality to disease than all her previous teaching has done. Disease is not made an entity by speaking or writing of it, any more than the term zero is made to mean more than nothing by adding, subtracting, or dividing it in mathematics. A million zeros still remain nothing, and a library written on the subject of zero could not give it any property or function except that of being nothing.

Enlightened public consciousness is rapidly learning that fear, apprehension, suspicion, and doubt are fruitful sources of contagion. It is daily being more widely understood that as a man thinketh, so is he; that courage, based on spiritual understanding, is a better preventive of epidemics than any quarantine; and that positive health is a thousandfold more contagious than negative disease.

GEORGE H. KINTER.
In *Buffalo Times.*

---

Christian Scientists love all men engaged in the amelioration of human suffering, and toward physicians their thought is always kind, for no class of men are more self-sacrificing.

When a Christian minister addresses his congregation with the desire that God's word may become a "present help" to sick and sinning mortals, it should be the truth that is spoken with the understanding, or the utterance will do no good, no matter how strongly it may stir the imagination or arouse the sense of right. An incorrect statement is not God's word. No matter how sincerely intended, it can do only evil until it is corrected.

CHARLES D. REYNOLDS.
In *Manchester* (N. H.) *Union.*

---

I like the little story that you have all heard. As the father read the Scripture in the family, and the child that was dearest to him sat at his knee,—the child who shared his journeys, and into whose sport he himself was not too old to enter,—when he came to the passage, "I and my Father are one," the child looked up with a blessed insight, and said, "Just like you and me, papa." Thus theologies fail and are ineffectual beside the insight of the child's mind that knows that all doors into the Father's heart are open and are never shut, and all access is immediate and ever procured.

REV. THOMAS A. SLICER.
In *The Christian Register.*

---

### The Echo.

A THUNDERING tone, hard driven down a glen,
Broke on the granite at a mountain's feet,
And tremulous, and soft and lowly, then
Returned, a finished echo, pure and sweet.

In ancient days a voice of mighty power
Sang out the glory of our land to be:
Back from the walls of circumstance, this hour
That word returns, a rounded prophecy!

ALOYSIUS CALL.
In *Lippincott's Magazine.*

Digitized by Google

## Among the Churches.

### Advance in Joplin, Mo.

At our annual meeting held December 12, the reports of officers showed progress in all directions. The present membership numbers one hundred and four, and the attendance at our Sunday services and Wednesday evening meetings has greatly increased. Much interest is being manifested. In obedience to the new by-law, we have chosen new Readers. A liberal contribution has also been made to the Building Fund of the Mother Church. This church maintains a Sunday School and handsomely furnished reading rooms, centrally located. There has been a marked increase in the sale of literature in the past year.

We feel that the cause of Christian Science in Joplin is steadily advancing.—MARY J. BARGER, *Clerk.*

### Church Dedication in Shellman, Ga.

Sunday, October 12, First Church of Christ, Scientist, was dedicated with simple, but impressive services.

The church, so neat and unpretentious in architecture, was beautifully and tastefully decorated with potted plants lovingly and voluntarily offered gratis by a non-adherent.

The congregation was composed largely of people who had never attended a Christian Science service before. The most earnest attention was given throughout both services.

Shellman is a small town of less than five hundred inhabitants, and the membership of the Christian Science Church, not over fifteen. Our church being twice filled in one day, is encouraging to us.

The address of the First Reader was in part as follows:

"We welcome you here to-day to the dedication of First Church of Christ, Scientist, to the service and worship of God. We are small in number as yet, but none the less faithful and grateful, knowing that, as Jesus said, 'Where two or three are gathered together in my name, there am I in the midst of them.' We know that God is in our midst, for we gather here in His name and to praise Him at every service.

"This little church is the result of the patient toil and constant love for Truth exercised by its members. We have met here to-day with hearts and voices full of gratitude and praise to God. We do not assume to understand all the truth of Christian Science; we are only babes in this understanding, but we are striving, through consecration and constant study of the Scriptures, to grow in grace and understanding. We are striving to emulate Jesus in every walk of life, and, as Paul says, to let that Mind be in us which was in Christ Jesus."

The Second Reader said, in part:—

"The church organization here in Shellman, and the building of this temple, are the outcome of cures resulting from the absent treatment of some in whose cases *materia medica* had failed. These healings gave the patients restored such profound confidence in God's Word as the true healing power, that they became earnest students of Christian Science, meeting together regularly at their homes for the purpose of studying the Bible illumed by 'Science and Health with Key to the Scriptures' by Rev. Mary Baker G. Eddy, and later building a room in which the Bible Lessons were studied for a period of three years, and finally organizing into a church.

"May this visible sign of the power of Truth stand as a reminder that the Fatherhood of God and the brotherhood of man are made manifest, and within its walls may be found the love that is rest to the weary, consolation to the sorrowful, and healing to the sick."

Mrs. Sue Harper Mims of Atlanta was present, and said in part:—

"It is with a deep and grateful sense of God's infinite goodness, that we meet here to-day to celebrate this event, which we believe to be so useful in advancing the Kingdom of God on earth.

"This little church is not mighty to human sense, but it evidences to all that the supremacy of Spirit, divine Love, to heal the sick and raise the deadened senses to a spiritual recognition of omnipotent Good, has been attested by word and deed among you.

"To the Christian Scientist, God is the universal Love that embraces *all* in His omnipresence. He is *all* and beside Him, naught else is. 'Thou shalt have no other gods before me,' Spirit, and 'Thou shalt love thy neighbor as thyself,' is the universal creed of Christian Scientists, if they may be said to have a creed. The fulfilling of this law of Love, was Jesus' sublime mission, and he proved that obedience to this law of Love healed all manner of disease, poverty, and discord incident to mortal existence. He believed only in the power of Spirit, and he loved his brother better than his own life; because of this, he triumphed over every human ill, even death itself. Theology has somewhat hidden from us that Jesus as the Way-shower and elder brother came to show us how to imitate him. As a divine student of God, he did his sublime work for our guidance, and then encouragingly said: 'All things are possible to him that believeth.'

"Paul understood that this exemption from the law of suffering, from serpents, from poison, from sickness, was because there is a spiritual law that annuls the material laws that we have always been educated to believe in. It was because Paul understood this law that he threw the poisonous viper from his own hand without any evil results, and also raised the dead. He was not one of the twelve, nor of the seventy that Jesus sent out. Paul did all this, yet he never saw the personal Jesus. Now the great difference between Christian Scientists and other Christians is just here. We believe that Jesus and Paul, the prophets and the apostles, did their mighty works in accord with, and in demonstration of, an unchanging law of Life in Christ Jesus, as St. Paul himself expresses it; and that God's unchanging law must always be as available and operative at one time and in one generation as another, because we believe Jesus' own words that he came not to destroy the law, but to fulfil it. It is because of this that we are called Christian Scientists, for the word science means and deals with demonstrable laws,—a thing is to be known by proof or demonstration. Paul declared that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

To-day this glorious understanding of the power of Christ has come to us through the illumination of the Scriptures in Christian Science. Mrs. Eddy, our Leader, in her book, 'Science and Health with Key to the Scriptures,' has unlocked for us the vast treasures of the Bible, and enables us to understand and follow Jesus, at least in part. It is through her holy life and consecration to God, and understanding of Truth, that the primitive Christianity of Jesus, with the signs following, has been established in your midst, and for that this little church stands.

"It is a most sacred hour and work, and that all true Christians may be lovingly united in sublime understanding of God's *ever* Presence and Power to alleviate the sin and sorrows of human existence, is our deepest prayer.

"May divine Love continue so to radiate from this church that the blind may see, the lame walk, the deaf hear. May the rising sun of righteousness shed his healing beams on this community, till all will remember this day with thanksgiving, and, united in praise of the One God and One Christ, hasten the day when the kingdom of God will come on earth as in heaven, and God be here and now glorified."—W. T. SAXTON, *Clerk.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## Renewal of Copyright.

Class A. XXc. No. 49048.

LIBRARY OF CONGRESS, to wit:

Be it remembered,

*That on the twenty-sixth day of December, 1902, Mrs. Mary Baker Glover Eddy of Concord, N. H., hath deposited in this Office the title of a* BOOK, *the title of which is in the following words, to wit:*

*Science and Health. By Mary Baker Glover. Boston. Christian Scientist Publishing Company. 1875.*

*the right whereof she claims as author and proprietor in conformity with the laws of the United States respecting Copyrights.*

OFFICE OF THE REGISTER
OF COPYRIGHTS, WASHINGTON, D. C.

HERBERT PUTNAM,
*Librarian of Congress.*

[SEAL]

By THORVALD SOLBERG,
*Register of Copyrights.*

*In renewal for fourteen years from June 4, 1903.*

## True Humility.

IN these days of social unrest, of sharp and almost merciless competition for personal supremacy in all lines of human endeavor,—commercial, political, and religious,—the world can listen to no better counsel than that of Paul to the Ephesians: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Humility is wholly apart from the false sense dominated by fear and timidity, which shrinks from the private and public duties and responsibilities of daily life, and which frequently finds expression in sensitiveness, selfishness, and helplessness.

True humility has ever been characteristic of the faithful followers of Jesus. It is a normal, harmonious condition of consciousness, and is manifested in true brotherliness, unselfish love, untiring energy; it is satisfied and amply rewarded with the "Well done" of Spirit, and is not affected by the plaudits of men. If need be, it is aggressive to the point of daring, courageous to the extreme of wisdom, meek to the limit of forbearance. It has been described by an old writer as the virtue "which has a calmness of spirit and a world of other blessings attending upon it."

M.

## The Riches of Faith's True Inference.

AT a time when his disciples were bewildered with doubts and fears Jesus said to them, "Let not your hearts be troubled: . . . In my Father's house are many mansions: if it were not so, I would have told you." In these words of loving and suggestive reminder, as well as in his references to the good Shepherd's far-seeking solicitude for the lone lamb astray, and to God's anticipation of the sparrow's need, he emphasized the propriety of all those inferences of intelligent faith which necessarily spring from the Christian assertion of our kinship with a God who is infinite Love, and who is the disposer of all good.

These inferences locate the treasures that are ours, though yet unmined; they bring the joy of to-morrow's achievement to the relief of to-day's struggle, and authorize the present exploitation of all that a well-grounded hope and an exalted spiritual sense may embrace.

The Christian's legitimate anticipations of Good! who shall undertake to measure or enumerate them, who essay to picture or define the riches of Love's unnamed purposes toward its own! We have all known somewhat of a father's and mother's love, its far-reaching plans for our enrichment and happiness, its unrestrained joy when we have shown unhesitating confidence and made large demands upon it, and Jesus taught us to find in these foreseeing and fore-planning impulses of parental affection, the symbols and assurance of a heavenly Father's interest in us which is beyond words, His readiness to measure up to our highest aspirations, our most daring anticipation and appropriation of Good. Indeed, infinite Love can know no self-limitation, it blesses and saves unto the uttermost of our reception and consent. The fetterless unreserve of this Love must have appeared to Paul when, in writing to the Ephesians he declares that God is "able to do exceeding abundantly above all that we ask or think," and when he added, "according to the power that worketh [or is permitted to work] in us," he named Love's only seeming limitation.

All teachers will witness to the exceeding pleasure attending the guidance and supply of an alert and eager mind. The wide-awake boy who catches an idea and enthusiastically begins to invest himself with all the riches of its logical content, the corollaries which are as yet far removed from the unimaginative and unventuresome,—such a pupil's daring is a teacher's joy and stimulus, and drudgery becomes a delight in ministering to his advance. And yet how feebly this every-day experience suggests the fulness and spontaneity of the Father's answer to humanity's spiritual adventure upon the unexplored domain of Truth.

The inferences of intelligent faith in God! how rich and splendid they must be! These are the "Everlasting hills" of the Lord, and he shall ascend that hath clean hands and a pure heart. Men endure untold hardship, and hazard their lives that they may reach an earthly summit and feast for a moment upon the passing scene, but faith summons us to a Mount of Transfiguration from whose heights we may look upon Love's unlimited manifestations, and know that all we see is ours. Faith's true inferences embrace all our possible forecast of infinite Love,—let us not restrain the quickening thought,—its plans for our freedom from sin and suffering and all the fetters of ignorance and habit, poverty and prejudice; plans for the satisfaction of our noblest impulses, the fulfilment of our dearest hopes, the realization of our fondest spiritual anticipation; plans for our largest usefulness and success, and for our inheritance of all the endowment and estate pertaining to the sons and daughters of God. Let us not forget it all, nor fear lest we trespass upon our Father's munificence. "*Whatsoever* ye shall ask in my name, that will I do. . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Digitized by Google

The oceans of the Infinite are beyond all our plummets, and Truth's unmeasured store is his who dares to know himself Truth's child. W.

## A Fallow Field.

RICH, well-watered fields stretched away in all directions, fair and fruitful. In the midst was the old apple orchard, which swung out its pink-white censers every spring, prophesying in beauty and fragrance the plenty of the autumn. But what a contrast was there just at the foot of the orchard,—such a tangle of wild things! Briers and burrs, thorns and thistles and nettles, and in and out and over all, with sinuous grace, crept the poison ivy.

In was not surprising that the good farmer's purpose to plow up that fallow field had been long deferred. However, the morning came which brought the courage to cut and grub and burn and plow; a year later, the neglected field was a sea of golden grain.

During all its past the fallow field was blessed with the same rich soil that, in the orchard, had for years supplied the farmer's fireside with golden pippins and winter sweets; there was the same bright sunshine, the same refreshing rain, the same gentle dew. The brook danced just as merrily amid the tangled briers as under the heavily laden old apple-trees. Nature's work was done, and done well, and when there was added the resolute effort to uproot the noxious weeds, stir the soil, and cast the grain, a rich abundance smiled its blessing where the unsightly growth had been before.

Would it not be well for us to look about and see to it that no fallow field is running to waste in our domain?

Christian Science teaches, as the world has never been taught since the days of the Galilean, the rich and impartial endowment of man as the child of God. We know something of man's unmeasured possibilities. We know his hunger and thirst for Good. Are we earnestly and lovingly endeavoring to remove the poisonous weeds? Are we planting the seeds of purity and love wherever and whenever opportunity offers?

In the by-ways of our own hearts and homes, in the nursery, in the schoolroom, in the office, there may be a fallow field which would blossom as the rose and shed hope and happiness on many a passing pilgrim, were we more active, more faithful in our reflection of Love that is impersonal, impartial, universal. (Science and Health, p. 13.) S.

Of course the world is growing better; the Lord reigns; our old planet is wheeling slowly into fuller light. I despair of nothing good. All will come in due time that is really needed. All we have to do is to work—and wait. WHITTIER.

Material ameliorations are essentials, and we will strive to obtain them, not because the one thing necessary to man is, that he should be well housed and nourished, but because you can neither acquire a true consciousness of your own dignity, nor achieve your own moral development, so long as you are engaged, as at the present day, in a continual struggle with poverty and want.—JOSEPH MAZZINI.

There is a destiny that makes us brothers:
None goes his way alone:
All that we send into the lives of others
Comes back into our own.

EDWIN MARKHAM.
In "Lincoln and other Poems."

# From our Contributors.

## What is Life?

LUCY D. BLANCHARD.

To the Christian Scientist, life is the eternal consciousness of Being, the true individuality of existence.

We learn in Christian Science that God is Spirit, also Life, Truth, and Love, and it must follow that all reflected life is spiritual, in and of God, harmonious, and eternal.

Jesus said, "I am come that they might have Life, and that they might have it more abundantly," implying that the world had never known real Life, and what had been called life was only an illusion which ended in death. Science and Health teaches us that "Life is the law of Soul, even the law of the spirit of Truth; and Soul is never without its representative" (p. 427).

Jesus was the idea of this true Life, a type of divine sonship, and our model. He recognized no life apart from God, his divine Principle. This was the basis of his manner of living, and his unparalleled demonstrations in overcoming sin, disease, and death. We learn from his teachings that Life is never in nor of matter, body; Life is never in man, but is the "Creator reflected in His creations" (Science and Health, p. 331). In another place he told his disciples that Life eternal consisted in a knowledge of God and Jesus Christ whom He had sent.

The material world has been educated into the belief that life is in matter and dependent upon it, that we each have a separate life of our own; but Christian Science shows us that this is impossible. Life can never be separated from God.

This sense of material life cannot stand under the light of Truth, and eventually it is seen to be nothingness.

Many of Jesus' controversies with the Jews grew out of their opposite views of Life. They thought it was material, and insisted that Abraham was their father, while Jesus knew that Life is Spirit, and said, "Before Abraham was, I am."

This shows us clearly that Life never begins and never ends, that nothing can destroy it, because it is God, and the real man, which Jesus represented, reflects this perfect Life, is one with the Father, and therefore immortal.

## The Real and the Unreal.

ELOISE CAMERON MAC GREGOR.

ONE day, soon after beginning the study of Science and Health, I looked out of a window and saw some children carefully examining the shadow of a tree which was cast on the lawn, the sidewalk, and the roadway, thus appearing to be constituted of grass, cement, and macadam.

Their heads were bent down scrutinizing the ground and they did not look up to see the real tree, made of one substance and growing straight out of and away from the earth, tall and beautiful, as it towered above them.

These children seemed entirely oblivious to this higher and only real existence of the tree.

Looking thus at the children the old thought was suggested, that "the proper study of mankind is Man," but such has been the attitude of mankind hitherto in its study of man, that, instead of seeing the real man, made in God's image and likeness, made of the one Substance, Spirit, they have habitually contemplated the deceiving shadows called mortal mind and material existence.

This downward view has begotten the idea that there is a morning of birth, when the shadows are heavy and stretch away to the horizon; that there is growth, or change, until noon, when maturity presents a more limited, defined, and personal shadow, and finally that this does not last, be-

Digitized by Google

cause there must come the evening of decay, when the shadows revert to the original type although pointing in the opposite direction, until their final extinction at a sunset which is inevitable.

All the day, however, the real tree remains quiet, undisturbed above its shadows, preserving the same upright perfection morning, noon, and night, thus reminding us of our Leader's words: "Entirely separate from the belief and dream of material living, is the Life divine" (Science and Health, p. 14).

Look upon the shadow man as the children looked upon the shadow tree, and he seems to be physical, mental, and moral, and this point of view has given rise to the three great subjects of the world's attention; viz., so-called science, theology, and medicine.

However, as we know that above all the nothingness of shadow stands the beautiful living tree, which no analysis of shadows can ever create, reveal, or destroy, so we know that above all the physiologic, theologic, and psychologic seemings of mortal mind, there stands the real man, unmoved, upright, and perfect because he is the likeness and image of Spirit, not subject to birth, growth, maturity, or decay, and "In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 477).

How grateful then must we be who—weary and heart-sick, over physical, mental, and moral deformities of the shadows—have been enabled to lift our thought from the stiff-necked contemplation of a so-called life with beginning and ending, to catch a glimpse of the one and only Life which is God!

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke, 21 : 28).

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James, 1 : 17).

"The physical senses can afford no proof of God" (Science and Health, p. 284).

"The Israelites centred their thoughts on the material, in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow" (Science and Health, p. 351).

## Thoughts.

SILAS COBB.

It is wrong thinking that brings disease and disharmony, and it is right thinking that brings health and peace. It takes true thoughts to make a true man; it is God's thoughts reflected, that build of us His temple.

"The body improves under the same regimen which improves the thought; and if this is not made manifest, it proves that it is not Truth which is influencing us. . . . The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body" (Science and Health, p. 370).

Further; if we would be happy we must have good thoughts. We cannot be truly happy and hate any one. Even if maligned we must love. "To be carnally minded is death; but to be spiritually minded is life and peace." If men could know that their happiness depends upon their cheerfulness, their politeness and kindness to others, and a happy and orderly way of thinking, backed by the knowledge that all joy comes from God, there would be more happy, and consequently healthy, people in the world. If every time an evil thought comes to us and we make it our companion, whether it be a form of malice, hatred, or anger, we knew that we must suffer in some way for this indulgence, either by actual sickness, or in some other way, we would all be more guarded and seek to purify our thought. "So it will ever be, till we learn that there is no discount in the law of justice, and that we must pay 'the uttermost farthing.' The measure ye mete 'shall be measured to you again,' and it will be full 'and running over'" (Science and Health, p. 5).

I have been healed in Christian Science of the so-called incurable. I have been cured of the tobacco habit of twenty years' standing. I have been able to relieve myself of a throbbing, annoying pain almost instantly. A large tumor which had been a trial for two or three years was healed in three treatments, and all this was done by letting in God's love thoughts and getting my thoughts tuned in symphony with Good.

The more we attune our thoughts to the divine harmony, the less discord there is, whether that discord be physical or mental. The more fully we realize that Love is our Shepherd, the more thoroughly shall we know that evil cannot lead us, and the more fully are our needs supplied.

The good thoughts that we have will be reflected not only upon our body, thus affecting our health and happiness, but it will affect our business. It rests with us to determine what our conditions shall be, whether we will have health or sickness, happiness or discontent, prosperity or poverty; and it thus rests with us to determine how soon we shall emerge from discord into harmony,—heaven. All want the best, although we may differ as to what that best is; yet the most intense desire for health, harmony, prosperity, will not of itself give them to us. The sick usually have a desire to be well, but that in itself does not make them well. This desire, in order to be properly realized, must be supported by the understanding that man is in reality always well, always contented, always harmonious, always prosperous. In proportion as we can realize this, in that proportion will our conditions, our business, our health, our lives be free from friction and from discord.

When light is turned into a dark room the darkness begins to vanish, and if this light is intense enough the darkness will be totally destroyed, and the cobwebs and the accumulated dust can then be easily disposed of. So, too, when the light of Love enters the darkened human consciousness, when "Truth through floodtides of Love" is poured in, and we are willing by its aid to brush aside the cobwebs of trouble, the dust of mortal mind, sick and sinful thoughts, then with brightness comes cheer, health, joy, peace. It is this Love which dissipates the fog of troubled human thought and does the healing. This is Christian Science, so simple, yet so difficult unless one becomes as a little child.

## "Let God Reign."

N. E. B.

To "let God reign" is our present work. These three little words seemed whispered to me one night, in a wakeful hour, and at once so plainly and clearly did the errors of sense and self stand out to my waiting thought, that I was startled with the fuller realization of the subtle error of self-righteousness,—self,—which assumes to usurp the presence and the power of God. It remains for us to heed these warnings of Truth through the still, small voice, and to put them into practice, day by day, until we shall reach the goal, knowing and expressing all Truth. As we reach a higher basis mentally and morally, the physical results follow naturally, and through these "signs following" come courage, strength, gratitude, and rejoicing that we are thus able to do our appointed work—to grow in grace by letting "God reign."

If a good face is a letter of recommendation, a good heart is a letter of credit.—LORD LYTTON.

Digitized by Google

## God's Universe.

ANNA W. K. MATHEWS.

In our recent Thanksgiving service one person in giving a testimony said, "I am thankful that God is Life, Truth, and Love." Christian Scientists are grateful to be learning that Being is Good instead of good and evil.

From this radical point of departure from previous teaching have sprung all the unnumbered blessings Christian Scientists have received, and, on this point, too, hinges the great flow of gratitude from their responsive hearts.

That God is Life, Truth, and Love, is the very basis of Christian Science, and as we come to understand this the aspect of the wilderness is changed until it buds and blossoms as the rose.

Our present sense of gratitude, which results from the understanding, in some degree, of the reality of God, Life, Truth, and Love, is a sign that we are beginning to sense our real condition, which is one of perpetual joy and independence. God's children never knew, nor will know, anything but Life, Truth, and Love; therefore, in place of gratitude in our sense of the word, methinks there will be always welling up in response to Good a profound joy and appreciation. Science and Health says, "His infinite ideas run and disport themselves" (p. 514). Our birthright, the full reflection of Good, is in strong contrast with a feeling of unworthiness for good received. Of late the thought of the goodness of God's universe has been growing upon me, and has shown me how, if this light remains undimmed, it simplifies all work in Christian Science. If God's universe is good we are enveloped and protected by Good, and the so-called mentality, ignorant or malicious, cannot affect us. There is absolutely nothing to fear in God's universe. Then you may be sure as soon as fear makes its appearance, that it is identical with error, and implies that evil has obtained an audience, has been believed, and consequently feared. On the strength of the universality, the allness, of Good, we must boldly refuse to believe a lie, and thus refuse to allow its manifestation. Thus we see how essential it is to keep clearly, the idea of a universe of Good, Good embracing and comprising the universe. Then, dwelling in this thought, we dwell "in the secret place of the most High," where no evil can befall us.

The change Christian Science works in character, little by little, day by day, is a constant source of wonderment to me, and this has all been made possible by this teaching that Good is All. Mrs. Eddy was the first since Jesus to take this stand and remain constant, and behold the results! Thousands have turned their faces toward the light, and are blessed in all the ways of life.

## A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## The Lectures.

### At Lynchburg, Va.

Judge William G. Ewing of Chicago, lectured last night [November 25] in the hall of Hill City Lodge on the subject of Christian Science. The hall was well filled, and, judging by the close attention accorded the speaker, the audience found the lecture a very interesting one. Judge Ewing was introduced to the audience in a few appropriate words by Miss Mollie C. Langhorne, First Reader of the Christian Science Society of Lynchburg.—*The News.*

### At Galveston, Tex.

An audience of two or three hundred people assembled yesterday afternoon [December 28] at the Scottish Rite Cathedral to hear Judge Septimus J. Hanna of Boston deliver an address on Christian Science which was listened to with the closest attention by his hearers. The lecture was an exposition of the teachings and position of Christian Science. The audience was composed of many who do not belong to the Christian Scientist faith. The Hon. Edward F. Harris of this city (representative-elect to the state legislature) introduced the speaker.

*The Galveston News.*

### At Riverside, Cal.

The Loring was well filled with an appreciative audience Sunday afternoon [December 28] to listen to an address on Christian Science by Carol Norton, C.S.D., of New York. The subject of his lecture was, "Christian Science is Universal Christianity."

Hon. J. S. Noyes introduced the speaker. He said in part:—

*Ladies and Gentlemen:*—Some few weeks ago a committee of the Christian Science Church invited me to preside at this meeting, and I can assure you that it was with a good deal of pleasure that I accepted. I am not a Christian Scientist, and know but little of what they teach, but this I do know, if I may judge them by the same standards I judge other denominations, that they are a band of earnest, high-minded, zealous, and conscientious Christian workers. There are many religions and many denominations of the Christian religion—all organized for the upbuilding of the human race, the amelioration of the down-trodden, and the ultimate establishment of the world upon the exalted standard of perfect righteousness and justice. The ways are many, through the different denominational routes, but the end is one—a full and complete living up to the teaching of Christ, as revealed to us through the gospel. It makes no difference to many people who are not in full accord with orthodox beliefs, whether a man is a Baptist, a Presbyterian, a Methodist, or a Christian Scientist. They all look alike to us, if I may employ the words of a popular song, and the only thing I would seek to know of them is whether they are sincere and earnest in their pretensions to a Christian life.

I wish to invoke upon your part a spirit of toleration for the views and beliefs of the speaker this afternoon. We all must surely believe in free thought and, therefore, free speech. I believe that it was intended that we should be as free to choose and enjoy our religion as we confessedly are to choose and enjoy any denomination of religion. Christian Scientists may be right, they may be wrong, but right or wrong we should respect their beliefs, give them a respectful hearing, and draw our own conclusions. God has not given us two sets of mental faculties—one to reason on worldly matters, and one to reason on religious matters. We concede the right of individuals to differ as widely as they may, upon worldly matters, why not, then, on religious matters?—*Riverside Press.*

Digitized by Google

## Testimonies of Healing.

In attempting to give my personal experiences since I came to Christian Science, there seem to be few startling things to relate, for since beginning the study of this Science, some fifteen years ago, I have been constantly protected by divine Love, never having been sick abed for a single day.

I did not come to Christian Science for the spiritual understanding, for I did not know then that it was a religion; I came to it simply for healing, that I might escape an operation that the surgeons considered necessary for my recovery. A teacher of mine was at the time taking a course in Christian Science, and he induced me to call upon a practitioner. I had six treatments of this student of Mrs. Eddy, but it would be difficult to tell when I was healed. I was so engrossed with what my practitioner told me of the omnipresence and omnipotence of God, that I quite forgot my pains and helplessness, knowing that if I were healed, I should have the proof that God is really here and now. At the end of two weeks I was well and able to return to my studies and enjoy them as I never had before.

As I look back, what seems to me most remarkable in all my experience is that the power of the declaration of the word of God, even when so little understood, worked such wonders for me. I was enabled through this slight understanding of Christian Science to teach from eight o'clock in the morning until nearly six, never feeling the least fatigue. I had learned that God is my strength, that in Him I live and move and have my being.

Soon I began to feel it was quite time I should be helping others, so I had the privilege of class instruction from her through whom came my first healing. I then felt better equipped to voice the Truth to those who needed it; and after all, this is the greatest happiness that has come to me, to show the way into peace, happiness, and health to those who think they are burdened with sin, sorrow, and sickness. As I grew in understanding, other physical troubles, such as catarrh, hay fever, rheumatism, and a disabled thumb were healed, proving that the renewal of the body comes through the renewal of the mind. Until all error is destroyed the mental warfare continues, but through it all there is always the assurance that Truth is victorious, and if we trust implicitly in the One Mind to deliver us from our adversary, the false sense of mind, there will be only one solution to every problem, and we shall be satisfied, when we awake, with His likeness.

Having been brought up by Jewish parents, I knew little of the New Testament, but through the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I could understand and believe that Jesus Christ was the Messiah foretold by the prophets, for it had been proved to me that those works which were called miracles, are the natural results of man's understanding of his perfect relation to God. Whereas I had no religion and no hope in the present nor the hereafter, I now know that God is here now as He was then, delivering us from our enslavement to every kind of fear and woe, in proportion to our reliance upon His help, and our willingness and desire to become more loving, meek, and pure.

After my healing, one member after another of our large family became beneficiaries of this great light, each one in his own way, some by simply reading Science and Health, others through treatment, all hungering for the Truth that had satisfied me. For all these blessings I have not words to express my gratitude to our beloved Leader. I only know that all the good I have received and all the help I have been able to give others, have been through my little understanding of God as He has been revealed to me through Mrs. Eddy's writings, and for all this I am deeply grateful.—Mrs. Henriette Kahn Venni, Chicago, Ill.

I am glad to be able to testify that Christian Science has recently helped me to overcome what might have been a severe case of seasickness. Three days out from Liverpool we encountered heavy gales which lasted several days, carrying away ventilators, raising the roof of the wheel-house, and doing other damage, so that our ship, though a large and steady one, was buffetted about considerably.

During the storm a great many of the passengers were seasick, and I soon found that I also had that temptation to meet. It seemed very easy to give up, but I fought all the afternoon, and at the end of that time the worst of the error was conquered, and I ate a good luncheon and dinner in my cabin.

For two or three days thereafter I found I must work occasionally, but the lie was always met, and I did not miss a single meal, but went into the dining-salon whenever I wished; several times, however, I was the only woman at the captain's table. I felt that this was a great victory, as there were a number of prolonged cases of seasickness aboard. Never was I more convinced of the mental nature of seasickness, which is so largely occasioned by fear, and by the sight or knowledge of others in distress. I was very grateful indeed to Science for aid in seeing the unreality of the error and overcoming it.

Beatrice Mabury, Boston, Mass.

I feel I must say a little of the blessing I have received by coming to Christian Science. I was alone in this town of six thousand inhabitants and had much to meet in many ways. In the spring of 1901 I went to Boston and went through a class. I did not think I was quick to grasp the thought, but my teacher said to me, "It will come with close application," and I have been reaping the reward ever since.

I have since found one student, a member of a local Christian Science Church, another whose parents were Christian Scientists, and one other a seeker for Truth, and they meet at my house every Sunday at half past ten and we go over the lessons together. We feel that God has truly set a table in the wilderness.

I have had many good demonstrations in helping the needy, and I would like to give an outline of one. A relative, very antagonistic to Christian Science, who lives about seventy miles from here, graduated in June last, and they claimed she had so overtaxed herself that she had nervous prostration with heart and brain trouble. She had a fainting spell one morning and lay until six o'clock the next morning in an apparently almost lifeless condition. She had medical help, and everything was done that could be in the material way. I received a telegram to come at once, and I found the house darkened and gloom all around, and she did not notice anything. I asked to be left alone with her, and in a short time she looked up and said, "Are you here?" I said, "Yes; and so is God here, and you are well." She sat up, and but for the fear held over her would have gotten up at once. The next morning she was at breakfast and went up town. Meeting her doctor, he said, "What cured you? I am much surprised to see you well." She said, "Christian Science has cured me." The doctor said, "I do not care, so you are cured; but I looked for you to lie in bed three weeks, if you ever got up." Now that whole family is reading Christian Science.

I feel thankful to God for giving us so wise a Leader. Under her guidance the good work will go on.

Mrs. S. E. Hill, Warrensburg, Mo.

Our first Thanksgiving service in the Christian Science Church awakened in me a sense of thankfulness that had never been aroused until I took up the study of the Thanksgiving Lesson.

Now I begin to realize a little of how much the teach-

Digitized by Google

ings of Christian Science have been doing for me, and I am aware that I owe a debt of gratitude that words cannot express. When I remember the condition that I was in when I first learned of Christian Science, and realize what a change has come into my life, I feel that the least I can do is to give to the Field some of these experiences.

I was a worldly man with all the worldly man's habits, and was suffering with many of the worldly man's complaints. My wife had just been healed of what the doctors said was an incurable disease, and through her demonstration I was healed of an inherited thirst for liquor, even before I would acknowledge that I believed in Christian Science. Very soon after I began to read Science and Health and work for myself, I was able to overcome the tobacco habit that was formed when I was but a small child, just able to reach the tobacco box and light the pipes for my father, mother, and grandmother.

In two or three weeks' treatment I was healed of eczema that medical treatment had failed to cure in twelve years. I used glasses to read or do fine work for several years, but I laid them aside in less than six months after I began to study Christian Science. I see now far better without them than I ever did with them. I had become very nervous and seldom slept well at night. I was subject to nervous and sick headaches from childhood, also suffered from catarrh and shortness of breath. I was troubled with many of the more common complaints, such as fevers, colds, throat trouble, stomach trouble, stiff joints, and tender feet, with corns and many other ailments. After four years study of Christian Science, nearly all these complaints have been healed entirely. My business has been far better and I have been more harmonious to friends, and more useful than before in all the walks of life. I begin to see how selfish and ungrateful I have been in keeping silent so long, in not expressing my thankfulness to the Cause that has done so much for me.

Words fail to express the gratitude I feel towards God for His word, and to Mrs. Eddy who has given us the Key to the Word.—CALVIN L. CARR, Logansport, Ind.

---

Nearly eight years ago I realized that 'man's extremity is God's opportunity" and, in my need, turned to Christian Science for help, though at that time I knew little of it, except that it was prayer of some kind. I am grateful to say my need was met and I was made whole.

Astigmatism, with painful headaches, presumably from the eyes, also an entire dependence upon glasses for reading and sewing, passed like a painful shadow from my consciousness. An inherited and tenacious belief of bronchial trouble of several years' recurrence, with consumptive tendencies (fourteen relatives having passed away with similar trouble) and a great fear and depression therefrom, disappeared after the second treatment, as did also a chronic and painful trouble of fifteen years' standing, the result of being thrown from a buggy.

Unfortunately my practitioner left this city soon after I was healed, and though I longed to know something more of Christian Science, I knew not where to seek for information. However, I finally communicated with a Christian Scientist in Atlanta, Ga., who kindly sent me Science and Health and other books. This was over a year after my healing, and it was while reading and trying to understand Science and Health (although I did not seem to grasp its truths) that sciatica of fifteen years' standing vanished like a distressing dream.

I had been at various times under the care of doctors, and believed firmly in the efficacy of medicine up to the time of my healing.

After my trouble, sciatica, left me I was overwhelmed by the possibilities of Christian Science, and being convinced that it is indeed the truth, I prayed continually for light, that I might be given understanding, and my prayer was answered. I met a student of Christian Science who helped me through the narrow way towards the light.

Many things have been overcome by the realization of God's omnipresence and omnipotence, among them dengue fever; the severe pain of dental work; loss of the senses of taste and smell; accidents; the fear manifested by my horses; and indeed so many things that it is impossible to mention them all, for are we not daily and hourly meeting and mastering something, some form of error?

I cannot, in words, express my thankfulness for the glorious freedom and spiritual growth, the peace and happiness attained through the realization of Truth and of our dominion and possibilities as the reflection of the perfect Mind. Though our hearts be overflowing with love and gratitude, it is only in overcoming error and living Christian Science that we can show our gratefulness for this pearl of great price. We cannot now understand, or appreciate, what Mrs. Eddy and her works have done for us.—C. M. D., Mobile, Ala.

---

Having been helped so often by the testimonials in the *Sentinel* and *Journal*, I wish to add my mite, hoping it may help some one whose healing is slow.

For three years I suffered from an abnormal inward growth. Christian Science was suggested to me in the beginning, but I felt that I should be better satisfied to have a physician give his opinion first, and employed him to help me. After a treatment I was always prostrated for a few hours, and the last treatment the physician gave me was so severe that the prostration continued for days. My suffering was intense. I then declared that I had had enough of *materia medica* and turned to Christian Science. After some months, I was in the "Slough of Despond." I thought I was doing my own work to the best of my ability, and yet there was no improvement apparent. For a while I stopped treatment and studied constantly, thinking that perhaps I could work out my own salvation, but I kept getting worse all the time. I began treatment again, devoting nearly all my time to the study of Science and Health, determined that if there were anything in it to heal me, I would find it. While at times I felt better, the manifestation of error increased, but I knew I was gaining a better understanding of Truth, and my fear was almost entirely destroyed. Then for three weeks error made its final effort to assert its power. According to mortal mind my end was near; but it was only the end of the false claim of error; for one morning, after studying again prayerfully and tearfully, the trouble was entirely overcome, and I was free. Such blessed freedom! I shall never be able to describe my joy. My healing was slow, but I have gained an understanding of Truth that I should never have attained otherwise. I feel very grateful to my kind and patient practitioners, and to our Leader, for showing us the way to apply this truth.—MRS. S. C., Pottsville, Pa.

---

Sixteen years ago my spine was injured by a fall, and I was obliged to give up everything for a while.

For nine years I was able to do but little work, and that which I did was always attended by suffering. The three years following I was a confirmed invalid. Growing worse, a consultation of doctors was held and the case pronounced tuberculosis of the spine, the upper part having commenced to decay.

One of the last resorts of *materia medica* was now employed, and the spine was cauterized ten times. Next I was put into a stiffened jacket, and in this condition was sent West to see if the change would not prove beneficial. I grew no better and in three months was obliged to call a physician. This made the tenth doctor who had been employed, including some of the best specialists in New England.

Digitized by Google

After five weeks in bed, the doctor said there was nothing more that could be done, and that I could live but a short time.

At this time, my mother, who was in Boston, wrote asking me if I would try Christian Science, and although I had no faith that it could help me, I did so to please her. A healer was obtained in Boston, and I was told to throw away my medicine, take off my jacket, read in the book, Science and Health, which would be sent me, and not to tell any one I was being treated. I obeyed the instructions of my healer to the very letter, and where, before, the removal of my jacket had caused great suffering, I was now able to discard it and not even feel the need of it for one moment. I gained steadily, and in three weeks was back East, a well girl.

For four years I have been out of bondage, and words can never express the gratitude I feel to God for revealing this glorious Truth to the world through the Leader of Christian Science, and to her, for her life of self-sacrifice and consecration to the Cause, which has enabled thousands of suffering mortals to be brought into health and harmony.

As much as I value the physical healing, the spiritual uplifting has been far more significant and valuable to me. The Bible had been my companion for years, but the reading of Science and Health has made it a new book to me. The spiritual light thrown upon it is most wonderful.

My earnest prayer is that my life may show my gratitude for my healing, and that in return for the faithful work done for me, I, too, may be able to carry this Truth to others.

F. E. H., Roxbury, Mass.

---

The favorable consideration of sin often leads to its commission. The meditation is the temptation. Therefore, dismiss the thought when it arises and before it demands gratification. It is easier to conquer the thought of sin than the sin itself.—THOMAS EDWARD.

---

Wherever there is failure, there is some giddiness, some superstition about luck, some step omitted, which nature never pardons. The happy conditions of life may be had on the same terms. Their attraction for you is the pledge that they are within your reach. Our prayers are prophets. There must be fidelity, and there must be adherence.

EMERSON.

---

## Mental Might.

JULIA W. MICHAEL.

A WORLD of surging nations has weighed the might of a crown,
A thinking, free-born people has cast the conqueror down;
Yet voices, choosing a leader, grow harsh to slander his name,
And holy hearts are broken upon the altar of Fame.

The hulls that hurled destruction lie rotting under the sea,
The hosts that harassed nations are paying tribute to Thee;
And all the work the builders have wrought for centuries past
Has yielded, sea-wall and rampart, to wind and storm at the last.

No more can pomp or person command invincible power;
No more can wail or warring humanly govern the hour;
For mental might, has come as light from the sky to quicken the sod,
And we live in a universe governed by one omnipotent God.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Dr. R. P. Johnston, pastor of the Fifth Avenue Church, New York, a speaker at the recent Baptist convention in Boston, is thus reported in *The Standard*:—

"To make baptism essential to Church membership is to emphasize ceremony rather than character, and is to exalt the letter above the spirit.

"The first statement is self-evident. For, following the principle, no degree of piety, no perfection of character, would enable one to enter the Church. Not even an angel from heaven without baptism could gain admittance. But experience amply and sadly teaches that some who have not evinced angels' dispositions have, by submitting to baptism, gained an entrance. This is inconsistent with the entire theory of Baptists. They have always insisted that character, vital piety, and not ceremony, is the essential thing in Christian life.

"The truth of the second statement is equally plain. We have always insisted that the letter killeth and the spirit maketh alive. Now, the Christian life is one in which obedience is the spirit and the rule. We say that Christ commanded baptism. So he did, but he commanded other things which are certainly as important. Why do we seize this one commandment and, exalting it above others, make obedience to it the test of Church fellowship? Why do we insist on the letter here and accept the spirit elsewhere? He commanded feet-washing as categorically and definitely as he ever commanded baptism. Yet we are satisfied with a spiritual interpretation of the command. If we are to be literalists, how are we to escape the dogma of human absolution or of the real presence in the bread and wine? The truth is, we are literal or spiritual in our interpretation to suit our theories. I am not finding fault with the principle; I am only asking why we insist on the letter in the matter of baptism, while we accept the spirit in other matters. As a matter of fact, the spirit of real obedience to Jesus Christ is not to be determined by a willingness or an unwillingness to be baptized, but by the whole tenor and disposition of life. To accept the testimony of the ceremony, of the letter, and reject the testimony of a godly life is to prefer ceremony to character, and is to exalt the letter above the spirit."

*The Examiner*, in its "Echoes from Other Pulpits," has this from the Rev. John J. Reed of the Washington Street Methodist Episcopal Church, Borough of Manhattan:—

"This brief narrative of the healing of the withered hand is as interesting and dramatic as it is full of inspiration and power for the individual, however unfortunate and downcast. The crowd watched Jesus, to see whether he would heal the unhappy man, that, instead of rejoicing with him, they might accuse him. . . . He turns from them and looks upon the man and quietly says, 'Stretch forth thy hand.' The man does not begin to reason, and to object that this is an impossibility; that the hand is powerless, and that the Lord Jesus, not being a physician, does not know the difficulties of the case as defined by medical terms. On the contrary, full of the simplicity of a childlike confidence, he immediately and without excuses responds with will, with purpose, and with strong desire; and the Lord, who uttered the command, 'Stretch forth thy hand,' supplies the power to do the rest. And the man, rejoicing, is immediately healed.

"The central thought of humanity's secret power lies in individual co-operation with Christ, who has all power, and in whom 'dwelleth all the fulness of the Godhead bodily.' His overflowing power is as available to-day as it was centuries ago for the man with the withered hand.

"The facts of our Lord's intervention in behalf of afflicted mortals as narrated in the Scriptures, and as seen and known by myself, are too sacred for full narration. The prayer of faith still heals the sick. The hand is the symbol of power for doing good: for feeding the hungry; for relieving distress; for doing works of righteousness for the poor and suffering. Like our Lord, let us go about doing good. Fearless of the multitudes who may hinder, and delaying not to estimate unfavorable conditions, response to the divine teaching must and will command the result."

Rev. Samuel A. Eliot says in *The Christian Register*:—

"Every step in human progress has been won by loyalty to an ideal. Wherever men have devoted themselves not to material, but to ideal ends, there the world's heroes and saviours have been born. If at this Christmas-tide we are to have a new birth of the Christ-spirit, we must cherish more cheerful and invigorating anticipations, we must have more noble discontent with existing conditions, we must cultivate the forecasting spirit by which we may discern in the present the seeds of the future, in the seen the symbols of the unseen.

"The Christ-spirit comes not in answer to formal prayer or verbal supplication. It finds no resting-place in ecclesiasticisms or theological formulas. It seeks some other Bethlehem to be born in. The Christ-spirit comes into the hearts that bravely aspire and that prove in daily life the dynamic power and the patience of hope. It comes to those who, looking up, rejoice in the approaching footsteps on the mountain of him who publishes peace. It is born in the souls that earnestly crave a more steadfast righteousness and a larger serviceableness."

"What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

This has no reference to the future life, or heaven, except in so far as these are integral parts of the one indivisible spiritual life, which includes both earth and heaven. The reason is in force here and now, and is of the very essence of Christian living, in any world and in any condition of things. Man has but one true life, and that is the life which is hid with Christ in God, the life that is according to God's plan, the life that ever looks at things in God's way, and not in man's way. To miss this way, to forfeit it, to live after one's own plan, and not after God's, is to miss everything, is to make a complete and irretrievable failure of life, even though at the same time one should gain the whole world—its wealth, and power, and glory.—*The Examiner*.

The "London Letter" in *The Church Standard* quotes the Bishop of Rochester as saying at a missionary meeting: "I hope that I am not speaking harsh or hasty words when I say that never perhaps since that great day when the Lord appeared, never in any generation, have the lines converged and the barriers broken down, and the areas been opened out, which make possible an immense progress of the Christian faith as to-day. It presents to the statesman, the orator, the poet, almost unrivalled opportunities. The great peril is the half-heartedness in Church life; its concealment of its own master principles; its indifference to the enormous benefits to which it is heir."

The Rev. G. W. Penniman says in *The Universalist Leader*:—

"Believe not that God has once for all in the past revealed all His truth, told all there was, or even if He did, that He is not ready to tell it again and keep telling it, so that we can understand it better. Believe not that the day of Revelation is over, is past and gone, and will never be renewed to man. That man's faith is vain, and that Church's influence is sure to fail, which does not believe that God is speaking to us as much to-day as He did to Moses or to David, or even to Jesus himself, if we would listen as he did and surrender ourselves as completely as he did to the voice of God."

The divine will pervades the Kingdom of God. Only those in fellowship with God understand His kingdom. But where the desires of the soul beat in sympathy with the purposes of God, that soul may ask what it will and it shall be done. For all such prayer focuses itself in the petition, "Thy kingdom come, Thy will be done." Where that is the aim of life, the scepter of God is extended with universal promise.

REV. CORNELIUS WOELFKIN.

If the Church is not felt to be the harbinger of all professions and occupations, the bond of all classes, the instrument of reforming abuses, the admonisher of the rich, the friend of the poor, the asserter of the glory of that humanity which Christ bears, we are to blame and God will call us to an account as unfaithful stewards of His treasures.—FREDERICK DENISON MAURICE.

Preaching is empty air, prayer is but sound, Church services are like swinging doors if the Spirit of the Lord is not upon the people. For a time some may attend the services, but finding no green pastures and no living waters there they turn aside to find comfort elsewhere.

*The Christian Advocate.*

It is in the common circumstances of our lives that we are to learn the lessons of God's school. Unusual conditions and experiences are like examinations which test and declare what we have learned. The ordinary day, with its routine of drudgery, is the time for learning.

*The Congregationalist and Christian World.*

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid. . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 322

SELECTED ARTICLES.

- Mrs. Eddy Replies to Mark Twain. 323
- Reply to a London Critic. 323
- In the Medical Arena. 324
- The Path of Progress. 325

AMONG THE CHURCHES.

- Activity in Canyon City, Tex. 327
- Church Building in Grand Forks, N. Dak. 327
- Church Organization in Mechanicsburg, O. 327
- Prospective Church in Marshalltown, Ia. 327
- The Second Church in Washington, D. C. 327
- Distribution of Literature in Cincinnati, O. 327

EDITORIAL.

- "Though one Rose from the Dead." 328
- Love's Supremacy. 328
- A Demonstrable Truth. 328

NOTICE. William B. Johnson. 329

CHURCH DEDICATION IN MANCHESTER, N. H. 329

FROM OUR CONTRIBUTORS.

- A Business Man's Letter. Ira C. Hubbell. 330
- Error's Limitations. E. R. H. 330
- The Scientific Attitude toward Disease. Mrs. Ida W. Straub. 331

THE LECTURES. 331

TESTIMONIES OF HEALING. 332



Vol. V. BOSTON, JANUARY 22, 1903. No. 21.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS. Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The International Customs Congress of American Nations convened last week in New York. The prime purpose of the conference is to call attention to the desirability of closer commercial relations among the American republics. Representatives of the Argentine Republic, Bolivia, Costa Rica, Cuba, Ecuador, Guatemala, Hayti, Honduras, Mexico, Labrador, Venezuela, and the United States were present when the congress was called to order. The congress is to consider the commercial systems and trade regulations of the various countries in order that unnecessary charges and restrictions may be removed, and in order that laws affecting the vessels and the handling of merchandise may be so fixed as to give the greatest convenience in commercial intercourse.

No agreement has as yet been reached in the Panama Canal negotiations as to the amount of annuity that the United States shall pay. Colombia rejected as insufficient the offer of the United States to pay a lump sum of ten million dollars and an annuity of ten thousand dollars, or a lump sum of seven million dollars and an annuity of one hundred thousand. Colombia's demand for an annuity of six hundred thousand has been refused, as also her proposition that the treaty covering the points upon which agreement has been reached be signed and the question of annuity be referred to The Hague Court for arbitration. This would bring the question into the Court eight years hence, two years before annuity payments, according to the present agreements, would begin.

The House Committee on Merchant Marine and Fisheries last week directed that a sub-committee of five be appointed to begin the investigation into the subject of coal transportation, which the House has authorized the Committee to make. It is probable that this sub-committee will first go to Boston to take testimony.

It is settled that Governor Taft of the Philippines will decline the seat in the Supreme Court of the United States soon to be vacated by the retirement of Justice Shiras, as he feels it his present duty to continue his work in the Philippines. Judge Day of Canton, Ohio, will probably be nominated for the position.

President Roosevelt has signed the bill passed by Congress providing for a rebate for one year of the duties on all imported coal.

The Carnegie Institute has guaranteed four thousand dollars to the Lick Observatory to further its astronomical researches.

**Foreign.**

Dr. Jean Charcot of Paris, has announced the plans for the Arctic expedition under the patronage of the Academy of Science and the Ministry of Public Instruction. A ship for the voyage is now under construction at Saint Malo. She will be especially equipped to resist ice. The party will leave France, May 15, for Spitzbergen, and thence will start for Franz Joseph Land. The expedition will be exclusively French. Lieutenant de Gerlach, who commanded the Belgian Antarctic steamer Belgica, will probably be a member of the party, which will also comprise several scientists. Dr. Charcot says France has hitherto left Arctic exploration to foreigners, and he hopes to revive French attention to the subject.

Extreme Irish landowners, who at the outset did much to make futile and even ridiculous the conference at Dublin of Irish landowners and tenants called to consider the sale of land to the tenants, have come to express approval of Lord Dunraven's report. The rental to be dealt with is a little over twenty-five million dollars and the amount the government would have to pay would be about three million dollars yearly. Chief Secretary Windham is anxious to make the most of this opportunity to secure permanent peace, and it is believed that the premier and a majority of the cabinet agree with the King that a great effort should now be made to settle the whole question.

It is reported that the censors have memorialized the Dowager Empress of China, asking her to resign in favor of the Emperor, and declaring that her retirement will be the first step in the direction of reform. This is said to be the expression of the best native opinion, the first that has been heard officially since 1900. They say that all the reforms proposed by the throne have failed, while many extravagances have prevailed.

One of the four Russian torpedo-boat destroyers, which the Sultan of Turkey gave permission four months ago to pass through the Dardanelles, passed through the Straits January 13. This action is contrary to the treaty stipulations concerning the Straits, and has already called out a protest from Great Britain.

The Board of Foreign Affairs, Pekin, announces that China is willing to acknowledge that the payments of the indemnity to the Powers for the Boxer outrages should be made on a gold basis, if some relief were granted during the present silver crisis, but that she is unable to pay in gold at present.

**Industrial and Commercial.**

The railway development of all sections of Canada during the twenty years from 1881 to 1901 has been enormous. Government figures show that there has been an increase in mileage from 7,260 to 18,184; in the number of passengers carried from a little less than seven millions to nearly eighteen and a half millions; in freight from twelve millions to over thirty-six million tons; in total earnings from twenty-seven million dollars to nearly seventy-three million; in operating expenses from twenty million to fifty million dollars.

According to despatches from Glasgow, two new Cunarders have been definitely ordered. Each of them will have three screws. The stipulations require that they shall maintain a speed of twenty-six knots for six hours, and twenty-five knots for two days' continuous steaming. They are to be ready in June, 1905, and will cost six and a quarter million dollars each.

It is stated that the International Mercantile Marine Company has under construction in this country and in Europe twelve vessels that will cost when finished twenty-five million dollars. They will have a displacement of ten to fifteen thousand tons and will be equipped for freight and passenger traffic.

The Pennsylvania Road, which has found by tests during the last two years that nickeled steel rails are three times more durable than standard steel rails, has ordered five thousand tons of them for use on the heavy curves through the Alleghany Mountains.

The management of the Rock Island Railroad Company has given an order for two hundred and twenty-five locomotives for both passenger and freight service. The cost will approach four million dollars. This is considered the largest single order on record.

Three of the largest locomotive works in Scotland are to be combined with a capitalization of ten million dollars.

**General.**

What is said to be the oldest Biblical manuscript extant was lately discovered in Syria and is now in safe keeping at Cairo. It comprises the Pentateuch, written in Samaritan characters on gazelle parchment, and its date is the year 116 of Moslem era—the year 735 A.D. It is declared to be far older than any of the Hebrew Biblical manuscripts in the libraries of Europe. It is stated that the oldest manuscript in the British Museum is of the year 1339 A.D., and this has hitherto been supposed to be the oldest in the world. The newly discovered manuscript contains immediately after the Decalogue a passage of about fifteen lines that does not exist in the authorized version. It is said that this passage is likely to clear up several long-disputed points.

It is said that Signor Marconi, in addition to his work of perfecting his wireless telegraph system, is now interested in a portable wireless telephone apparatus by which a person can communicate at a considerable distance away with his home or with persons supplied with similar apparatus. The inventor has been at Wellfleet on Cape Cod during the past week perfecting the apparatus at his wireless message station. As soon as this is done he expected to go to his station at Cornwall, England, to instal there more rapid apparatus.

For the first time since the advent of wireless telegraphy, rival chess teams on two rival steamships have managed to play a game to a finish. This contest was between a team chosen from the saloon passengers of the American liner Philadelphia and one from among the voyagers of the Cunarder Lucania. The Philadelphians won, and told their story on the arrival of the two ships on the 18th.

Mr. John S. Sargent, whose paintings in the Boston Public Library are well known, was a passenger on the Lucania which arrived at New York last Sunday. He has come to America, among other things, to place in position in the library some further paintings which he was commissioned to execute.

Dr. William F Warren, president of Boston University, has sent to the Board of Trustees his letter of resignation to take effect in June. He desires to retain his professorship in the Theological School and asks for a leave of absence during 1903-1904. Dr. Warren has been connected with the University since 1866.

The cup defender at Bristol is making good headway. Another section of the frame is ready for raising. Her stern post has just been successfully cast. It is of gun metal and hollow.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Mrs. Eddy Replies to Mark Twain.

**Believes in but one Mother Mary and Knows she is not that One.—Explains the Appellation.—Name Given without her Consent by Students Spreads like Wildfire.**

CONCORD, N. H., Friday.—In answer to criticisms by Mark Twain, Mrs. Mary Baker G. Eddy makes the following statement:—

It is a fact, well understood, that I begged the students who first gave me the endearing appellative "mother" not to name me thus. But without my consent that word spread like wildfire. I still must think the name is not applicable to me: I stand in relation to this century, as a Christian discoverer, founder, and leader. I regard self-deification as blasphemous; I may be more loved, but I am less lauded, pampered, provided for, and cheered, than others before me—and wherefore? Because Christian Science is not yet popular, and I refuse adulation.

My first visit to the Mother Church after it was built and dedicated pleased me, and the situation was satisfactory. The dear members wanted to greet me with escort and the ringing of bells, but I declined, and went alone in my carriage to the church, entered it, and knelt in thanks upon the steps of its altar. There the foresplendor of the beginnings of truth fell mysteriously upon my spirit. I believe in one Christ, teach one Christ, know of but one Christ. I believe in but one incarnation, one Mother Mary, and know I am not that one, and never claimed to be. It suffices me to learn the Science of the Scriptures relative to this subject.

Christian Scientists have no quarrel with Protestants, Catholics, or any other sect. They need to be understood as following the divine Principle—God, Love—and not imagined to be unscientific worshipers of a human being.

In the aforesaid article, of which I have seen only extracts, Mark Twain's wit was not wasted in certain directions. Christian Science eschews divine rights in human beings. If the individual governed human consciousness, my statement of Christian Science would be disproved, but to understand the spiritual idea is essential to demonstrate Science and its pure monotheism,—one God, one Christ, no idolatry, no human propaganda. Jesus taught and proved that what feeds a few feeds all. His life-work subordinated the material to the spiritual, and he left this legacy of truth to mankind. His metaphysics is not the sport of philosophy, religion, or Science, rather is it the pith and finale of them all.

I have not the inspiration or aspiration to be a first or second Virgin-Mother—her duplicate, antecedent, or subsequent. What I am remains to be proved by the good I do. We need much humility, wisdom, and love to perform the functions of foreshadowing and foretasting heaven within us. This glory is molten in the furnace of affliction.

*The New York Herald.*

Copyright, 1903, by Mary Baker G. Eddy.

### Must make us Laugh.

To the Editor.

Mark Twain's greatest misfortune is that he feels compelled to sustain his reputation as a wit, a humorist, a very funny fellow. He must live, and to live he must make people laugh—for that is his profession. It is Mark Twain who writes, not Mr. Clemens.

Does any one suppose that the *North American Review* would have paid him for any serious article in reference to Christian Science—anything that would calmly, charitably, and dispassionately state the case and his opinion of it after a serious investigation of the facts? One need only to read, side by side, in the *Boston Journal* of the other day, extracts from the magazine article written by Mark Twain, and a criticism of the same by Mrs. Eddy; the one flippant, inconsequent, so-called wit; the other dignified, reverent, and patient, to form a very fair opinion concerning the spirituality of the two writers.

If Christian Science has never cured one single case of disease its teachings to do right, to love and trust God, and to love one's neighbor as one's self are sufficient to make a tremendous power for good among us—to exempt it from ill-mannered, snarling attacks, and to entitle it at least to tolerant welcome, if not to our active support.

One Who is Not a Christian Scientist, but who Believes in Fair Play. *Boston Morning Journal.*

### Reply to a London Critic.

To the Editor.

In your issue of December 21, there appeared an article attacking Christian Science, copied from the *London Lancet.* It is filled with misleading statements. These statements reveal such crass ignorance concerning the subject discussed by the writer of the article that any well-informed Christian Scientist must regard them with a smile of pity. But they are liable to mislead those readers of your paper who possess only a hazy knowledge of the subject, and I ask, therefore, a little of your valuable space to make some corrections in the interests of truth.

First.—The assertion in the article that Christian Science is "closely related to Manicheism" shows at once what a monstrous misconception exists in the mind of the writer of the article. Manicheism postulates two primal beings, Light (God) and Darkness, under the similitude of kingdoms, and declares that from the kingdom of Darkness have been born Satan and his wicked angels. Christian Science, *per contra*, postulates God (divine Principle) as All-in-all, and denies both the existence of any personal Satan, or devil, and also the existence, except as phenomena, of evil. The Manicheans regarded woman as the gift of demons, and rejected the Old Testament entire, and the greater part of the New Testament. Christian Science teaches the brotherhood of all men and women, and so reverences women as even to name God as "Our Father-Mother," and accepts the Bible in full.

Digitized by Google

Second.—The article states that Christian Science, "even according to its disciples, will not work in the case of broken bones." This is untrue. Christian Science has proved its complete efficacy in the case of broken bones, dislocations, etc., in many instances.

Third.—The article, although appearing in a medical journal of repute, descends to the undignified attitude of calling Christian Science a swindle. Scholarly writers do not usually stoop to the language of common shrews. They are aware that harsh epithets prove nothing except the anger and crudeness of those who employ them. But the article contains admissions as to the usefulness of Christian Science which prove the falsity of the harsh word above quoted. It says: "We should be the last to deny that faith has an influence upon certain forms of disease; mainly on functional, but sometimes on organic disease. . . . Christian Science may improve the symptoms, even when serious anatomical changes are present. . . . We do not deny that there are forces of the action and nature of which we know little or nothing."

Any discovery which can benefit poor humanity, even to the extent reluctantly admitted by the article, ought to be gratefully received, and deserves to be characterized in language of praise instead of reproach. And Christian Science is seeking reverently that spiritual realm wherein we may gain more knowledge of those "forces of the action and nature of which," the writer says that "we" (speaking for the medical profession) "know little or nothing." Christian Science is demonstrating, in hundreds of thousands of cases throughout Christendom, that it can do far more than the article admits, and that its methods are efficacious in the treatment of all forms of disease, organic as well as functional, and chronic as well as acute. It recognizes that the medical profession is doing its work as best it can from its standpoint of materialism, pure and simple, but it asserts and proves by what it accomplishes that the spiritual methods of healing sickness which were practised by Jesus can be employed now with success. Jesus promised to mankind: "He that believeth on me [that is, in the Christ, Truth], the works that I do shall he do also." Christian Scientists accept this promise as true; more than that, they are proving it to be true by the success which is attending their reverent efforts to learn more and more of those "forces" which are spiritual and of the divine Principle, God, of which *materia medica* confesses its ignorance. The world has a great deal to learn in many directions. It is considered praiseworthy to extend our knowledge in all ways which may benefit mankind. Christian Science is admitted, in the article, to have accomplished something, at least in this altruistic direction. Its work already deserves the most grateful recognition on the part of all thoughtful lovers of our race, and its grand mission has only fairly started. Its greatest mission, to my thought, is its irreconcilable struggle with the materialism which is paralyzing so largely the moral and religious notions of our age. Christian Science is, indeed, a "swindle" unless it serves to prove God, and that all men are immortal beings in the spiritual image and likeness of God, for it cannot pretend to do any of the "works" which Jesus did, and commanded us likewise to do, except by postulating God, and that man is His spiritual child.

CLARENCE A. BUSKIRK.
In *Indianapolis* (Ind.) *Journal*.

## In the Medical Arena.

Mr. Editor.

E. H. Judkins, L.L.B., D.D., pays his ardent respects to me in the September issue of your *Journal* and challenges me to answer certain questions. He quotes my statement, "Christian Science does not aim to practise medicine." This was made in answer to the assertion that Christian Scientists assume to be medical practitioners and are therefore liable to the regulations intended for the medical system. Laws regulating the practice of medicine insist that physicians shall be qualified in their special departments. A surgeon must understand that the amputation of a foot is more practical than the amputation of the head, and that the administration of strychnia is more dangerous than bread pellets. But the Christian Scientist administers no medicine, attempts no surgical operations nor physical manipulations of any character; hence he does not need the restrictions which apply to those schools which deal with material remedies any more than the ordinary layman. Though the prayers of a Christian Scientist may be more effectual than those of his good neighbors who do not understand Christian Science, they are not therefore dangerous and not in need of legal restriction.

Dr. Judkins declares: "He has, in reply to another article of mine said that the 'basic lesson of this Science is Scriptural,' but failed to produce the proof." Will the gentleman accept my apology therefor and give ear to my proof herein. Jesus declared, "God is Spirit." This is the basic lesson of Christian Science, and every statement contained in the Christian Science text-book is a consistent deduction therefrom.

Our critic declares: "One of the leading medical journals of Philadelphia has brought to the notice of the profession many cases of criminal neglect. . . . In that city two malpractitioners, probably of this cult, were recently held by the coroner for causing the death of an infant." I am well informed in respect to the case to which our critic refers, having made a thorough investigation of it, and I desire to say in unmistakable terms that Christian Science had nothing whatever to do with it. Merely excluding medicine and having nothing in its place is not the practice of Christian Scientists. The power of Christian Science may not be apparent to the eye, but that it nevertheless exists is proved by its results.

Our critic declares: "Two females 'Christian' Scientists, in Milwaukee, Wis., were indicted for practising medicine without a license." He adds, "They were convicted and fined." I am led to ask, if Dr. Judkins knew all about this case, why did he not say that the Supreme Court reversed the decision of the narrow-minded police judge, and the Christian Scientists were dismissed?

He declares: "In Victoria, B. C., a child died from laryngeal diphtheria lately; and the jury stated that the 'Christian Scientists' who maltreated the little boy 'did unlawfully kill and slay the said child.'" I have a letter from a reliable citizen of Victoria, B. C., in answer to my inquiry, in which he declares, "I would say that there is no truth whatever in the report you speak of. No child has died under Christian Science treatment in this city." Thus we note that of the three examples held up in such a flaming manner by our critic, two had nothing whatever to do with Christian Science, while the other case he misstates. It is not strange that those who are used to depending upon medicine, and have only a slight knowledge of the great benefits which have been accomplished through Christian Science, should consider a dependence upon this faith and the exclusion of medicine unsafe, but the Christian Scientist has proved convincingly to himself that a firm reliance upon God is the safest sort of a remedy for the ills of the flesh. There are multitudes to-day who testify to having been healed through Christian Science, after having exhausted all hope in other remedies. In view of such a record, there is little ground upon which to assume that those who believe in the use of medicine should be the sole guardians of the health of mortals. There is little ground upon which to plead for legislation forcing Christian Scientists to resort to those methods under which millions of their brethren have died.

Digitized by Google

Our critic asks, "If Christian Scientists do not aim to practise medicine, why do they try to treat diseases that doctors of medicine only are competent to treat under the laws of the state in which they live?" The question is not a competent one, since it assumes a proposition which has not yet been established. It has not been shown that the laws of any state exclude the practice of Christian Science, though this attempt has been made in several states. Since Christian Scientist practitioners have healed all manner of disease successfully, notwithstanding they have lost some cases, while, on the other hand, notwithstanding whatever of success may have crowned the efforts of medical practitioners, they, too, have lost cases, not to say many cases, upon what ground can it be assumed that the medical practice is a sufficient success to waive all dissatisfaction therewith, while Christian Science is set aside as worthless?

Our critic asks, "Why do Christian Scientists appear before committees in various states in opposition to bills regulating the practice of medicine, if they are not aiming to practise it?" I would respectfully call the gentleman's attention to the fact that Christian Scientists have appeared before committees for the purpose of urging that the laws relating to the practice of medicine shall be confined to the subject in hand, and shall not be manipulated in such a manner as to apply to those who heal by spiritual means and without medicine. Christian Scientists have no objection to the doctors' regulating themselves and their practice. It is the attempt to prevent Christian Scientists from praying for their sick to which they object.

As to the dealing with contagious disease on the part of Christian Scientists, I desire to say that no class of practitioners are more extremely careful in respect to quarantine than Christian Scientists. They recognize the general law of contagion, and that even Christian Scientists who are not properly and sufficiently protected by their understanding of the divine power and presence are liable to contagion. Like other classes, they have troubles enough which come uninvited, and do not intentionally or wilfully venture into the presence of contagious disease. Furthermore, they are extremely careful not to allow their sick to mingle with others, for they seek to avoid intruding danger upon their neighbors, and do not care to incur the unnecessary risk and additional labor that might be incurred when their patients with contagious disease are allowed to mingle with others. It is in strict accord with the teaching of this Science, not contrary thereto, that they use care in this respect.

Our critic asserts that a Christian Scientist stated, "'We do not believe in infectious diseases, and a person, if a Christian Scientist, could not contract such diseases.'" If a Christian Scientist made such an assertion, he was certainly unwise, to say the least. Christian Scientists do believe in infectious diseases, though they may differ from others in their interpretation of their nature, and why? Because they have not yet attained to a sufficient realization of what Christian Science teaches to enable them to unbelieve altogether in disease. A Christian Scientist, or a Christian who is one in the full sense of that term, would be a perfect man, and would be able to claim the promise of the Psalmist, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Christian Scientists are not boasting as to their ability to remain immune from disease. They only claim that they are safe in proportion to their reliance upon God. I doubt if any Christian Scientist was foolish enough to make the statement that he could without evil consequence "bring patients with the small-pox into a room with other persons, or send children to school with scarlet fever." This may be possible, but a Christian Scientist would consider it a very foolish thing to attempt. It would be entirely contrary to the teachings of Christian Science to do this, for it is part of the practice of this Science to avoid trouble as well as to overcome that which has already found lodgment in us. If it was not right for the Master of Christianity to cast himself down to convince the devil, it certainly would not be right for Christian Scientists to do this for the purpose of convincing those who offer the same temptations which the devil suggested.

I am inclined to believe that successive generations of Christian Scientists will greatly improve the health and morals of mankind and increase their immunity from disease, and it is possible that a few hundred years from this present time there will be Christian Scientists far enough advanced to parade their patients with the small-pox in the presence of their neighbors without any trouble. But a Christian Scientist far enough advanced to justify such an attempt could probably heal small-pox instantly, and would have nothing to parade. At this period, it is enough for a Christian Scientist to undertake the healing of a patient, without incurring the necessity of preventing his neighbors who have been exposed to the disease, from taking it.

Our critic declares, "How many hundreds of innocent persons might thus be fatally stricken if 'Christian Scientists' could carry out their theories." The gentleman may rest assured that Christian Scientists are carrying out their theories. The only reason why the fatality to which he refers is not forthcoming is because the theories of Christian Scientists are not what he believes them to be. When he is better acquainted with Christian Scientists, their methods and their practices, he will certainly have a better opinion of them and will conclude that, after all, they are people of good sense and not dangerous to the community.

Our critic declares that Christian Science is not Christian. Jesus said, "He that believeth on me, the works that I do shall he do also." The ability, on the part of Christians to do the works which Jesus did, demonstrates the degree of their Christianity according to the standard of Jesus. We repeat again, Christian Science is demonstrable. It is not a belief, nor an ism. It is not claimed that this Science is in harmony with the more material philosophies, but it is scientific from a Scriptural standpoint and proves its truth by its results, the healing of the sick according to the method which Jesus taught and practised. Moreover, many modern physicists approximate very nearly to the teaching of Christian Science: "All causation is mental."

ALFRED FARLOW.

In *Journal of Medicine and Science.*

## The Path of Progress.

THE path of progress for Christian Science has been at no point an easy one, and the number of adherents found to-day within the Christian Science Church are there because of personal experience with this new and yet old teaching, and for no other reason. There is nothing in Christian Science to attract the seeker after personal enrichment. The demands made upon the individual in this faith are for constant and unceasing prayer, and it is a religion which depends upon works rather than upon words for its standard of righteousness.

Its numbers are recruited largely from the ranks of those who have had the best medical skill at their command, and two thirds of the membership of its churches is made up of persons who were formerly of good standing in other evangelical churches.

In insisting upon healing as well as preaching in its plan of salvation, it follows the example of our Saviour. Spiritual healing, as taught in the Bible and practised by prophets and apostles, should have as much place in the Christian teaching of to-day as it has ever had in the past. The

Digitized by Google

command of our Master to "heal the sick" is as binding upon any one of his followers as upon another.

I merely speak of these things in order to emphasize the fact that Christian Science can in no way be looked upon as mere theory. It is based upon solid foundation and, judging by its multitude of good works in the past, it is destined to relieve a large share of human suffering.

The tendency to censure its advocates whenever they fail to heal shows that much more is expected of this system than that of *materia medica,* and the success which has attended this practice in the past has no doubt justified this expectancy. The standard of success maintained in its practice, however, furnishes all the justification needed for those who choose this form of treatment in preference to any other.

The subject of Christian Science is inexhaustible. Its good works are countless in number. Its advocates, while found among no particular class of people, are above the average in intelligence, and it is through no sense of fanaticism that they adhere to their religious teaching. It is because they have found it to be the better way.

ALBERT E. MILLER.

In the *North East* (Pa.) *Sun.*

## Giant Trees Eight Thousand Years Old.

SURVIVORS of the age of mammoth tropical growth, probably eight thousand years ago, the big trees of California are the oldest and the largest living things upon the earth. Could they but talk our language, the secrets and mysteries of ages unknown to human history might be truthfully revealed. These same living trees, seemingly unnatural in their gigantic size, the source of amazement and bewilderment to travelers, have outlived all the nations of the earth up to the present time, and many of them now seem to be but enjoying the prime of life.

The tallest of these great trees is four hundred and five feet high; the largest trunk measures one hundred and ten feet base circumference. The wood of the big trees might be put to many valuable usages from a mechanical standpoint, but they are considered too sacred for such degradation. Already they have been mutilated to a degree that is a stigma on American sense of reverence.

It has been said that a famous scientist spent fifteen years in excavation and calculation, and determined that Cheops built the great pyramids of Jeezeh 2170 B.C. There are trees now alive in California that had bark on them a foot thick when Cheops' army of one hundred thousand began their thirty years' task.

*Sequoia gigantea* is the botanical name of the Californian. It grows where the ground is from 3,500 to 7,500 above the level of the sea. The big tree is found in groves and forests along the western slope of the Sierra Nevada mountains from Placer County on the north to Kern County on the south. Among the more noted groves are Calaveras, with about one hundred huge trees; the South Park Grove, containing thirteen hundred and eighty trees; the Tuolumne Grove of thirty; the Merced Grove, with not quite so many; the Mariposa Grove, with two hundred and forty-six giants; the Fresno Grove; the Dinky Grove; the General Grant National Park; the Giant Forest, and the Tule River Groves. There are a number of others of lesser importance. Largest of all these, and the greatest forest of the globe, is the Giant Forest. In here there are three thousand trees that have a height of more than three hundred feet and a girth of more than fifty feet. The tallest is four hundred and five feet. The General Sherman has by government measurements, a base circumference of more than one hundred feet, diameter thirty-four and one half feet, and is three hundred and seventy feet high. Eighty feet above the ground its circumference is eighty feet.

The Grizzly Giant is in many respects the most remarkable tree in the world. The Giant is in the Mariposa Grove. Its base circumference is one hundred and four feet. Five feet above the ground it is ninety feet. A limb eighty feet above the ground is twenty feet in circumference. In Mariposa Grove, driveways are cut through two of the living trees—the Wawona and California. In the Haverford there is a cavity which will shelter sixteen horses at a time. The General Grant in the General Grant National Park has a base circumference of one hundred and six feet. The dead Giant, spanning Crescent Meadow, is three hundred and ten feet long. Old Methuselah, in the Tule River Groves, has a base circumference of more than one hundred and ten feet. General Manager Ampere Ohm of the Great Circle Telegraph company, said,

"General Sherman, of the Giant Forest, contains seven hundred and fifty thousand feet of lumber. This if cut into telegraph poles of usual dimensions would make one pole forty miles long, or supply a telegraph line from Kansas City to Chicago with all necessary supports. If an incorporated town, a mile square, laid out with blocks four hundred feet long and eighty feet wide, were provided with the lumber that might be obtained from one of these trees, it would provide a four-foot sidewalk around every block without calling for more lumber. According to government estimates of weights, General Grant in the Mariposa Grove, or General Sherman in the Giant Forest would outweigh the entire population of Sacramento, Cal. Three of the largest trees would balance the weight of Omaha or Los Angeles."

The Big Tree is an evergreen. Its leaves are small, like those of the fir. It does not spread like the oak, its trunk being as straight as a church spire. The bark is sometimes more than three feet thick. The color of the bark is of bright cinnamon. The tree grows from seed that look almost exactly like parsnip seed. These seeds grow on the tree in little cones about two inches long, each having about two hundred seeds. The cones hang on the trees three years before they drop and scatter the seeds. It takes from thirty to fifty years for the Big Tree to add one inch to its thickness.—*Popular Mechanics.*

## Renewal of Copyright.

Class A. XXc. No. 49048.

LIBRARY OF CONGRESS, to wit:

Be it remembered,

*That on the twenty-sixth day of December, 1902, Mrs. Mary Baker Glover Eddy of Concord, N. H., hath deposited in this Office the title of a* BOOK, *the title of which is in the following words, to wit:*

*Science and Health. By Mary Baker Glover. Boston. Christian Scientist Publishing Company. 1875.*

*the right whereof she claims as author and proprietor in conformity with the laws of the United States respecting Copyrights.*

OFFICE OF THE REGISTER OF COPYRIGHTS, WASHINGTON, D. C.

HERBERT PUTNAM,
*Librarian of Congress.*

[SEAL]

By THORVALD SOLBERG,
*Register of Copyrights.*

*In renewal for fourteen years from June 4 1903.*

Digitized by Google

## Among the Churches.

### Activity in Canyon City, Tex.

Three years ago through a case of healing by Christian Science, the first seed of Truth was sown in Canyon City, and following this was the sale of one copy of Science and Health. This year our sales amounted to ninety-five dollars, including sixteen copies of Science and Health.

The children of the Sunday School have voluntarily contributed a fund for procuring paper racks for Christian Science literature to be placed in every hotel of the town.

MRS. V. EDNA HENSON.

### Church Building in Grand Forks, N. Dak.

The First Church of Christ, Scientist, is a society which has been doing a quiet work in the city for years, but which has not yet occupied a building of its own. It has occupied rooms in various buildings, moving from time to time into better quarters, until at present it has a very comfortable location in the Security Building. Within the past year, however, arrangements were undertaken for the building of a church edifice, and work was started on the new building late last fall. The building is located on the corner of Belmont and Eighth Avenues, and when completed it will be one of the handsomest in the city. Its cost will exceed $8,000.—*Grand Forks* (N. D.) *Herald.*

### Church Organization in Mechanicsburg, O.

For the past few months the Christian Scientists of this city have been holding services in rooms on Main Street, and they have been well attended. Sometime prior to this, meetings were held in private homes, but the attendance increasing, larger quarters were secured. The adherents of this faith now include some of the best people of our city. On Monday evening, December 29, a church was duly organized, known as First Church of Christ, Scientist, of Mechanicsburg, and for the present will continue to hold services in the same place. The Christian Science movement has grown with wonderful rapidity.

*The Mechanicsburg Item.*

### Prospective Church in Marshalltown, Ia.

At eight o'clock Thanksgiving morning First Church of Christ, Scientist, laid the corner-stone of its new building, corner of Main and Fifth Streets.

The services consisted of silent prayer, followed by the Lord's Prayer, with its spiritual interpretation as given in the Christian Science text-book. After the laying of the stone, the definition of Church was given from Science and Health; then from Matthew, 21 : 42, 44. Next came a passage from Mrs. Eddy's message to the Mother Church, June, 1902, and from her message to the Mother Church when it was dedicated.

The service closed with the repeating in unison of the Scientific Statement of Being as given in Science and Health, and the benediction.—*Marshalltown Reflector.*

### The Second Church in Washington, D. C.

Second Church of Christ, Scientist, moved last week to Robinson's Hall, Fourteenth Street, northwest. They have outgrown the smaller hall, and were forced to seek larger quarters.

The church is in a prosperous condition. The services yesterday were largely attended, quite a number of the congregation of First Church being present. The platform was decorated, with palms, ferns, and cut flowers, and presented an attractive appearance.

*Washington Times.*

Just before the sermon, the First Reader made a few remarks as follows: "We are glad to welcome the dear friends this morning to the first service in our new quarters. The occupation of this larger place marks an era in the growth of our church which is in an exceedingly prosperous condition in every way. During the last few months our membership has nearly doubled, there has been a large increase in attendance, and best of all, a great growth of unity, love, and spiritual strength. A verse of Psalms is significant of this hour: 'In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.' It is the earnest desire of every individual member that we may walk honestly, humbly, and lovingly in the statutes of Christian Science, and that this church may honor God and His Cause in our nation's capital."—*Correspondence.*

### Distribution of Literature in Cincinnati, O.

The committee for the distribution of Christian Science literature in this city and suburbs has been busy with this work for the past three months, and feels well pleased with the results of their efforts so far; and they rejoice especially that the seeming prejudice and even conservative spirit of our city is gradually giving way to a more tolerant and enlightened attitude toward Christian Science.

The committee has placed our literature in various libraries and other public institutions as follows: one copy of Science and Health in the Y. M. C. A., one in the Work House, one in the House of Refuge, one in Longview Insane Asylum, two additional copies in the Public Library, a copy of the latest revised edition in our reading room, and one copy in the Covington Library.

Besides this, we have ordered *The Christian Science Journal* and *Sentinel* to be sent to the Third Regiment at Fort Thomas for six months, the former to Company B. and the latter to Company C.

We found that the Public Library already owned five copies of Science and Health, and we were glad to learn that this library appreciates its oldest edition of Science and Health so much that the volume is kept under lock and key in the librarian's office as a reference book exclusively, and is not allowed to go out of the library. This particular copy is the third edition in two volumes, published nearly twenty years ago, 1883.

CORA E. JOHNSON, on behalf of Committee.

### A Prayer.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the Future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live!

WASHINGTON GLADDEN.

We prepare ourselves for eternity by doing our day's work while it is day.—HENRY W. CROSSKEY.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

### "Though one Rose from the Dead."

SOME time ago, so the story runs, a gentleman who was greatly astonished at the number of Christian Scientists whom he saw upon an occasion, asked, "Where have they all come from?" and the answer was, "Most of them from the graveyard." We were reminded of the aptness of this answer when we read the testimony of the witnesses in the Reed case in this issue of the *Sentinel*. One man testified under oath that twice he went to California in search of relief from "lung trouble," which later was pronounced consumption, that disease whose name alone has hastened its thousands to the grave. After several years of doctoring, his condition became such that his physicians advised him to return to his home in the East that he might "die among his relatives." While in this hopeless state he was induced to take Christian Science treatment. In six weeks he was able to resume his business, and had not lost a day on account of illness since that time, a period of three years and a half. As evidence of his restoration to health he stated that he had gained forty-five pounds in weight.

This man's case is but one of many, yet our critics have presumed to deny the efficacy of Christian Science, and have sought to interpose the strong arm of the law to prevent its practice. Fortunately for humanity, the days of sumptuary laws have passed, and legislative paternalism is on the wane.

If Christian Science were nothing more than a means of healing disease, its success would be evidenced by the testimony of any one of the three witnesses quoted in this issue, but the healing of sickness is only incidental to its great mission, the salvation of the race.

God speed the time when all Christians—all men—shall know the only true God, whom to know aright is life eternal; when the bitterness of prejudice shall have ceased, and the love of God shall fill all hearts. M.

### Love's Supremacy.

SOME of us will recall the keen and sympathetic interest with which we looked at the painting called "Breaking Home Ties," by Thomas Hovenden, which was exhibited at the World's Fair. It represents a scene in the living-room of a country home at the moment when an older son and brother is taking his leave to enter upon the untried paths of city life. The young fellow is standing in the foreground and is looking into the sad and solicitous face of his mother, whose hand rests tenderly upon his shoulder while she speaks a last word of loving counsel, admonition, and encouragement.

It is possible to find in the lad's face the suggestion of an assumed self-confidence, if not something of purposeful resistance to an appeal which is bringing an unwonted throb to his heart and tremor to his voice; but we all know that, deep within, he is pledging unfailing loyalty to all that will fulfil his mother's hope and gladden her heart, and that in the temptations and trials of the years to come, the remembrance of that tear-stained face will be more to him than all else, for the mother-love is the potent and inspiring factor of his life. In weakness it will be his strength, in discouragement his support, in sorrow his solace, until he come to apprehend, as he has not as yet, that this is Love's reflection, the essential of humanity.

The true sense of Love may be but vague and indefinite for us all until, through its revelation in human experience as a guiding, supporting, and impelling presence, we realize that it is the strength of the weak, the courage of the timid, the assertion of the irresolute, the persistence of the unstable, the joy of the grieving. Thus in some degree is its sufficiency disclosed and we begin to understand that the essence of our awakening life is indeed "the substance of things hoped for,"—divine Love. In experience which has already come to some of us, the young man must breast many a mad current, and sometimes his feet will well-nigh have slipped, but in the hour of his besetment, his mother's face is seen, her loving hand is felt again, and he is himself once more, and knows that love has more than conquered.

The epics or tragedies of human life bring opportunity to learn of the forcefulness, the nourishing and quickening power of the reflection of that divine Love which is man's true consciousness; and as we realize that this reflection is but the earnest and prophecy of the Infinite, and that consciousness is the only being, Love as Substance begins to appear, and we know that it is not only the greatest thing in the world, but the ultimate and only thing. W.

### A Demonstrable Truth.

1492—and the old world was complacently resting in the established certainty of some things: The earth was flat. What could be more apparent? From the highest promontories, from the masts of the bravest vessels, the same testimony—flat, flat, flat! And what beyond? Imagination answered, peopled the wild waste of waters with monsters terrible, and the intimidated mariner, dismayed at his own fancies, hugged the shore and quieted his ambition for gold and adventure with runes of dangers dire, and dread destruction.

What matter how round the shadow on the moon? What matter whether mast or hull of the ship appeared first? Man could see, and he that thought to observe and reckon and think contrary to that which the eye sees,—well, pity the folly of that foolish man!

Then came conviction, scientific truth appealed to reason, and the request at the cottage fireside for sailors, and at the palace gate for gold was the clarion call of truth which would not be stifled. The monsters of the deep fled before the prow of discovery, and the winged harbingers of a new continent welcomed the champion of a demonstrable truth.

Now as of yore, the influx of a demonstrable truth convulses the world of self-satisfied human thought. So long as the proposition promulgated is born of opinion or theory it may number its followers by scores or hundreds, but let the truth be a demonstrable one, bringing to humanity life and liberty, and thousands follow in its light, while those, unwilling to see, rise in antagonism to that which they will not perceive.

God has spoken, the revelation has been made, man has heard, and the arguments of materiality will pass. The monsters,—sin, sickness, and death,—will lose their terror and the vision of a new world will gladden the sailor as he nears the harbor of rest in the reality of Spirit. S.

Digitized by Google

## Notice.

THE Church By-Laws Article XXIII., Sections 4 and 5, forbid a member to report to the Pastor Emeritus cases of discipline, and they prohibit one member from defaming another member. Also Article XXVII., Section 3, requires a member to tell another member his fault according to Scriptural rule.

It is deemed but just that, after a member has been disciplined, he should be forgiven in accordance with Jesus' teaching and example. In restoring such an one to the privileges of full membership he is afforded one more opportunity to prove his worthiness thereof, and thus the Golden Rule is obeyed.

WILLIAM B. JOHNSON.

## Church Dedication in Manchester, N. H.

THE Christian Scientists of Manchester dedicated their new chapel with appropriate exercises Sunday, January 11. The occasion, which was one of marked interest, attracted the attendance of delegations from New York, Boston, Concord, and other Massachusetts and New Hampshire cities. Three services were held during the day.

We are indebted to the Manchester *Mirror and American* for the following excerpts from the addresses given.

Rev. Charles D. Reynolds, First Reader, said in part:—

To what do these dedicatory services here to-day testify? Unfolded in their practical import they signify that we have found the teachings of Christian Science practicable and helpful, and that they have found entrance into grateful hearts, proving that it is a restorative, saving, life-giving message from the Giver of every good and perfect gift. The motive force, therefore, that lies back of the building of this chapel edifice is the conviction and proof derived from personal experience, that there is a High Priest who can be touched with the feeling of our infirmities, as the Bible declares.

This abiding conviction is "God with us." This experience takes the existence of God out of the realm of theory and speculation, and becomes a demonstrable, scientific fact. This is in line with discovery and progress, removing the limitations of mortals. Christian Science is a practical, not a sentimental, religion. It is judged by its ability to heal mortal darkness. The same standard which Jesus asked be applied to his teachings and works: Christian Science also invites: "By their fruits ye shall know them." If there are no fruits there are no evidences of its truth.

Christian Science is successfully reducing the teachings and practices of Jesus to the apprehension of the age, proving that what he said and did was not for that age only, but is available now. It need hardly be said that Christian Scientists have no motive for calling themselves Christian Scientists except that in this teaching they have found their highest good. In trying to overcome obstacles of every kind, including sickness and sin, they have succeeded better by this way than any they had hitherto tried. Hence every Christian Scientist knows that the church edifice is not the church. The true church is a purified, spiritualized state in consciousness. Sin-filled humanity does not find its salvation in wood and stone. It is not, therefore, what this society has accomplished in accumulating material gain, these perish with the using; but what it has attained in its individual members of selfless love.

From the address of Mrs. Mary F. Berry, Second Reader:

The Queen City of New Hampshire has the honor to have been the first in the state to raise the banner of a broader religion, one which includes the healing of sickness as well as the healing of sin. In the fall of 1882 a student of the Massachusetts Metaphysical College came here and opened an office within a few rods of where this lovely edifice now stands.

This solitary ray of light seemed very small in the surrounding darkness, yet it drew to itself many who were heartsick and discouraged with repeated failures to find relief from physical suffering. As nearly as your scribe can remember, the first case healed was that of a man who many years previous had been stricken with paralysis and had never fully recovered the use of his body. In all these years he had never been able to go up stairs without dragging one foot after the other. His work necessitated the climbing of a long flight of stone steps two or three times daily. One day, with less than a week's treatment, he found himself running up the steps "like a boy," as he expressed it. A severe case of dyspepsia was soon healed. St. Vitus's dance was destroyed, and a case of erysipelas, which had become a frequent visitor, was permanently banished. These cures naturally attracted attention. In the spring of 1889 the first Christian Science Sunday service ever held in New Hampshire took place in a private dwelling with only a few women present. In March, 1894, a state charter was obtained and First Church of Christ, Scientist, was organized with twenty-three charter members. Our building fund was started in 1897. A little boy whose mother had been one of the first to seek healing, earned and gave five dollars. This proved to be the nucleus which finally gathered to itself sufficient to buy this generous plot of ground. The purchase was made in 1898 for $4,500. In September, 1901, it was voted that we proceed to build. New plans were submitted and it was decided that we build this section of what is to be in the future a large church, seating eight hundred. The corner-stone was laid December 7, 1901. Cold weather coming on, work was suspended until spring. Obstacles which have seemed insurmountable in the distance have disappeared as we approached them, and the work has gone on to completion.

From the address of Rev. William P. McKenzie:—

In every church of this denomination are those whose healing and salvation might seem miraculous were it not true that good is natural and only evil unnatural.

By what method are results obtained? Always by overcoming evil with good. When the sick know the truth they become free from their bondage. Their evil sense of life is overcome by a good sense of being alive in Christ Jesus; and they become peaceful in the certainty that God sustains them, and that the goodness of God endures now and forever.

Apart from sickness the discords of life are due to a similar wrong method of viewing life. Let there be a feud and each party tries to win partisans. The critic of another wishes his criticism to cloud over the impartial view of others. In other words, the usual desire of those who take a wrong sense is to overcome good with evil. Here Christian Science is a sovereign remedy for discord and misunderstanding in the home, in business, in national affairs. It shows how to overcome the wrong sense with the loving sense—to supplant hate with kindness, envy and jealousy with love.

From the address of Rev. Irving C. Tomlinson:—

Amid such surroundings we cannot forget her who labors unseen and unceasingly for all mankind. Through her spiritual vision and her devout life we have been helped to a profound love for God and better understanding of Christ Jesus and his church. He who beholds this fair structure will recognize that its holy purpose is the worship of God, and that this is the Church of Christ. Fair as is

Digitized by Google

this structure which the eye beholds, yet far more beautiful is the church invisible. You have had your church before these walls were reared. It is the healing of the sick and the sinful through Christian Science that has established here this permanent structure.

The source of all power is God. Out of the throne of God proceeded the pure river of water of life. Declares the apostle, "There is no power but of God, the powers that be are ordained of God."

To manifest among men the power of love divine, to offer to the most High the prayer of faith which heals the sick, to help all mankind to understand God aright, so that sin, sickness, and death shall be destroyed and health and happiness become the possession of all, these constitute the high calling of this holy church.

From the address of Alfred Farlow:—

Christian Scientists are not held by any fanatical allegiance to impractical ideas, but are true to a demonstrable and demonstrated truth. The period when men can be induced to follow faithfully mere theories is well-nigh past. Jesus taught, Blessed are they who know the commandments to do them. The blessing is to those who know for the purpose of doing. If it were possible to do or be the fulness of God's likeness without knowing anything about God and His likeness, we should not need theology. But we have learned in Christian Science that when we labor understandingly we make more rapid progress.

Moreover, though we may know a great deal it avails nothing if not practised, so we must both know and do. So far as the do part is concerned, all Christians, including Christian Scientists, agree. Christian Science purposes to give additional aid in that it makes the way more plain and renders Christianity more practical.

After I learned my way in Christian Science I discovered that man in his normal, God-made condition, as the image of God, loves by nature. I learned that love presents itself without an invitation the moment hate or evil is cast out. Now I know that to love I only need to stop doing anything else—any wrong. We love in proportion as we cease from evil, for love is the normal and natural condition of God's man.

The new church cost about $14,000 and is clear of debt. Mr. Reynolds, the First Reader, said yesterday: "Yes, we are free from debt, and although there may be a few outstanding accounts we have ample funds in the treasury to cover all. We did not erect our beautiful edifice until we had the funds."

As it is the intention of the society to enlarge the present structure as the society grows, the end is finished in wood. The enlarged plan is in form of a cross, and when completed will have a seating capacity of eight hundred. The present building will accommodate about three hundred people.

---

It is curious, if it were not so sad, to notice how many years of fruitful youth we spend less in learning than in wondering why we are compelled to learn.

DINAH MULOCK CRAIK.

---

A traveler hasting on his tourist way
Gazed on the various sights and scenes around,
But missed the grandeur that before him lay,
Because he did not take the highest ground;
Alas! how much of joy, of good, we all forego,
Because, to tell the truth, we stand too low.

J. C.

In *The Watchman.*

## From our Contributors.

### A Business Man's Letter.

WE are permitted to print the following extracts from a letter written by Mr. Ira C. Hubbell of St. Louis, Mo.

*My Dear Sir:*—If my remembrance is correct, there was a time when Christopher Columbus was considerably in advance of the age in which he lived, and when he first voiced to the world the ideas which had been given him, he received no encouragement, but finally some one was found who could see things as Columbus saw them, and then he no longer stood alone.

It seems to be characteristic of the average person to criticise most severely those things with which they are the least familiar, and we have daily illustrated the old *habeas corpus* story, wherein the man's lawyer told him that it was impossible for the authorities to lock him up, although at that particular time, the man was behind the prison doors.

Nearly eight years ago, Christian Science found me in very much the condition that a ship would be in, if at sea without a rudder.

The illustration that I have used herein, with regard to Columbus, only in a very small degree indicates the condition of thought which Jesus found when he was on earth nineteen hundred years ago, and only those have been able to appreciate his teachings, who have done absolutely as he commanded; and these only have followed his commands, and shown the proof which he exacted in his injunction, "If ye love me, keep my commandments;" and, my dear brother, all that Christian Scientists are trying to do, is to do just what Jesus commanded that Christians should do—no more, no less.

To be a Christian is to be Christ-like. There is no creed in it, and I have found, after eight years' study of Christian Science, that it comes the nearest to being the *real thing* of anything I have so far met with, and it has brought into my home just that same happy, healthful, contented condition that you found in the family you visited.

It has healed my wife of consumption, it has healed my daughter of pneumonia, it has healed my son of various ailments, it has healed me physically, and it has healed me of sin. It has given me a joy and happiness that I never thought could be mine. My wife says I am a better husband, my children say I am a better father, and a good many of my friends say I am a better man and citizen. For this Christian Science is entitled to all credit, because it has enabled me to get into closer communion with God, and enabled me to drive out the wrong thoughts and to think good, and you know thought always precedes action.

---

### Error's Limitations.

E. R. H.

DURING a conversation with a friend not long since, I was rebuked for speaking of a little demonstration. "Every demonstration is great." The thought has been very helpful, and has encouraged me to send to the *Sentinel* an experience of several years ago, which I now recognize as one of the way-marks in my progress in Science.

I am a member of a literary club, and was called upon to write a paper. The matter was before me for some time, and the longer it confronted me, the more persistent was error in declaring my inability to do the work, owing to a lack of advantages. As the date of the meeting drew near, with nothing accomplished, my anxiety was so great that all other duties were neglected. Suddenly the thought came to me: You are not looking to Truth at all, but depending wholly on mortal mind, and of course you cannot

Digitized by Google

write. Thus was error uncovered. I turned to Science and Health, and read, "'Work out your own salvation' is the demand of Life and Love; for to this end God worketh with you" (p. 22).

Clearly my work was not the writing of the paper, but destroying the error that was preventing me from reflecting Truth—the intelligence of immortal Mind. The demonstration was not made easily; on the contrary, there were many struggles, but the victory was finally Truth's. A year later, much to my surprise, the experience had to be repeated; but I have since seen that the result was on a much higher plane of thought.

## The Scientific Attitude toward Disease.

MRS. IDA W. STRAUB.

If we should suddenly find that a garment—filthy and in tatters—had been thrown over our shoulders, would we not hasten to throw it off? and if it should cling would we not make vigorous efforts to rid ourselves of it, not being content until we were entirely free?

Our first thought on noting the tattered garment would be this: "It does not belong to us, it is not a part of our apparel, we do not want it, and there is no reason why we should be compelled to wear it; we loathe its filthiness, we are ashamed of the tatters; and the assurance that we have the power to throw it off, nerves us to make sufficient effort to accomplish the result.

In this same attitude we should meet disease, the moment we discover its presence or approach, instead of weakly accepting its conditions, and arguing for it. Let the assurance that it does not belong to God's child, help us to make our first effort to be free. We know God, Good, never made it, and it is no part of Mind's plan.

No one suffers from choice, and as God's ideas, we do not need to suffer, if we recognize our true inheritance. God's law—the only law—governs us. As Mrs. Eddy says in Science and Health, p. 380, "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God." God's law never made it necessary that we should suffer, but makes it clear that we are exempt from disease and danger. (Science and Health, p. 411.) If fear should make the disease (seemingly) cling—fear that we are not strong enough to overcome it—let us not give up.

St. John said, "Perfect love casteth out fear." Jesus said, "Lo, I am with you alway;" also read, Isaiah, 41 : 10–13. God never made fear, hence it has no power over us. Love is the only power, hence there is nothing to fear; and the understanding that Christian Science gives us by the many assurances in our text-book, one of which is: "Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out" (Science and Health, p. 394), and gives us courage.

See that your thoughts are pure and your deeds noble. Use the experiences of life, whether they be of joy or sorrow, as steps in an upward climb. There is only one thing you can carry into eternity—your character. See that it is what it should be and the jasper gates will gladly swing open to give you a welcome.—*"Great Thoughts."*

How numerous the little foxes are! Little compromises with the world; disobedience to the still, small voice in little things; little indulgences of the flesh to the neglect of duty; little strokes of policy; doing evil in little things that good may come; and the beauty and the faithfulness of the vine are sacrificed!—J. Hudson Taylor.

## The Lectures.

### At Sacramento, Cal.

Carol Norton, C.S.D., of New York, lectured before a fine audience of about six hundred people in the Congregational Church, December 19, on the subject: "Teachings of Christian Science." He was introduced by the Hon. William Johnston of Courtland, in a few well-chosen words. Close and appreciative attention was given the lecturer.—*Correspondence.*

### At South Haven, Mich.

Judge William G. Ewing of Chicago delivered a lecture on Christian Science Sunday afternoon, January 4, in the Opera House, to an audience of about three hundred. The lecturer was introduced by Judge D. H. Pinney of this city, who said, in substance:—

*Ladies and Gentlemen:*—It is a pleasure to me to meet with you upon this occasion. Some of you, I presume, know as little about Christian Science as I do. None of us are too wise or too old to learn.

I am gratified to meet my old and valued friend, Judge Ewing, here to-day. In all the long years I have known him at the Illinois bar, he has ever been that same high-minded, Christian-like character. He has always stood high in his profession, and I know I but voice the sentiment of the Chicago Bar Association, when I say that no man ever left the bench in Chicago with a better or more blameless record for fairness, impartiality, and ability than he. He is always and everywhere a Christian gentleman, and I take great pleasure in presenting Judge Ewing to this audience.—*Correspondence.*

### At Houston, Tex.

The Opera House was filled to overflowing yesterday [January 4] upon the occasion of the address of Judge Septimus J. Hanna of Boston, upon the subject of Christian Science, and well may the speaker feel proud of the audience which heard his discourse upon this subject. The speaker was given full attention throughout, and much interest was evinced in his remarks.

Judge Hanna was introduced by Mr. James D. Sherwood, First Reader of First Church of Christ, Scientist, this city, who spoke in part as follows:—

Christian Science is to-day attracting more widespread attention than any other great religious movement, and that chiefly because of the blessings it brings to humanity, mentally, morally, and physically, through an enlarged understanding of God.

Christian Science is purely metaphysical, and hence it is not generally comprehended: and because of this some well-meaning persons have misrepresented it and have spoken against it, and believed in so doing they were rendering God a service and man a protection.

In order that the public may be properly informed, our Leader has wisely appointed a competent Board of Lectureship. A member of that Board is with us this afternoon.

I have the honor and pleasure of introducing to you Judge Septimus J. Hanna, C.S.D., who will now address you.—*Houston Post.*

### Lectures at Other Places.

Bracebridge, Ont.—Judge William G. Ewing, October 24.
Montrose, Col.—Carol Norton, C.S.D., December 11.

Digitized by Google

## Testimonies of Healing.

The following is representative of the testimony which was given to the jury in the case of The People *vs.* Merrill Reed *et al,* heard in Los Angeles, Cal., November last. It is especially interesting in view of the fact that it was given by people well known to the local public at large, witnesses who were subject to cross-examination at the pleasure of the court and counsel.

Mr. J. J. Petermichel, stenographer for the Southern California Fruit Exchange, testified:—

*Q.*—Mr. Petermichel, I will ask you whether you have had any experience in the matter of Christian Science treatment for disease?

*A.*—Yes, sir; I have had some experience.

*Q.*—You may state what your bodily condition was for which you were treated, and to what extent you had resorted to medical treatment prior to coming to Christian Science, and then what the result of Christian Science treatment was.

*A.*—I came out here originally in 1894 on account of what the doctors called lung trouble.

*Q.*—Did they call it consumption?

*A.*—It was not at that time defined as consumption. I will get to that later. And I went up—I came here and worked for Mr. Byrne, the general passenger agent of the Santa Fe, took a position there, and I broke down completely in three months; and the doctors then advised me to go to the mountains. I went to the mountains up in La Canada and La Crescenta, and remained there for about fifteen months, and was apparently restored to health. I saw Dr. Plankington—I think it is Plankington—who was then introducing the Edson system, and he examined me and pronounced me as cured. I then went back to Chicago, and was there a little over a year, and the old trouble came back, and the doctors advised me there. I had some of the best physicians there, Dr. Way, Dr. Reynolds, and Dr. Strzowski, they are all specialists in that line. They advised me to come to California immediately, and not to delay the matter. I came to California again, but my condition did not improve; in fact, I kept getting worse, and broke down completely in February of 1899, I believe it was; and I was in bed ten weeks at that time, and never rallied from the condition. I was physically a wreck. I only weighed about one hundred and twenty pounds; and I went on the advice of my physician here, Dr. Kruell—I went to Rialto and I stayed there and I got worse, and I saw Dr. Bayliss—he is now surgeon for the Santa Fe, I believe. He was the best man in San Bernardino, and he examined me and he told me I had to go to a higher altitude, and I tried to find a higher altitude. I traveled all the way from Victor back to La Canada again and kept gradually losing, and I saw my doctor here, Dr. Kruell, again when I came back. Well, he told me he had tried every remedy. I doctored with him for about a month or five weeks, and tried everything that he suggested, and he finally said—advised me to go to Dr. Croftan, in Pasadena, who had a laboratory there, and have an examination made of the sputum, so as to definitely settle the question as to what ailed me. I had an examination of the sputum made, and the doctor, Croftan, diagnosed it as mixed tubercular infection, combined with a mucous, and which in their judgment, made the case more aggravated, and more difficult to handle. And the doctor didn't give me any help at all; in fact, he told me that I could go back east and expect to die among my relatives and I was preparing to do that. I had moved into Los Angeles finally to go back to Chicago to my folks, and moved up on Twenty-ninth Street, and got a Christian Scientist on each side of me. And of course, I had no faith at the time, in Science. I had no knowledge or idea of a God, and the proposition seemed very preposterous to me. Anyway, they persuaded me to take treatment, and I took a trial treatment for a week. I paid the practitioner for the week's treatment and told her if there wasn't some immediate result, beneficial result, that that would kill all the faith I had in it. Practically grasping, as a drowning man would at a straw, I took treatment and the first week I got quite a bit of benefit, so much benefit that I felt encouraged. My stomach trouble which I had—I could keep nothing on my stomach in spite of all the tonics, and I had no trouble with my stomach after these treatments, and of course I had a good appetite, and I ate and I gained three or four pounds, and there was quite a bit of encouragement in continuing the treatment. I continued treatment for five weeks—might have been six weeks, possibly—not over six weeks—and I went back to the office. Of course I was not restored physically entirely, but I was so much better that I went back to the office, which the Scientist assured me would do me no harm, and I haven't lost a day on account of illness since that time, which was in June, 1899.

*Q.*—State your condition since that time.

*A.*—I am enjoying perfect health. I am doing hard work, and able to hold up my end at the office, and sometimes a little more. Sometimes one or two of the other boys get sick, which puts a little more of the daily work on to me, and it hasn't bothered me. I am gaining in flesh right along. I have gained some forty-five pounds since taking up the treatment; in fact, in every way I am enjoying as near perfect health as a man could.

*Q.*—You feel that you are in perfect health?

*A.*—I know that I am in perfect health. I know it absolutely.

*Q.*—You say that they told you at some stage that you had consumption?

*A.*—The microscopic examination was to the effect that I had tubercular infection with a combination of mucous, and showed cavities in my lungs of long duration, and it was rather a hopeless case, according to the doctors.

Mr. S. K. Lindley, a real estate broker, a resident of Los Angeles since 1883, testified:—

*Q.*—Are you a believer in Christian Science?

*A.*—I am.

*Q.*—You may state to the jury how you came to be a believer in it and for what bodily ills, if any, you have been treated by it, and with what results.

*A.*—I gave up my business in Michigan on account of poor health and came out here. I was troubled with liver and kidney troubles and stomach troubles and I came out here and I treated off and on for the last twenty years here and in Michigan for that trouble. I would get relief a short time and then get right back worse than I was before, and I was running down all the while; and two years and a half ago, after Mr. Ward had his experience, he kept bothering me all the while that he met me to try Christian Science. I thought he was a good deal of a crank and I declined; and he kept bothering me all the while; every time he would meet me in the office or anywhere, he would talk Christian Science. I says, "Now, Ben, if you will agree you will let me alone I will go and take a few treatments and see what effect it has on me." He said he would. He said he would not try any more Christian Science on me if I would try the treatment. One day I had a very severe attack of sick headache, and I went up to a Christian Science practitioner and I told her what I wanted, and I was not there but a short time until I was relieved considerably. I followed the treatment up and got entirely over the trouble. In fact, there were six troubles that I had that were cured by Christian Science.

*Q.*—What were they?

*A.*—Well, the stomach trouble, liver trouble, liver com-

Digitized by Google

plaint, astigmatism,—I kept wearing glasses all the time on the street, I have taken them off and do not wear them at all now,—and bleeding piles bothered me for twenty-five years. I have gone from one physician to another. They all wanted me to have an operation performed and I declined, and I am very glad now that I did. They were cured inside of a week by Christian Science treatment. I always had to take medicine to have a movement of the bowels—constipation; and I am now entirely free from it. I have not taken a bit of medicine for two years and a half and have not employed a physician in all that time. I can see without my glasses on the street and can get along without them a great deal better than I can with them, and I rely entirely on Christian Science. If I should get out of health in any way, shape, or manner, I should go on and take a treatment instead of employing a physician in any way, shape, or manner.

*Q.*—What is your age, Mr. Lindley?

*A.*—I am in my sixty-sixth year. Two years and a half ago I was hardly able to crawl around. I would walk down to the office and I would be so tired I would have to sit down and wait before I could do any business.

*Q.*—This condition resulted from the various troubles that had been treated by medicines for years?

*A.*—Yes, sir; I had what they called nervous prostration. I could hardly sit still and enjoy myself anywhere, and I was entirely cured of it by Christian Science treatment.

*Q.*—Over what length of time did your treatment continue?

*A.*—Well, I didn't continue right along. I would take a few treatments and stop—thought I was cured, and I would have the trouble or some other trouble and I would take more, but lately I have not taken any treatment for some time now.

*Q.*—You have had no occasion for any?

*A.*—No occasion. I am feeling all right.

*Q.*—It is your conviction now that you are in perfect health?

*A.*—Yes, sir. There is one thing that I was very thankful for. I had not been able to drink coffee for twenty-five years, and when I went up there the party that was giving me treatment, I spoke to her and said I was unable to drink coffee. She said to go down and get the best coffee I could find and take all I wanted. I told her I was a little afraid of that, but she prevailed on me to get it and I did, and I am very happy to say that I have been able to drink coffee whenever I wanted it.

*Q.*—No ill effects?

*A.*—No ill effects, and my stomach does not trouble me any. I don't have any trouble with it now.

*Q.*—What was the difference in weight between the time when you first began to take treatment and when you had recovered your health?

*A.*—I weighed one hundred and thirty-two pounds when I began the treatment. I am weighing about one hundred and sixty to-day. It was all on account of Christian Science treatment in my opinion.

Miss Winifred Whitehead of Pasadena, Cal., testified in part as follows:—

*Q.*—You may state what your physical ill consisted of and to what extent you had medical treatment.

*A.*—I was a cripple for five years and for two years of that time I was unable to walk at all. When Science came to me my foot was twisted in that way. It was set, unable to move it; it was crooked.

*Q.*—Your foot was turned?

*A.*—Yes, it was turned. I was not able to walk on it. I had no appetite whatever. I never slept more than half an hour out of the twenty-four hours for at least three years, and my mind—I was out of my mind more than half of the day. I had spinal trouble and suffered from constipation; in fact, I had pain everywhere.

*Q.*—How long a time did you have medical treatment?

*A.*—About three years, I think it was; three years.

*Q.*—Constant treatment? Did you have constant treatment from the doctor?

*A.*—Well, pretty constant. I came to Los Angeles and there I went to the county hospital and I was under treatment there. They put me under chloroform and consulted about me and put my foot in a cast. It was in there for several weeks and I went home and I went back there and the cast didn't do any good, and they thought they would try again and they tried it. They gave me medicine and finally said I must take hypnotic treatments: so I took hypnotic treatments for about a year. For two days I was able to walk under that treatment, but I got worse and worse and my mind got worse all the time, and finally I went to a doctor in Pasadena and he treated me for about a year, and I had two operations performed on my foot. The first time they cut the foot and amputated two toes, thinking to help me. The operation was not successful, so they concluded they better try again. Each time they put in an artificial tissue, hoping that would help it, but it was no use at all. The doctor said he thought I ought to go away. So I went down to Long Beach for a while and seemed to get a little better. I was in my wheeled chair all the time; had to be lifted from my chair to my bed. I came back to Pasadena and I got very much worse, and they suggested Science to me several times, but I didn't want it.

*Q.*—You mean Christian Science?

*A.*—Yes, Christian Science, and I said I would not have it; and finally my parents put me under Science treatment before I knew anything about it, because my mind was in such a state that I was unable to judge for myself.

*Q.*—When you say "Science" you mean Christian Science?

*A.*—Yes, sir. The first night I saw a Christian Scientist I didn't know she was treating me. When she came to the house I would not go in into the presence of strangers any way. I hadn't seen strangers for about two years. I was even afraid to see my own relations for about two years. That night when she came I went in and said, "Good evening," but I went out in the other room and had a spell, those spells I used to have when I would scream and fight and kick.

*Q.*—Describe the spell.

*A.*—Well, it was the claim of insanity. Then we went in and had supper and I stayed all evening. I didn't have a spell all that evening. I listened to her, but I could not believe what she was saying, but there was a peace there I had never felt before. That night I went to bed. I didn't sleep certainly, but I was so peaceful, and I didn't have a spell that night. For me, I was very rebellious; I didn't want to get well. I wanted to die, and I wouldn't acknowledge that Science helped me. This treatment went on and I gradually got better, but at the last everything just seemed to go very quickly. One morning I went to breakfast and I ate just the same as usual, not much as a sparrow would eat, and that night I went and ate a hearty meal as I have done ever since. After a while I was able to get on to my crutches through Christian Science treatment. I used them for three weeks, and one Sunday morning I went to church and I had been studying the Christian Science lessons, and in it it said, "The crooked shall be made straight." Well, that morning when that was read, it came to me that that was meant for me. I went home and I thought about it a great deal all the day, and I said to my healer—I was then staying with her—I said, "Do you know I believe if my foot was straight I could walk," and she says, "Try." I said, "Yes, but I am afraid to." She said, "You have nothing to fear. God is right here. He is your strength." And she said it in such a way I just

Digitized by Google

felt God was my strength and I got up. I put my crutches down as I started and walked across the room. As I started to walk, I walked on the ankle bone. As I walked my foot turned around straight and that limb was lengthened three quarters of an inch and I am now able to walk wherever I want to.

*Q.*—Without lameness?

*A.*—Without lameness. There was lameness for a little while, but there is no lameness now. I am perfectly well.

*Q.*—How long have you been so?

*A.*—I was cured June 30, 1901.

*Q.*—Miss Whitehead, you say that hypnotism was recommended?

*A.*—Yes.

*Q.*—By whom? I don't mean to ask the name of the person, but was it by a medical practitioner?

*A.*—By the doctors at the county hospital.

*Q.*—Did you try that?

*A.*—I did.

*Q.*—I understood you to say you grew worse.

*A.*—Yes, I grew worse. For two days I was able to walk under that treatment. I grew very much worse mentally. My foot seemed to get in a much worse condition afterwards.

*Q.*—So far as the appearance, the changed condition, the hypnotism seemed to make you worse?

*A.*—Yes, it did.

*Q.*—Did the hypnotic treatment affect you mentally?

*A.*—Yes, it did.

*Q.*—What was the effect of Christian Science upon you mentally, if there was any effect?

*A.*—It changed me completely.

*Q.*—Did it give peace of mind?

*A.*—Yes, it gave me peace of mind, and I lost my fear that I had had before. Under hypnotic treatment I got so if I dropped a spoon on the floor I would have one of these spells. My hands would close up that way and I would not know a thing; and you could not undo them.

*Q.*—You now have peace of mind?

*A.*—I have peace of mind. I have not any fear. I am not nervous at all now. It used to be before Christian Science came to me, if I saw a car a few blocks off, I would be frightened so I would become unconscious. Now I can ride on the car without the least fear whatever.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

Wisdom is oft-times nearer when we stoop than when we soar.—WILLIAM WORDSWORTH.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines, 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. William Short of St. Peter's Episcopal Church, preaching on the theme "The Religion of the Future," is thus reported in the *St. Louis Globe-Democrat*:—

"Time-honored opinions, hoary with the antiquity of centuries, have been cast aside, and old interpretations of truth, venerable with age, have been superseded. Our conceptions of God, of man, and of their relations to each other, have undergone a change."

Carlyle's definition of the old idea of the deity as "an absentee God, sitting idle since the first Sabbath at the outside of His universe and seeing it go," was to be replaced, Dr. Short said, by a future religion of divine immanence, which in itself is not new, but is a return to the teaching of the early Greek fathers. "We shall go back nearer to Christ and his apostles," the preacher said, "for many ideals and interpretations. At first the Christian religion was much simpler than now, and it was much more concerned about the way Christians lived than what they professed."

Touching inspiration, Dr. Short said; "As to the Holy Scriptures, they will continue to be the great guide to holy living. Yet they will be interpreted in a more rational way. The ancient fathers, to whom I have referred, regarded the revelation of the divine as a continuous process. All great poets and artists and helpful philosophers, as well as artisans and craftsmen who conceived beautiful designs and executed them, were thought to be inspired. But there were degrees of inspiration. So I imagine it will be in the future. All truth will be recognized as God's, and those writings most inspired, which help most, as the Bible has done to lift man up out of animalism and beastliness, out of vulgarism and ignorance and prejudice and selfishness, into a likeness of the manhood of Jesus, who lived the true son of God."

Rev. Charles H. Watson, D.D., who read a paper at a recent Baptist convention in Boston, is reported by *The Standard* to have spoken as follows:—

"In the broadest sense, revelation neither begins nor ends with the Scriptures. This is Scripture teaching and freely accepted. Nature is simply inexhaustible in her revelatory power. She is speaking in all languages to devout pupils and is speaking night and day. . . .

"A second proposition takes up this thought and crystallizes it as follows: From the nature of the case, revelation must be progressive. There is more in the character and mind of God than has yet been apprehended by any of His pupils. So long as any of God's pupils are teachable and receptive, He will go on disclosing His mind and will to them, æons upon æons, world without end.

"My third proposition is this: The Scriptures undoubtedly present to the world for all time a larger and more perfect revelation of the character and will of God than ever has been, or ever can be fully apprehended by mortal man. Hence all revealings of God before or since the Scriptures are accounted for by the Scriptures. The human mind staggers under the task of compassing all that God has revealed in His written word."

Rev. Tileston F. Chambers writes as follows in *The Examiner*:—

"The enunciation of moral truths or spiritual verities at once parts men. No word in reply may be spoken by those who hear. No open declaration of allegiance or antagonism may be made. But subtle and unseen lines of distinction are surely drawn between those who sympathize and those who oppose. Men must be loyal to the good as they face it, or else disloyal. All the more they must be loyal to the best, or disloyal. And so, from the day of the advent into this world of our Lord and Saviour Jesus Christ, he has afforded a criterion of character. While he was here on this earth, his life was the touchstone of every man's life. According to the record of the Gospels, all were sensitive to his influence. From the very beginning there was a division among the people because of him.

"The issue is still forced upon men. The living Christ is still in the world. He comes to every door. He knocks at every heart. He seeks an entrance to every soul. His spirit still strives with every human spirit. One person we cannot escape, Jesus of Nazareth. One question we must face, 'What shall I do with Jesus who is called Christ?' There is no parrying it, there is no putting it aside as of slight significance. Jesus always commands attention. He always affects the souls of men. He is the most compelling and impelling person in human history. From the sphere of his influence none can wrest himself.

Rev. Willis A. Moore in an article in *The Universalist Leader* says: "Now Christ was in the highest sense a true Son of God because he fulfilled perfectly the spiritual conditions which his Father had imposed. You say you would believe if you could do some of these things? The law of uniformity of nature holds; are you able to meet the conditions as he met them? to do as he did? If you are, you can accomplish similar results. He himself said, 'and greater works than these shall he do.' But can you be ever about your father's business? Can you meet all temptation without sin? Can you think only of your duty to God and your brother? Can you suffer patiently when falsely accused? Can you sacrifice your hopes, your life, for the very ones who condemn you and plait the crown of thorns and crucify you? If you can, then expect to do things that other men cannot explain; miracles in their eyes."

If Jesus had left nothing but the Parables, his name would have been imperishable in literature; if he had bequeathed to posterity nothing but the simplicity of his speech and the irresistible logic of his argument, he would have had a permanent place among the orators of the world; if he had given to the world nothing but the commandment, "Thou shalt love thy neighbor as thyself," enforced as it was by his own example, this one gift would have been sufficient to outweigh all the wealth of all the world; if he had left no record but the Sermon on the Mount, it alone would have made his natal day worthy of perpetual celebration—but all these added to the matchless majesty of a perfect life and the inspiring influence of an all-pervading love, are turning the eyes of an ever-increasing number to the path that he trod from manger to the cross.

*The Commoner.*

The great creeds of Christendom, as they are called, were formed, for the most part, in times of bitter controversy and as the fruit of such controversy. They were partisan statements, forced by the majority upon the minority with violence and the absence of everything that savored of Christian charity. The heat that ministered to their forging was mainly the heat of friction and strife, and not the heat from the "Central Sun" of righteousness and love. Hence it is that these creeds have been divisive, and not unitive, serving as battle-flags rather than as banners and bonds of peace. We are in the midst of searching inquiries into the very foundations of our faith, and the investigations will be more thorough, unsparing, and far-reaching than they have yet been. We need not regret this, for Christianity can stand every test, and be the brighter and stronger for every trial.

*The Examiner.*

The age of inspiration is succeeded by the age of reason and law, the age of reason and law by the age of ritual and observances. The effort to apply translates truths into dogmas, and principles into laws, and laws into rules. In the effort at completeness and minuteness the spirit evaporates. Then all things are ripe for change. The old bottles are no longer of use. The time of revolution or reformation is at hand. Dogmatism is truth crystallized; what it gains in definiteness it loses in power. Ritualism is worship crystallized, and what it gains in elaboration it loses in spirituality.

BISHOP RIPON.

There is no reason for anxious thought because we live in troublous times. When life abounds and its energies are manifest, new needs appear and new wisdom is demanded of those who must control and co-ordinate the new forces which are coming into life and action. It is a sign of health when great energies are contending with one another in the fields of human action.—*Christian Register.*

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.

JOSEPH PARKER.

Of one thing we may be sure,—if we have all that we want in any sphere of effort or influence, we have a lower standard than we ought to have. The best worker is always behind where he would like to be. His ideal is ever ahead of him.—SELECTED.


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only*.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Full sheep, stiff covers, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 338

SELECTED ARTICLES.

In Reply to a Churchman's Criticism. 339

Declaring the Truth. 339

Light for a Confused Sense. 341

Olive Culture in California. 342

THE LECTURES. 343

EDITORIAL.

The Business Man's Needs. 344

"Put Up Thy Sword." 344

Love's Labor. 344

THE MINISTRY OF LAY PREACHING. 345

CONTRIBUTIONS TO THE CHURCH BUILDING FUND. 345

FROM OUR CONTRIBUTORS.

The Prodigal Son. May Davis. 346

Demonstration. Zebuline H. Beck. 346

A Clergyman to a Clergyman. Martin Sindall. 347

AMONG THE CHURCHES.

Progress in Long Beach, Cal. 348

Annual Meeting at Reading, Mass. 348

An Encouraging Report from Concord, N. H. 348

TESTIMONIES OF HEALING. 349



Vol. V. BOSTON, JANUARY 29, 1903. No. 22.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The Panama Canal Treaty was signed January 22 by Secretary Hay for the United States and Dr. Herran for Colombia, conveying to the United States for ten million dollars cash and an annuity of two hundred and fifty thousand dollars for one-half the period of lease and one hundred thousand thereafter, the long-desired canal concession across the Isthmus of Panama. By this instrument, when ratified by the Senate and the Colombian government, the United States, by a series of long leases, with the option of perpetuity, will practically gain absolute control of a tract six miles wide, with the option of extending laterals in any direction fifteen miles to utilize adjacent watersheds; it will have the sanitary and police control of the tract and of the cities of Colon and Panama; it will regulate the tolls, be exempt from taxation in every form, and receive the revenues of the two ports of entry; it secures the unequivocal transfer of the rights, privileges, and concessions of the Panama Canal Company; it assures the neutrality of the canal and the freedom of the ports of entry to the commerce of the world, and provides for the erection of tribunals on the strip to protect and adjudicate American interests. The price to be paid for the rights of the Panama Canal Company is forty million dollars.

The chairman of the Judiciary Committee of the House introduced the following resolution January 14: "Resolved, That the Committee on the Judiciary be, and is hereby, directed to investigate and report to this House, with all convenient speed, the opinion of that committee as to the power of Congress to declare that a necessity has arisen for taking possession of all coal, coal beds, and coal mines in the United States, and all lines of transportation, agencies, instruments, and vehicles of commerce, necessary for the transportation of coal, and that if, in the opinion of that committee, the power exists, and a necessity for the exercise of such power has arisen, that that committee forthwith report to this House a bill declaring the necessity, providing fully and in detail the occasions, modes, conditions, and agencies for said appropriation that will fully and completely exhaust the power of Congress in that regard." It went to the Committee on Rules.

The administration plan of a gold standard for the Philippines with a special silver coinage, recommended by Governor Taft, was defeated last week, and the minority proposition for the introduction of the American coinage system complete was carried. The substitute passed provides that the lawful money of the United States shall be legal tender on the islands, that the Mexican and Spanish coins shall be redeemed at their bullion value, and after six months no coin shall be legal tender except American money.

Mr. Bowen, United States minister to Venezuela, and now envoy of Venezuela to the conference of the representatives of the Powers, who are to consider at Washington the terms of a protocol for arbitrating the Venezuelan affair, arrived at Washington last week. The report that Venezuela would pledge her customs revenues to guarantee the claims of the Powers has not been confirmed. The blockade will probably not be raised or modified until the promise to pay has been guaranteed in some way.

The Cuban treaty, which is awaiting ratification, is said to be calling out protests from the British Chambers of Commerce of the United Kingdom on the ground that it discriminates against their West Indian trade.

**Foreign.**

An interesting application of international arbitration on the American continent has been inaugurated by the republics of Argentine and Chile, which recently signed a convention providing for the sale of all ironclads now being constructed for the two republics in European ship-yards. In addition, Argentine and Chile respectively agree to a partial disarmament of their fleets. The convention is intended to carry out the provisions of the treaty between the two republics which was signed last July, and provided for the limitation of armaments and the submission of all questions that may arise in the future to arbitration. While Argentine and Chile are applying their plan of arbitration and disarmament, there is pending before the United States Senate the general international arbitration treaty recommended by the Pan-American Congress held in the city of Mexico last winter. That treaty follows very closely the lines of the international agreement of The Hague, but applies only to the republics of the Western hemisphere.

In the course of a debate on the budget in the French Chamber of Deputies recently, Baron de Constant declared that the burden of armed peace causes the deficits that appear throughout Europe; that everybody knows it, but nobody ventures to admit it; that armed peace consumes fifty-four per cent of the French revenues; and that no successful policy—financial, social, or colonial—is possible under that burden.

According to official statements of the Canadian Department of the Interior, the total area disposed of during the past year under homestead entry, sale, and redemption of half-breed scrip, and by the railway companies was 4,954,847 acres.

It is reported from Constantinople that the Porte has communicated to the British embassy an irade granting British schools and religious institutions privileges identical with those allowed Russia and other orthodox establishments.

The Cuban House of Representatives has appropriated three hundred thousand dollars for the construction of a capitol building. At present the House and Senate are located inconveniently and a long distance apart.

Another Russian torpedo-boat destroyer has passed through the Dardanelles bound for Sebastopol.

The municipality of Venice has voted to spend $200,000 in the restoration of historic buildings.

**Industrial and Commercial.**

There are twenty-five ports on the Great Lakes having a registered tonnage ranging from one million to over five million tons. Cleveland leads the list with 5,037,282 tons, and five other ports, Duluth, West Superior, Milwaukee, Chicago, and Buffalo recorded over four million tons of arrivals. The enormous amount of this tonnage may be appreciated when compared with the tonnage of ports on the ocean frontage. New York in 1902 is credited with 8,982,767 tons of arrivals; London in 1901 reported 9,992,753, and Hong Kong in 1900 registered 8,626,614 tons.

The export trade of the United States for December, 1902, was eleven million dollars in excess of that for 1901, and three millions in excess of that for the banner year of 1900. The import trade was greater than that of any December trade in the history of the trade, $94,307,204, and was only exceeded by that of April, 1897, when they were abnormally large in anticipation of the approaching change in tariff.

The official report of the Southern Iron Committee for the six districts, Anniston, Birmingham, Chattanooga, Nashville, Sheffield, and Middlesboro, which is now being made up, will show approximately the following figures for the production in 1902: Pig iron and steel, 7,801,800 tons; cast-iron pipe, 167,466 tons.

The Gilchrist Transportation Company is soon to be incorporated in Ohio with a capital stock of ten million dollars. Next to the Pittsburg Steamship Company it will operate the largest fleet of vessels on fresh water.

The United Lead Company, capitalized at fifteen million dollars, has been chartered in New Jersey. It will consolidate, it is said, some twenty-five of the largest sheet, shot, and pipe concerns in the country.

The steel rail mills at Pittsburg, it is reported, are not taking orders now except for delivery in and after next November. They already have on their books orders for two million two hundred thousand tons.

**General.**

In a paper read before the Frankfort congress of German naturalists and doctors, Mr. A. Gradenwitz makes an estimate of the water-power now utilized in various countries for the generation of electricity. About one hundred and eighty thousand horse-power is thus utilized, he states, in Germany and Austria, in Switzerland about one hundred and sixty thousand horse-power, in Sweden two hundred thousand horse-power. The total power available in Sweden is reckoned at about two millions, in France ten million horse-power may be utilized, while the resources of the mountainous districts in Germany, Austria, Switzerland, and Italy may be placed at about the same figure. In the United States Niagara alone could furnish ten million horse-power.

A new 16-inch rifle built by the Government at the Watervliet arsenal, New York, was tested recently at the Sandy Hook proving grounds. The powder charge was six hundred and forty pounds, the weight of the projectile over a ton, twenty-four hundred pounds. This shot can be thrown a distance of twenty miles. The pressure per square inch is calculated at thirty-eight thousand pounds. The rifle cost two hundred thousand dollars and a pair of them with their mountings on a battle ship would cost a million and a quarter of dollars!

Plans to raise $425,000 to be devoted to educational endowments as memorials to the late Alice Freeman Palmer, formerly president of Wellesley College, have been perfected by the committee having the matter in charge. It is suggested that any amount received in excess of the sum named would be appropriately used in the erection of a memorial building at Wellesley.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### In Reply to a Churchman's Criticism.

*Mr. Editor:*—Dean Hart's letter in your issue of December 21 carries upon its face certain conclusions which appear to me evidently mistaken, and I will ask you for a little space to answer him according to my understanding of the subject.

The dean's quotations from Mrs. Eddy's writings show with considerable accuracy the difference which she reveals between the ideal or perfect man and the mortal or material man. But he fails to appreciate the fact that this mortal or material man is described in Christian Science as a false concept of man, and therefore as unreal.

Christian Science defines the term "real" as applicable only to that which is eternal and indestructible. But mortal man is by the very adjective "mortal," branded as vanishing and destructible.

Nowhere does Mrs. Eddy state or teach that the ideal man ever has been "incarcerated" in mortal man; or that "the Divine being was completely made prisoner by its devilish double;" or that there is any necessity "to deliver the ideal man from the terrible embrace of the mortal man."

While it is true that I quoted only two passages of Scripture in proof of the present authority of Christians to heal the sick, still the position of Christian Science is by no means dependent upon these two quotations, for the Bible is full from cover to cover of cases of spiritual healing. Suppose, however, it be granted for the sake of argument that Dean Hart's contention is correct; namely, that the early Christians only healed people "as a sign" to enforce their teachings, then "the present undoubted cases of cure cited by Christian Scientists"—to use the dean's own words—are doubly significant. For then these cures prove that Christian Scientists are following closely in the footsteps of the early Christians, since they are able to show the same sign to enforce their teachings; *i.e.*, the healing of the sick by spiritual means.

Dean Hart should free himself once for all from the notion that the Christian Science treatment is an exhibition of "will-power." The Christian Science text-book, Science and Health, says categorically on this subject (page 144): "Will-power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Will-power may infringe the rights of man. It produces evil continually, and is not a factor in the Science of Being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still.'"

If it were true, as the dean states, that "the world does not possess a scintilla of knowledge as to the moral character of God," then mankind would indeed be in a deplorable and desperate predicament. Christian Scientists believe God to be Infinite Good, without variableness or shadow of turning, and they do not admit any possibility of evil of any kind in God or in God's creation. To speak of evil, therefore, is to touch upon a false concept, which will disappear when its falsity is recognized, just as any illusion ceases to seem real the moment it is understood as illusion. They know that God alone forgives sin, but they do not believe—and for this no logical person can blame them—that sin can be said to be forgiven while it continues. Therefore, one of the Christian Science tenets very properly states: "We acknowledge God's forgiveness of sin in the destruction of sin, and in the understanding that evil and sin are unreal, hence not eternal" (Science and Health, p. 497).

Christian Scientists have no desire to criticise the beliefs of others, and they realize the great difficulty which every religious teacher must experience in conveying spiritual meanings through the use of language. Christian Science is in reality a religion of doing, and the proof that it is understood can only be furnished by those who can show signs similar to those of the early Christians.

W. D. McCRACKAN.
In *The New York Sun.*

### Declaring the Truth.

*Mr. Editor:*—Your masked correspondent on the subject of Christian Science ends his essay by declaring "Christian Science denies the plain truths of the Bible. It is neither Christian nor Scientific, is out of harmony with the fundamental principles of logic and common sense, and contrary to the experiences of human existence." This Science has been discovered by Mrs. Eddy in the teachings of Christ. It is Christian because its teaching and practice are in strict accord with Christ. It is spiritually Scientific because its basic lesson is the Scriptural teaching, "God is Spirit." It is logical, because every statement contained in the Christian Science text-book, Science and Health, is a consistent deduction from its premise.

Our critic declares his intention not to omit anything that would change the sense in quoting from the Christian Science text-book, and yet some of the quotations which he has given, without their context, afford a very imperfect sense of Christian Science. Such is his quotation in respect to bathing and rubbing. Mrs. Eddy condemns these as hygienic methods, but she declares, "Cleanliness is next to godliness," and that "bathing should be for the sole purpose of keeping the body clean." Are Christian Scientists less clean in mind and body than other classes?

If our critic quoted from Science and Health for the sole purpose of giving a fair, unbiased meaning of it, why did he not quote more extensively and without comment? Did he believe that his comments would make the book more clear? or on the contrary, did he believe that by his peculiar method of making quotations and comments he could make the book to appear ridiculous? I would assure him that if Christian Science were what he represents it to be, it would be as offensive to its adherents as it is to him, and it is to be regretted that he does not make sure of his understanding before he attempts to teach this Science. We repeat what we have often declared, that it is as impossible for one to understand this Science sufficiently to present it correctly to others without first having been a successful practitioner, as it is to teach mathe-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

matics without first having a wide experience in the solution of mathematical problems. Whatever our critic may assume, Christian Science is indeed a Science, and must be so treated in order to be understood.

He declares, "Her [Mrs. Eddy's] chief object seems to be to deny the reality of sin, sickness, and death, yet she treats them all through the book as if they were very real to herself." The foundation teaching of this Science deals with its definition of God as Spirit, Love, the only first Cause; and secondly with His creation as His expression or manifestation. Thirdly it concludes as to the constituency of sin, sickness, and death from its teaching in respect to cause and effect. He who can endorse the major premise of Christian Science; namely, its definition of God as Spirit, Love; and its minor premise, His creation is after His kind, and therefore Spiritual, must of necessity endorse its every conclusion and the entire teaching of the Christian Science text-book.

Our critic insists that the Bible teaches the reality of sin, sickness, and death. Will he please quote wherein the Scriptures specifically declare sin to be real? Jesus declared sin, sickness, and death to be the works of the devil. He spoke of the woman as having been bound by satan, lo these eighteen years. He did not say she was bound by rheumatism, but "bound by satan." He spoke of satan as a liar and father of it, and of his own, his offspring, as a lie. If the woman was bound by satan and satan's bond is a lie as Jesus taught, according to axiomatic reasoning, she was bound by a lie, a false claim. Inasmuch as Jesus regarded sin, sickness, and death as the works or products of the devil, a "liar," whose "own" or offspring is a "lie," we are safe in assuming that he considered them not among the "stern realities" of existence, but as belonging to the erroneous evil sense of it. We will all agree that however great sin, sickness, and death may be to mortals, they can have no weight whatever in the sight of omnipotent God; for evil and disease have no more place in God's presence than darkness has in the presence of light. True, Mrs. Eddy speaks of these evil claims in Science and Health, and uses their common names, and Christian Scientists in their outward deportment recognize that these exist in human experience and must be dealt with intelligently. They believe in the power of evil and disease because they have not yet through a sufficient spiritual growth altogether unbelieved in these. One who has not enough faith in God to lift him above mortal frailties is more or less subject to sin and disease. Evil and devil are mentioned in the Scriptures as the powers of darkness. Darkness is not regarded as an entity, not as something but the want of something, the want of light. So evil should be understood as the want of the consciousness of the ever-present good.

Our critic objects to the teaching of Christian Science, that the blood, heart, lungs, brain, etc., do not constitute the life of man. This introduces a form of the much mooted question, "Which is first, the egg or the bird?" The question more directly put is this: Does the body produce life, or does life produce the body? In Christian Science the question would assume the following form: Does man create God, or does God create man? for God, according to Christian Science, is Life.

Our critic quotes from Deuteronomy: "For the life of the flesh is the blood." This and other quotations he offers as a proof that blood is the life according to Scriptural teaching. Is it not a little strange that he did not note and select the more clear and definite teaching of Jesus on this point? Why did he not quote the words of the Master, as a means of enlightening us on this question: "It is the Spirit that quickeneth [giveth life], the flesh profiteth nothing"? Herein Jesus declared Spirit to be that which animates and the flesh to be altogether unprofitable. Associated with the statement, "It is the Spirit that quickeneth," the Master's words, "The flesh [matter] profiteth nothing," can only be interpreted to mean there is no life in matter. Indeed, if matter or flesh is altogether unprofitable, it has neither life, substance, nor intelligence. Will our critic insist that there is anything in it from Christ's standpoint? When we consider this text, together with the Scriptural declaration, "God is Spirit," is not Mrs. Eddy absolutely correct when she declares Spirit to be the only Life, Substance, and Intelligence; and the universe, including man, to be the expression of Spirit? Paul wrote "that no flesh shall glory in His [God's] presence," Jesus never uttered a favorable word concerning flesh or matter.

Our critic objects to Mrs. Eddy's teaching that belief, acting through the mind, is the only thing that produces pain or sickness. Does he believe it possible to be rid of pain through prayer? Does he believe that Jesus and the apostles destroyed pain through prayer? If they healed by such a change in the mental condition of the patient as to inspire faith in God, a lack of faith in God must have been the real cause of disease. We may say we have taken cold, we have overtaxed ourselves, we have been exposed to disease germs and these are the causes of sickness, but are they the fundamental causes? Are we not sick because material elements and conditions have been allowed to be more to us than God? If in our meditation or prayer God becomes to us infinitely great, will not the so-called causes of disease become to us infinitesimal and lose their power over us? If not, then man has no hope in God, and the Psalmist was not right when he said, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." It is not the exposure to accident and disease germs that needs to be destroyed in order to make mankind safe, but the cause of these, a want of faith in the omnipotence and omnipresence of God.

Our critic declares that the Christian Science text-book encourages parents to lie to their children in denying the power of pain. If he is a Bible student he will recall the story of Elisha when surrounded by the Assyrians in the city of Dothan. His servant reported to him that the mountains round Dothan were filled with the horsemen and chariots of the Assyrians. Elisha prayed and told the young man to go and look again. He did so, and reported that the mountains round about Dothan were filled with the horsemen and chariots of God, so that "they that be for us are more than they that be with them." In this instance, which was the real picture, the hosts of the Assyrians or the hosts of God? We say on a cloudy day, that the sun shines in spite of the clouds. Cannot we truthfully say God is omnipresence, though because of evil manifestations this is not apparent? It is true that God is infinite Spirit and is everywhere present, yet material sense, which our critic seems to recognize as "common sense," declares there is no Spirit and no God. Which shall we accept as true? Is it a lie to acknowledge God and denounce His opposite? Paul said, "Yea, let God be true and every man a liar." It troubles my conscience not even a little to vehemently declare God's allness and satan's powerlessness. It is true that Christian Scientists take precaution against sickness and suffering, for it is not only a part of this Science to get out of trouble but it is also in keeping therewith to guard against it. Because of their yet remaining belief of life, substance, and intelligence in materiality, they are obliged to suffer to be so now and to indulge a great many practices which do not belong to the perfect spiritual man. Meanwhile they do not neglect the better part, to remember the ever-presence and omnipotence of God.

ALFRED FARLOW.

In *Newton* (Mass.) *Graphic.*

Digitized by Google

## Light for a Confused Sense.

DR. MCCORKLE, in his recent sermon on Christian Science, said, as have many others, that Christian Science is neither "Christian nor scientific." The Standard Dictionary defines a Christian as a disciple of Jesus Christ. The same authority says science is "knowledge gained and verified by exact observation and correct thinking." It is therefore truth ascertained.

The Christian Scientist can truthfully, therefore scientifically, state, that by conforming his life to the teachings and practices of Jesus, he can verify his words and keep his commandments, healing the sick and reforming the sinner by one and the same metaphysical or spiritual process. If this is true, the Christian Scientist becomes an expert, and in a court of justice the expert's testimony is to be accepted before that of one who is not.

If the doctor has never healed by the Christian Science method, he of course is not a reliable witness, either for or against Christian Science. The doctor, however, is willing to admit that many Scientists are good people, some of them through the insistence of their teachings upon certain statements of the Bible, as that 'God is Love,' etc., may have found in their new faith a comfort which they never found in the orthodox churches, not because the orthodox churches are wrong on these points, but simply because these people have not before realized in a proper way the comforting features of the Christian faith.

Christian Science does teach that "God is Love," and that "God is All-in-all;" a realization of this great truth is what brings the happiness and peace to the Christian Scientist, for it is this true sense of God that destroys the erroneous sense of Him—that He is the author of evil, or that He permits it. To cognize this fact through the spiritual understanding, brings a sense of freedom, joy, and gladness unknown before.

The doctor's text from 1 Timothy, 6 : 21, 22, which he used as a basis for his sermon, he quoted incorrectly, "Avoiding profane and babbling and opposition of science falsely so-called, which some professing have erred concerning the faith."

It is interesting to give a correct reading, as well as the twentieth century new translation, in order to show that the doctor might have been more careful in the choice of his text. The correct reading: "O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and opposition of science falsely so-called, which some professing have erred concerning the faith."

The twentieth century reading is as follows: "Pray, Timothy, guard what has been entrusted to you, turn your back on profane prattle and contradiction of what some miscall 'theology,' for some people, while asserting their proficiency in it, have yet in the matter of the Faith, gone altogether astray."

This new rendering of this passage shows that the phrase, "Science falsely so-called," believed by our friends in the ministry to apply to Christian Science, is not, nor was it intended, thus to be applied. It is the "theology" and the matter of faith about which Paul says they are gone astray.

Mrs. Eddy says in Science and Health that it is the theology of Jesus which heals the sick, as well as reforms the sinner. It is this theology and faith grown to understanding that the Christian Scientist applies to heal the sick and reform the sinner, thus realizing God's power and presence as omnipotent, omniscient, omnipresent. To assert that we are preaching the Gospel, and are "proficient in our theology, and not to heal the sick," becomes profane and vain babbling, sounding brass, and a tinkling cymbal.

Christian Science has reached that stage in its development in human consciousness when its cures can no longer be denied, but not being able to account for them because unwilling to accept and practise the Christ method, because unwilling to acknowledge that a woman was intelligent and spiritual enough to have a great revelation come to the world through her spiritual discernment, our ministerial friends account for the Christian Science healings on the basis of "blind faith cure," "hypnotism," "magnetic healing," "mental suggestion," or any other method except that God has power, and is willing to heal our aches and pains, while claiming to acknowledge God as a saviour from sin.

Christian Science is not healing by transference of mortal thought from one human mind to another. It is not hypnotism; the power to heal comes by emptying ourselves of our conceits, of our sins, of our false beliefs, by getting the human mind out of the way, and letting the Christ-mind come in and take possession of us, and rule us, and cleanse us from pain and suffering, as we are willing for Christ to cleanse us from our sins.

Not only "a few" of the cures of Christian Science can be accounted for "by a changed attitude of the mind," but all of them. Instead of morbid fear and imaginary ills, it blots out these pictures from the mind, and fills the thought with joy and peace that can only come through a changed mental condition. In this changed mental condition man finds in his inner consciousness the presence and power of God (as Paul says, the grace of God).

This face to face communion with God, through the law of Spirit, brings a sense of health, harmony, good-will, and love for one's fellow-man; it is a realization of God's presence, the justification by faith which Paul, through work and prayer, demonstrated to be the only way to find God.

Christian Science does not substitute Science and Health for the Bible. In Science and Health, page 497, the first tenet reads: "As adherents of Truth we take the inspired Word of the Bible for our guide to eternal life." Mrs. Eddy further says that for three years, she retired from the world to read and study the Bible, that she might find the rule and method of the Christ cure that had been so long hidden by materiality. These rules she has given to the world in Science and Health, and they are all in accord with the spiritual understanding of the Scriptures.

The *Lesson Quarterly* of the Christian Science Church contains lesson-sermons made up of passages from the Scriptures and references from Science and Health, bringing out their spiritual meaning; these are read by two Readers at the Sunday services. The doctor was misleading in his reference to the quarterly lesson.

For years after Mrs. Eddy's discovery of Christian Science, she subjected its rules to the broadest tests, healing the sick and the suffering.

After writing Science and Health she visited various ministers, seeking their co-operation in propagating and disseminating this healing truth, but to her they turned a deaf ear. After this, at her own expense, that the world might receive the alterative and healing effects of this truth, she published her book. On account of its intrinsic worth, changing people's thoughts of suffering, fear, and pain, to peace, happiness, health, and harmony, it won its way to popular favor, as well as to the condemnation of the schools and schoolmen.

Mrs. Eddy is its author, she is the recognized Leader of this great movement, but she is herself a patient listener for the still, small voice, and what she hears she gives to a hungering and thirsting world. Those who gladly receive her words do not worship her, but love her, as one who fills her own place in the unfolding of truth in human consciousness, and believe that she is a great religious reformer.

EDWARD H. CARMAN.

In *Savannah* (Ga.) *News*.

Digitized by Google

## Olive Culture in California.

THE largest olive orchard in the world, and probably the most remarkable and successful experiment in the history of American agriculture, is located at Sylmar, twenty miles from Los Angeles, Cal.

The ranch contains more than 120,000 trees. There are twelve hundred acres under cultivation. An additional eight hundred acres will shortly be planted to olives. There are forty miles of roads within the ranch, and one could drive all day without leaving its boundaries. Two hundred and ten thousand dollars has been invested in the orchard and $15.000 in the factory which treats the olive crop. Yet olive culture in the United States, which was at first deemed a great experiment, has proven successful, for the crop this season from the Sylmar ranch is valued at $225,000. When the entire two thousand acres shall be in bearing, at the present rate of increase, the ranch will produce an annual income of between $300,000 and $500,000.

Although the olive-tree has been cultivated for more than four thousand years, and olives have formed a staple food of some of the oldest races of earth, yet the young orchard at Sylmar is ten times as large as the largest olive orchard in Spain or the Holy Land. This is the first occasion upon which olive raising has ever been attempted upon a really wholesale American basis, and the outcome of this year's crop was awaited with keen interest, as it was a crucial demonstration of the possibility and profitableness of olive culture in this country. Added to this, it is said that the American olive tastes better than its European relative, and yields a far superior quality of oil.

The harvest at the big Sylmar ranch is enormous. One hundred and fifty men are employed in gathering the olives in harvest time, which is throughout the months of November, December, January, and on into February. The olive berries frequently weigh down the branches until they touch the ground. It requires a practised hand to gather the olives so as not to bruise them, and it demands some experience to recognize the proper time for picking. Two hundred pounds is a good average day's pick, at an average wage of about $1.50 per day.

The Sylmar ranch was planted seven years ago, and the trees yield about fifty pounds of olives each. An olive-tree does not come into bearing until it is four or five years of age. As the trees are supposed to live four thousand years —indeed, some of the trees on the Mount of Olives, in the Holy Land, are known to be over three thousand years old —an olive orchard may be reckoned on permanently.

The olive berry always grows on new wood, and, in order to increase the yield, the tree is "cut back," and new wood springs out, which bears fruit the second year. The cutting back process prevents a tree from "running to wood" instead of to fruit. Thus an old olive orchard, if properly pruned, will increase in value each year. The olive-tree is especially susceptible of cultivation. It is one of the deepest rooting trees known, and it is said that the roots extend as far into the earth as the branches rise above the soil.

In picking, the olives are carefully gathered in canvas buckets made for this purpose, and are brought to the factory in spring wagons, to keep them from bruising. The berries are gathered when ripe, although "ripe" olives are frequently "green" in color. After they reach the factory the olives are graded into "ones," "twos," or "threes," according to size. They are then put into a solution of lye. This takes out the bitterness. Here they remain a week or ten days. Then the lye is soaked out by fresh running water, and if they are for table use they are put into a solution of brine, where they remain permanently until bottled up or shipped away.

The olives to be used for oil are gathered from the tree a good deal riper than those used for the table. The oil is extracted by a series of "crushers" and hydraulic presses, which are composed of materials that will not absorb odors, stone and metal being used as much as is possible. From the time the olives are picked until they are ready for the market the most scrupulous care is observed that there shall be no contamination. The least foreign germ would cause the product to ferment after it is shipped away.

The big olive orchard presents a vision of surpassing loveliness. As far as the eye can reach it is one sweeping, billowy expanse of silver gray. The olive-trees themselves are not unlike willows in their graceful, somewhat drooping, silhouette. The trees are arranged in orderly rows, and near at hand one sees the peculiarly beautiful shade known as olive green, which becomes a silver gray whenever a breath of wind discloses the under side of the leaf. In the distance the perspective reduces the size and assembles the trees, producing an effect much like a field of waving grain. The orchard is situated in a beautiful amphitheatre in the Sierra Madre Mountains.

Probably the most remarkable feature of this ranch is the fact that it has never been irrigated. When the Los Angeles Olive Growers Association took hold of the property, in 1893, it looked like a desert, being covered with cactus and brush. The earth on the surface is always carefully pulverized, and, consequently, the water has been drawn up by capillary attraction. There is a strong underground seepage from the surrounding hills.

*The Chicago Tribune.*

## An Interesting Discovery.

Among the noteworthy and curious finds which have recently been brought to light from Egyptian excavations are the series of carved slate palettes found at Hierakonpolis, by Professor Petrie, in the great tomb of the first predynastic kings, who reigned 6000 to 5000 B.C. These long-buried fragments vividly portray the art practice of this remote period. The palettes are considered to be among the most important of early monuments and of great interest zoologically, as showing several animals now extinct in Egypt. The palettes were employed by the royal ladies for grinding the face-paint, and the cup-hollow or ring-space on each was for holding the paint. The sculptures on the slates are supposed to refer to battles and victories before or at the establishment of the united monarchy under King Menes, and the conquered were the different natives —negroes, Libyans inhabiting that country before the coming of the first dynastic Egyptians. That the race who made these monuments had high artistic tastes and a knowledge of technique that argues a long practice of art is apparent from the objects themselves, which are eminently superior to any later Egyptian work.

One of the slate palettes has been identified from inscriptions as belonging to King Narmar, whose reign is now fixed by his tomb as being just before Mena.

W. L. BEASLEY.

In the *Scientific American.*

Among the forces that work for our progress are discontent with imperfect conditions, and aspiration or striving for better things. There is a natural and profitable kind of discontent that does not remain merely discontent, but merges into hope and lofty purpose of improvement. There are some who—to use a paradox—are content to be discontented. They do not appreciate the underlying merit or worth of that of which they complain, or make any earnest attempt to right the wrongs that offend them. The divine discontent, however, urges to new activities and better achievements.

REV. A. CONKLIN.

Digitized by Google

## The Lectures.

### At Lock Haven, Pa.

January 9, a large audience, composed of the best people of our city, assembled at the Opera House to hear Judge William G. Ewing of Chicago, deliver a lecture on Christian Science, under the auspices of First Church of Christ, Scientist. Visiting Scientists from Bellefonte, Howard, Williamsport, Renova, and Pittsburg were present. Judge Ewing was introduced by the district attorney of the county, R. B. McCormick, Esq., one of the leading attorneys of this city, who spoke as follows:—

*Ladies and Gentlemen:*—We have come together this evening to listen to a discussion of a much mooted, and, to most of us, a comparatively new, question. I doubt not that skepticism and unbelief fill the minds of the majority of this audience, but it will be very gratifying to the votaries of the Science which is about to be discussed, to know that we are open to conviction. The age of intolerance is past. Humanity is ready and anxious to receive and cherish anything which tends to the improvement of its condition physical or spiritual. The teachings which are about to be discussed, we are informed, are as old as Christianity, although presented to us in their present form within a comparatively recent time. The growth of this sect has indeed been marvelous, and the reports of what it has accomplished have filled our minds with incredulous amazement. We are therefore very fortunate in having this opportunity of hearing one of its most able exponents. I have the pleasure of introducing to you the Hon. William G. Ewing of Chicago.—*Correspondence.*

### At Philadelphia, Pa.

At First Church of Christ, Scientist, Broad and Spruce Streets, an interesting lecture on Christian Science was delivered by Judge William G. Ewing of Chicago, January 11. The lecturer was introduced to the fairly large audience by Attorney James W. Lowe.—*The Record.*

Attorney Lowe introduced Judge Ewing with the following words:—

*Ladies and Gentlemen:*—We are gathered here this Sunday afternoon to listen to an address on Christian Science. This is a subject with which many of you are very familiar, but to myself, and the greater number of people in this city, it is like an unknown field,—a strange and unexplored country.

The nineteenth century, which has just closed, gave birth to many new ideas and great movements, and it is during this present twentieth century in which we are now living that their merits will be demonstrated. The Christian Science movement is one of the most remarkable of them all.

Personally, I try to receive all new ideas in a purely catholic spirit, and accord them not only a patient but a welcome hearing; especially when the originator and followers of a new thought claim to be able to add one more stone to the temple of knowledge, and to hold out to suffering humanity a promise of relief from physical suffering.

Christian Science has attracted to its support many noted men and women, and the gentleman who will address you to-day is one of the foremost of them all.

After having risen in one of the most difficult of all the learned professions to the point of marked eminence, and won the personal confidence of his community, and the official confidence of the nation; after he had reached a length of service for the public and the years when he might have retired to a well-earned rest, he has with all the zeal of a new convert in a new-found faith, become one of the foremost standard-bearers in the Christian Science movement.

Ladies and gentlemen, you will now hear the message which he brings—the Hon. William G. Ewing of Chicago.

*Correspondence.*

### At Los Angeles, Cal.

Carol Norton, C.S.D., of New York, delivered an address on Christian Science at the Simpson Auditorium, December 29. He was introduced by Judge John M. Miller who said in part:—

The distinguished gentleman who was honored with an invitation to preside over this meeting, fully expected to honor you with his presence, but at late hour it was learned that it would be impossible for him to be here; I refer to Hon. M. P. Snyder, Mayor of Los Angeles.

So much by way of apology for my appearance on behalf of First and Second Churches of Christ, Scientist, of Los Angeles, whose guests we are, to extend to you a most cordial welcome here to-night.

The world is but just now reaching a point in its history, where men, women, and children are beginning to be accorded the right, not only to think along religious lines, but to think *aloud;* and as mind, by an interchange of honest, elevating thought, expands and is strengthened for higher flights, the present is certainly a "red-letter" day in the history of our race.

Considering the recent birth of the present Christian Science movement, it is astonishing how many thousands of people in this and other lands know of Christian Science and what Christian Science is, but at the same time it is remarkable that so many, many more thousands have imbibed, from one source and another, erroneous ideas of what Christian Science is, of its teachings, aims, and purposes. And though several fine discourses or lectures on this subject have been delivered here within late years, I venture to say there are many persons in Los Angeles who have no clear idea of what Christian Science really is, as well as many who rest under entire misapprehension of what it is.

The Christian Science Board of Lectureship is engaged in the educational work of enlightening us on this great subject, and in bringing humanity as nearly as possible to a full realization of its wonderful import. It is to aid in this grand work that the distinguished speaker will endeavor to-night to make clearer to us what Christian Science really is. I now have the pleasure of introducing Carol Norton, C.S.D., of New York City.—*Correspondence.*

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

You cannot dream yourself into a character; you must hammer and forge yourself one.

JAMES ANTHONY FROUDE.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL


## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Business Man's Needs.

THE following extract from a recent editorial in a daily paper, commenting upon the break-down from overwork of a prominent business man, is quite interesting:—

"In making a diagnosis of this case it is important to avoid the error that steady, concentrated work is damaging to health. The truth is found in the reverse of this proposition. Useful occupation is necessary to physical well-being as well as to happiness. Work should be properly regulated. When systematized and kept free from worry, which is a fault, not an essential, work is the best of preservatives as well as the most valuable way of spending time. In cases of what is called breaking down from overwork it is always well to look into personal habits in each particular case, for no two are just alike. Ordinarily, it will be seen that the cause of the trouble is outside of the regular vocation. The candle is burnt at both ends during the pauses, not in working hours."

We assume that from the standpoint of the materialist, the diagnosis is fairly accurate of many similar cases. Whether it is an accurate diagnosis of the particular case to which it refers is immaterial, because our comment must be only from the standpoint that every business man needs a more potent healing agency than material remedies or so-called rest cures. The diagnosis here presented indicates that worry is regarded as a cause rather than an effect. The statement frequently made by business men that through Christian Science their burdens have been lightened and their capacity enlarged, is not based upon the understanding that worry is a cause, or that it can be banished by will-power. Worry is an effect of fear, and the Christian Scientist sees that the fear is caused by distrust of God's watchful care and ample beneficence.

When the world is ready to give more general acceptance to the teaching of Christian Science, it will find its business affairs conducted upon a higher basis and its business men more capable of withstanding the seeming stress and strain of an active career. M.

### "Put Up Thy Sword."

WHEN the beginnings of Christian Science shall have found their true perspective, and the unprejudiced historian of the future addresses himself to the critical and comparative study of this epoch-making movement, he will not fail to note that inoffensiveness was one of its distinctive features.

Subject to a quality and a persistence of criticism which, from every point of view, is no less astonishing than discreditable, it has maintained a dignified silence, or, if it has spoken, it has been to express Christian charity and good-will toward all, including those who have been its severest detractors; and one of the many things for which all Christian Scientists have occasion to be very thankful is this, that the tone of our periodicals and of the work of the Publication Committee has not been marked by recrimination, counter-charge, or bitterness of reply; and that, under circumstances which were most trying, a truly Christian attitude has been so maintained, that our cause has been commended, and a potent, though silent, rebuke has been given to those who were led through ignorance or prejudice to trespass either upon the rights of religious freedom, or the proprieties of Christian courtesy.

Thankful indeed we may all be, for this attainment of our cause even though the remembrance of our own ofttimes ill-repressed resentment may interdict our personal appropriation of any part of the credit.

Competent leadership always registers itself no less certainly in the *morale* of a movement than in its achievements. Jesus was enlisted to win, but his followers soon learned that his successes were not to be marred by the employment of any means which were out of keeping with the divine ideal; that no product could be considered apart from the process of which it is the result. Following in his footsteps, our Leader has given us an example of inoffensiveness, the influence of which should be as manifest in our personal bearing as it is in the conduct of our cause.

The effective strength of an organization is always expressed in the completeness of its unification,—the clearness of the sense, entertained by each member, of a community of interest and an individuality of responsibility, and, other things being equal, that army in which this sense is the most definite and authoritative will always be the victor.

If, while standing firmly "for Truth and the Right," we as Christian Scientists do but eschew all polemics and factionalism, and individually exhibit that patient inoffensiveness, gentleness, and lovingkindness towards each other, and towards all, which honors the example that is set before us, then indeed shall we be "a peculiar people," and the nations will rise up and call us blessed. W.

### Love's Labor.

All are needed by each one;
Nothing is fair or good alone.
EMERSON.

THE painter who, though gifted with the skill of a Titian in the handling of brilliant colors, yet slights his sober grays and browns, sacrifices complete effects, fails of results. So in our web of life, we must give no less of watchful care to the demure but substantial warp than we give to the bright and golden threaded woof.

It is the routine of daily duty, the tiresome treadmill of the office, the schoolroom, or the kitchen, that needs earnest and watchful care, and more, it needs also to be transfigured by love, the love that eases the yoke and lightens the burden.

All work is Love's work, and our vocation is high or low, not in accordance with human classification of artistic or mechanical, professional or plebeian, but in proportion to the love we bring to it.

If every inmate of the home, whether stranger, son, or servant, be regarded as a child of God and given room to grow in the light of Truth, home will be filled with peace and holy joy, and it will know neither drudgery nor drudge.

When we acknowledge the inter-dependence of the things that are named great and small, we attach to the great, consideration and humility, to the small, dignity and importance. We must learn that a perfect demonstration always includes all, and is possible only through the perfect demonstration of each.

Could we look through and beyond the accepted estimate of important and unimportant into the realm of real merit, we should be surprised to find the halo removed from many a man-made saint and placed upon the brow of plodding obscurity.

Digitized by Google

Only as we recognize that man's work is truly measured by the love he manifests through it, do we give the worker his right dominion.

How light the step and how deft the fingers that are keeping time with the heart that sings: "This I do for the love of God—this I do for the love of man." Surely great and wise was he who counselled: "Never fear to bring the sublimest motives to the smallest duty." S.

## The Ministry of Lay Preaching.

Of the many encouraging signs above our political horizon, none is more promising than the part the editorial laity are taking in proclaiming the Gospel in its application to communal affairs. A good specimen of this good and efficient work is found in the following paragraphs taken from the editorial columns of the *Cole County* (Mo.) *Democrat*. In its clearness of moral discrimination, its forceful statement of the essential issue, and its loyalty to the Christ ideal, it would be a credit to any pulpit. Christian Science specially emphasizes, as has this writer, the most important fact that the corrective and saving purpose of the Gospel embraces every problem which human experience presents. Truth and Truth alone annuls and eliminates all error, and to bring it into saving relation to every disease and difficulty of human experience, is the great privilege and immediate duty of every professed Christian.

"If there be one thing above all others that the great body of practical working Christians need most to understand at this time, it is the duty resting upon them to measure all public acts by the test of the moral law, and to solve every political problem by the rules of Christian ethics. Wherever sin and crime, injustice and oppression, robbery, peculation, and fraud, may be traced either directly or indirectly to any law or political institution or governmental act, the constituent elements of that government who have not tried to remove the wrong are immediately responsible for it.

"Too many Christians send up their prayers to God while casting their votes for Satan. They may not know how they are voting, but it is their duty to find out. With the means of knowledge readily at hand, ignorance is no excuse. But, whether he arrive at the truth or not, it is certainly the Christian's duty to seek it. There is no higher ideal in this world than that of Christianity. It is the one great gospel consecrated to justice and human love. It is impossible to confine this doctrine in its scope or to set prescribed limits to its application. The moment you attempt to do so the whole system falls worthless to the ground, and enlightened human reason must reject it as a monumental and preposterous fraud.

"Christianity is of universal application, or it is nothing. It cannot be limited to merely individual conduct. The same principle that prevents your robbing your neighbor's corn-crib, must, if it have any logical or moral force at all, likewise prevent any number of men from robbing any number of corn-cribs. And so of all that is enjoyed by the Christian religion. It applies to the many, as well as to the few; to the nation as to the individual; to the whole as to the part. There is not one law for one man and another for ten, another for a hundred, and so on; but there is one glorious Law for all men, whether they be few or many, for the multitude as well as for one.

"In a government like ours, where every man is a piece of the sovereignty and we all have our voices in shaping the national policies, each one is personally and individually responsible for every social or industrial evil that may be traced to a political origin. That social and industrial evils do exist there can be no doubt. Sociologists and economists have shown very clearly that these evils are not due so much to the inherent infirmities of human nature as to the maladjustments of society. When one man can accumulate fifty or a hundred millions in a year, while thousands, equally intelligent, frugal, and industrious can hardly scrape together the barest necessities of life, we know that there is something radically and fatally defective in the political system under which such conditions are possible.

"Unless you try to right this wrong, unless you protest against it and strive to overthrow it, you are personally accountable for it. Think not that you can cast the burden upon society, for society is made up of just such creatures as you, and you are part of it. You may deny that you are your brother's keeper, but you certainly have no right to be your brother's oppressor—and you are his oppressor when you, either actively or passively, yield assent to that which does oppress him.

"The duties and responsibilities here referred to rest upon all alike, whether Christians or not, but none can be held to a more strict accountability than the Christian because he has set up a higher standard and professes higher ideals than do other men. The Christianity that confines itself to the work of inculcating the private virtues merely, while disregarding man's public duties, wholly overlooks one of the two fundamental commandments upon which are said to rest all the law and the prophets, and that is to 'love thy neighbor as thyself.' The religion that limits its operations to the amen corner is of little use in this world, and that which exhausts its benevolence in the fruitless effort to ameliorate the conditions of the victims of injustice, while doing nothing to remove the cause of involuntary poverty, is not much better. What the world really needs is not benevolence but justice. The truest, noblest, holiest charity is that which secures equal rights and opportunities to all men. Without this, pauperism and crime continue to increase, and the centers of the highest civilization will continue, as they are to-day, but festering sores."

## Contributions to the Church Building Fund.

The following impersonal reports of subscriptions to the Building Fund will be read with interest.

We held a special business meeting on December 2, and voted to subscribe five hundred dollars to the Building Fund of the Mother Church, payable quarterly in 1903. We hope to increase this subscription in 1904.

The Sunday School children of our church will send whatever amount of Sunday School collections they may have on hand January 1, 1903, and thereafter the collection taken on the first Sunday of every month, and will continue doing so until the Mother Church is completed.

A free-will offering was taken at our Wednesday evening meeting on Christmas eve, as a Christmas offering to the Mother Church Building Fund. No collection was taken, only the basket was placed on a table near the door and it was announced that those who wished to contribute to the Building Fund of the Mother Church would have the privilege of doing so at the close of the service, and they could cast their offering into the basket as they left the room. There was sixty-two dollars contributed at this meeting, which we send to-day as our Christmas present to the Mother Church Building Fund. We shall send more later on. But as this sum was given on Christmas eve and for the Building Fund, we thought it should be sent at once.

At the Wednesday evening meeting of our church, held December 3, the question was brought before the meeting relative to the church contributing to the Building Fund

Digitized by Google

of the Mother Church, Boston. Upon motion it was unanimously voted, that, commencing with Sunday, December 7, 1902, and continuing for one year, one half of the first collection taken up in each month, be donated toward the Building Fund of the Mother Church, and the other half toward the support of the Publishing Committee of our state, which was accordingly done and the amount of the first collection forwarded promptly.

We have been thinking that it would be well to contribute to the reports that you are publishing regarding the raising of money for the Mother Church Building Fund. It has been very gratifying to the members of our little society that we were able to make our demonstration and contribute our mite to this fund, and to do it so quickly. At our first Wednesday evening after notice appeared in the *Sentinel* in regard to the Mother Church Building Fund, the First Reader requested all those who desired to contribute to this fund to pass the amount to our secretary within the next ten days. Our little meetings have only ten or eleven regular attendants, but eight of this number contributed the sum of one hundred and forty dollars, which was forwarded to the Treasurer of the Building Fund on August 15 last.

Shortly after the movement to enlarge the Mother Church was inaugurated, a meeting was held at our church, and the president appointed a committee consisting of seven members to devise ways and means by which our church, as a whole, may send its contribution. A committee meeting was held and it was thought proper to send a circular letter to each member of our church. This was done, and quite a generous contribution was the result, $1,562.15 has already been forwarded to the Treasurer of the Mother Church. A meeting is held the first Wednesday of each month immediately after our usual service. A collection is taken up, and short, helpful talks are given in harmony with the thought that "Giving does not impoverish us in the service of our Maker, neither does withholding enrich."

We know that our home in the Mother Church is dear to all, and what we can do we should do to forward this cause, which can, and does help all mankind, and we rejoice in the opportunity to assist in a work that is broad enough, deep enough, and wide enough to be governed by God.

At the recent business meeting of our church the following plan was unanimously adopted by our members, as the best way for us to work in the building of the Mother Church; viz., that every member take each day the Bible and Science and Health as the basis for individual work in demonstrating our contributions to our beloved Mother Church, that these contributions be handed as fast as received to the clerk of our church, and be sent by him to the Treasurer of the Mother Church, in sums of one hundred dollars or more, and that this plan of action be carried on by our church, until no more contributions shall be required.

We have lately sent on our second contribution of one hundred dollars, also fifteen dollars as a Christmas offering from the children of the Sunday School. We are working in a similar way for the building of our own branch church.

We are very apt to get the idea that there are high positions and that there are low positions, that there is important service and unimportant service; but I believe that God expects the same amount of conscientious work from a person in a low position as from one in a high position.

BOOKER T. WASHINGTON.

The years teach much which the days never know.

EMERSON.

# From Our Contributors.

## The Prodigal Son.

MAY DAVIS.

THE parable of the Prodigal Son typifies that state of mortal consciousness which is so submerged in materiality and the gratification of the senses as to be perfectly satisfied with itself. In its selfishness, it wanders far away from the true idea of happiness, which, we are told in Science and Health, p. 57, "is spiritual, born of Truth and Love." After a while this false sense fails to satisfy, and consciousness is awakened to feel the need of something higher and better. Through suffering and want, pride and self-will are laid aside, and in meekness and humility, this human consciousness arises and goes to the Father,—Principle, Good.

Though yet "a great way off," from the attainment of spiritual perfection, this turning away from sin and the humble, honest desire for Good, is met by Divine Love, and the realization of man's divine sonship brings with it peace, and the "joy of sin forgiven."

How clearly this thought is expressed in Science and Health, pp. 322, 323.

## Demonstration.

ZEBULINE H. BECK.

"THE supremacy of Spirit was the foundation on which Jesus built" (Science and Health, p. 138). Jesus said that "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

We who are seeking to build our House Beautiful, should be sure its foundation is based upon the supremacy of Spirit, of Mind, and not on the shifting sands of mortal mind, and its so-called laws. Shifting sand is a type of mortal mind and never to be depended upon. This supremacy of Mind must be acknowledged, not only as the governing power in the spiritual realm, but also in the so-called material world. The acknowledgment of the eternal fact that immortal Mind governs all, annuls the claims of matter to sovereignty.

We can have but one standard to follow if we would be victorious, for a divided interest brings a divided result. Unity of thought, oneness of purpose should be our working basis. To make perfect demonstrations we must rigorously exclude every suggestion of error from our thought. If we let error be aught else than error, we are taking failure into our problem, and there will be failure in our conclusion. The closer we live to Spirit, the higher our demonstration of its laws will be.

It is in our own consciousness that this work of crowning Spirit as king, must be done, and if done carefully, habitually, no one will be in our presence a moment without receiving a blessing.

Perhaps our greatest fault is in seeing the shortcomings of another, instead of our own. If Love is becoming more real to us, self is becoming less, and we will be able to destroy in our own consciousness the seeming error in others, and error will be impersonal, having neither habitation, nor name—no thing at all.

Self is the price we must pay for admission into heaven: not merely what we do for others, but errors overcome within our own domain of thought. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This fact is shown clearly by the so-called close of the Master's career on earth. After all he did for the help of poor sinning and suffering

Digitized by Google

humanity, it was only he himself that ascended up into heaven. He had marked out the way for us, that was enough. "Work out your own salvation." No one can solve that problem for you, for me, and the sooner we are about our "Father's business" the better.

## A Clergyman to a Clergyman.

*Dear Sir:*—Your "objections" lie before me. Permit me to say that I am a minister in one of the orthodox churches, and have endeavored in reading Science and Health to do so from an unprejudiced standpoint. To my mind, prejudice is the child of ignorance, and is therefore not born of heaven. You and I, as recognized leaders in spiritual things, should be careful what we exalt or oppose, knowing our influence on others. How essential, then, that we possess, as far as possible, the knowledge divine, the love which is radiant with its own glorious power, and the truth which alone can effectually make men free, and add to these (if indeed addition is necessary) the spirit of Christ, without which we are none of his.

I have given the subject of Christian Science considerable time and study, because I have believed for years that God had not withdrawn healing power from His children. My study, having given me something of a knowledge concerning this important subject, has failed to disclose anything that will harmonize with your conception of it. Without doubt you think you are right in the position you have taken, and have a sincere desire to put down anything which opposes, to your mind, the kingdom of Christ. But we should be careful. Remember the man who touched the ark. Remember those who persecuted John the Baptist and our blessed Lord. Remember Paul, who was sure he was right when he oppressed the Christians of his day, verily believing he did God service. The cause of our Lord has suffered more from those who professed themselves children of God than from the wilfully sinful. "A man's foes shall be [are] they of his own household." Let us be careful how we criticise Christian Science, lest we be found warring against Truth. To my personal knowledge several have been cured through Christian Science of diseases which doctors have pronounced hopeless, and it has given peace, happiness, and spiritual prosperity to many thousands.

Concerning the "First Word" written by The ——— Chemical Company who have issued the booklet which contains your views of Christian Science, I have nothing to say, unless it be that it is quite natural for such a company to be opposed to a people whose views and life practice forbid their assisting to enrich such a corporation, though I doubt not but that they love each member of the firm and hope they may some day learn their error and turn to Truth as a more efficient power than any chemical which they may compound.

In your introductory remarks I find it stated, "As to what Christian Science really is, it is difficult to give a definition." As a scholar you doubtless know that science is classified knowledge. Prefix the word Christian, and you have a concise and comprehensive definition. In the gospel of John, we read, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The Saviour's own words here define the true Life as knowledge of God,—Christian knowledge. Not creed, not mere profession, but knowledge which is not of this world, but of God and his Christ. Of course to the world-clouded mind "it is not easy to get a clear and comprehensive idea" of this Truth, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians, 2 : 14).

You evidently have the cart before the horse in the statement, "it is a religion whose creeds exalt the importance and all sufficiency of self." A child can read Science and Health and easily catch the idea that its author emphasizes the fact that God is All. Mrs. Eddy's book abounds with the thought of God's allness and our dependence on Him. On page 201 we read, "Passions, selfishness, . . . yield to spirituality, and the superabundance of being is on the side of God, Good." Page 205, "When we realize that there is but one Mind, the divine law of loving our neighbors as ourselves is unfolded to us; whereas a belief in many ruling minds hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels, where selfishness reigns. Selfishness tips the beam of human existence towards the side of error, not towards the side of Truth." Page 568, "Self-abnegation —by which we lay down all for Truth, or Christ, in our warfare against error—is a rule in Christian Science."

The trouble is, my brother, you have, in reading Science and Health, and in looking at its deep-running truths, viewed them from a merely human standpoint, leaving God entirely out of the question. It is impossible to grasp the truths of that wonderful little book without placing God in His rightful position; you must view them from the right view-point,—the spiritual.

Your thoughts under "Is Christian Science Christian?" may satisfy your mind, and perhaps the minds of many who may read your words, but in the light of "by their fruits ye shall know them" they fade into insignificance, and hence can do no harm.

You say, "It [Christian Science] superinduces a lazy and contented calm which allows the world and all things in it to drift." If you can find the members of any church more active, and more abreast with the progressive life and thought of to-day than those of the churches of Christ, Scientist, you will find something which, as yet, has been undiscovered. Christian Scientists are not lazy, but are certainly "calm," for God has spoken to the once troubled sea of their sin-ridden natures the blessed words, "Peace, be still!"

Your statement, "But the gravest error and the most un-Christian peculiarity of Christian Science reside in the fact that they place the center of the universe in the soul of each individual" is in itself a grave error. It is comparatively easy to make assertions, it is another thing to prove them. In Science and Health, p. 281, we read, "The one Ego, one Mind, or Spirit, called God, is infinite Individuality supplying all form and comeliness, which reflects reality and divinity in individual man and things." Here the center of all things is vested in God, not man. Man, like the rest of God's creation, reflects, and therefore glorifies, God. Page 331, "God is individual, incorporeal,—divine Principle, the Universal Cause, the only Creator, and there is no other causation."

You further state, "According to their strict theory, no physical care is to be given to the sick; nor is sympathy, as we understand it, to be offered to the afflicted." Again I refer you to Science and Health, p. 365, "If the Scientist reaches his patient through divine Love, he will accomplish the healing work at one visit. . . . If the Scientist has enough Christly affection to win his own pardon, . . . then he is Christian enough to practise scientifically, and deal with his patients compassionately." On the next page are the words, "The physician who lacks sympathy for his fellow-being is deficient in human affection." Let him that readeth understand.

Are you not rather severe when you exclaim, "It subverts the doctrine of the Trinity, as the church has always held it, and substitutes for it a shadowy nothing"? I may say that the Trinity as understood by the church has never

Digitized by Google

been understood. Three persons, or personalities, in one is incomprehensible to the human mind. But God the Father as Life, the Holy Spirit as Truth (divine knowledge), the Christ as Love,—all in God, is indeed a beautiful trinity, and is comprehensible; not a "shadowy nothing," but all-in-all to him that believeth. Page 330 says, "God is the infinite Person." The Trinity is Life, Truth, Love.

There is but one expression, and that in italics, under the heading, "Is Christian Science Scientific?" which I desire to correct. "The point where Christian Science has duped its votaries is this: It has confused the category of diseases that are present through an emotional or nerve-disturbing cause with the category of diseases that are present through external causes; and it has placed all manifestations of pain and sickness under the former." May I ask, Did Jesus Christ make any classification of disease in the ordinary sense? Without doubt he recognized differences in them, and knew there were various causes to which he might attribute them. But did he, or Peter and the other disciples and apostles, make a diagnosis, —feel of the patient's pulse, ask him to show his tongue, and take his temperature? We recognize the good the physicians have done and are doing, the consecration manifested in many a doctor, but is there not a better way? What does the Bible say about healing? Please take the Word of God,—it is authoritative. I notice in your criticism you do not, in a single instance, quote from the Bible,—yours is simply human reasoning which so many times is weighed in the balance and found wanting. Precautions in the line of sanitary plumbing, sewerage, etc., are in connection with what Christian Science has done, the causes of an increase in longevity.

You say, "Christianity and Christian Science do not coalesce." No, because they are one. Can love coalesce with itself?

In the Preface of Science and Health, is this thought, "Those only quarrel with her [the author's] method who have not understood her meaning, or discerning the Truth, come not to the light lest their works should be reproved. Page, 256, "Progress takes off human shackles. The finite must yield to the Infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual." "God is a spirit: and they that worship him must worship him in Spirit and in Truth." "Ye shall know the truth, and the truth shall make you free." Trusting you will receive these words in the spirit in which they are penned, and that they may bring you into the higher realm of Life, Truth, and Love, I am, very sincerely and faithfully,

Your Brother in Truth,

MARTIN SINDALL.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Among the Churches.

### Progress in Long Beach, Cal.

The Christian Scientists of Long Beach met February 19, 1902, and formed a society with seventeen charter members, to be known as First Christian Science Association, Long Beach, Cal.

During the past year our attendance has increased. We have secured cozy rooms in which to hold our services, and with the advent of the new year have made a bank deposit as a nucleus of a fund for a building site. We know that, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

EMMA F. BURGESS, *Sec.*

### Annual Meeting at Reading, Mass.

The fifth annual church meeting of First Church of Christ, Scientist, Reading, Mass., was held in its usual place of meeting, Monday evening, January 5, 1903. After the audible repetition of the Lord's Prayer, the reports from the various officers were given. A general gain along all the different lines of work was the main theme of each report. The average attendance at the Sunday morning services has been over one hundred. On Wednesday evening the attendance has been nearly ninety for every week in the year.

The roll of membership has been increased twenty-nine per cent of the whole number during the last year; the increase in the congregation has been about fifteen per cent over last year.

Negotiations are in progress with the Odd Fellows to secure the large main upper hall for both the Wednesday evening and the Sunday morning services, as the lower hall has been crowded to its limit for several months.

*Reading* (Mass.) *Chronicle.*

### An Encouraging Report from Concord, N. H.

The annual meeting of First Church of Christ, Scientist, was held last night in Christian Science Hall. The reports of the officers showed the substantial progress of this church during the past year. Fourteen new members were received, making the present membership one hundred and fifty-two.

The treasurer reported all bills paid and a balance in the treasury.—*The Concord Monitor.*

In reviewing the history of the year the President, Rev. Mr. Tomlinson, said in part:—

As we review the year that is gone, a deep sense of gratitude must fill all hearts. We are grateful to the visiting Scientists, who have helped us so much by their presence. We remember with love the generosity of those brethren who, though not of our home city, yet rejoice to bless us with their rich gifts. And to our Mother in Israel, who holds unwearied watch over all the flock, who leads them into green pastures and beside still waters, we offer our filial love and reverent gratitude.

The activities, which have been briefly reviewed, are the outward signs and symbols of the work of this Church of Christ, Scientist. But who shall tell of the unseen energy and benevolences of which we can make no note?

God has so blessed this church that our hearts go up to Him in gratitude. But at this annual meeting we do not come together for congratulation, but rather to strengthen one another for greater sacrifices and more heroic endeavor.

When we are alone, we have our thoughts to watch; in our family, our tempers; and in society our tongues.

HANNAH MORE.

Digitized by Google

## Testimonies of Healing.

When I was a small boy, I injured my foot in such a way that I was bed-fast for some time. I was doctored for quite a while, and I was finally able to be up and around, although any cold weather or a jar to my foot would bring the old pains back again.

Years rolled by, and in 1899, I hurt myself by lifting a weight that was too heavy. I went to a doctor, and he informed me that the trouble was rupture. He attended me for a while, till I got so I could do some light work. After some months, it came back again, and one doctor said, "You will never be cured, unless you submit to a surgical operation." Well, I had too much fear of the knife to consent, so time passed away, until, in the spring of 1901, when, through the help of a lady friend, where I was staying at the time, I was led to Christian Science.

At first it all seemed a mystery, but the more I read in Science and Health the plainer it grew, until my bonds fell off, and I was free. What peace and joy are mine on account of this truth.

I wish to tell of a demonstration which I was able to make over error quite recently. I came home as usual one Sunday night after attending church, and retired about ten o'clock. The next morning I woke up with a terrible fever, which I was unable to check all day. There were times when I was tempted to give up in despair, but the thought came to me, Would that be doing as God would have me do? Well, I managed to hold out until after supper when I built a fire in my room, and sat down to read our text-book. I studied till nine o'clock, and then went to bed, slept soundly all night, and have not had a return of the error since.

Words fail to express my gratitude to Mrs. Eddy for the light she has given us, and to the friends who have so lovingly pointed me to this healing Truth.

CHARLES A. EPLEY, Silverton, Ore.

---

When I at last decided to try Christian Science, I was completely discouraged. We had tried everything with only slight temporary improvement. When thirteen years of age, I was taken with paralysis one night and the next morning was unable to turn myself over in bed or to move my limbs.

At that time we were living where we could get no medical assistance. For nine weeks I was not able to be moved. After some time, however, I was brought to Spokane for treatment. The doctors gave me no hope from the first; they said I would never stand on my feet again. Shortly after coming to Spokane we heard of Christian Science; but, like many others, were unwilling to give it a trial until all else had failed. We tried first one thing, then another, until we had tried everything.

At a sanitarium they had a brace made of steel and leather which I was to wear at least three or four years, perhaps a lifetime, for curvature of the spine. After six months at the sanitarium I went to a magnetic healer's and was there nearly three months. When I left there I could move about the house on crutches, but was very nervous; if any one in the room spoke when I was not expecting it, I would start as if struck.

When I came away my mother took rooms in a private house and we decided to try Christian Science as a last resort. When the practitioner first came to see me I was so discouraged I had hard work to keep the tears back. She talked to me about Science, and how good God is to His children, and told me I need not wear the brace. When she left me I was a happier girl. When I remembered my back a few days later, I found it better. I improved steadily from that time, until now I walk in the house alone, and use only a cane when out of doors.

Sometimes it seems as if my healing were slow, but when I remember it is only three years ago that the doctors said I would use a wheel-chair all my life, it does not seem long. God has done much for me and I am thankful to Him. God will not leave me now, because He never leaves any work unfinished.

I always love to get the *Sentinel*, and the testimonies help me a great deal. I am thankful to Mrs. Eddy for this understanding of Truth and to the dear Scientist who has worked so hard and so patiently for me.

ETHEL BUNCE, Spokane, Wash.

---

It is now just eight years since our attention was first called to Science and Health, and from the reading of the first line of the Preface—"To those leaning on the sustaining Infinite, to-day is big with blessings"—my husband and I have never ceased to give thanks for the innumerable moral and physical benefits which we and our children have received.

Within these eight years we have had a few serious troubles, one a badly broken finger which was completely healed in ten days, only a slight scar remaining,—divine Mind was the healer. Not even a bandage was used nor was the finger set, simply a soft rag was bound loosely about the hand to keep it clean. Our little daughter was knocked down and run over by a bicycle and left in an unconscious state. On coming to she was for a few minutes very ill, but was completely healed in twenty-four hours. The three children had an attack of measles, but were all healed and out within three days. A bad case of mumps was healed in one day. Our two valuable little dogs had such a bad case of malignant mange that a veterinary surgeon thought they should be shot. They had lost nearly all their hair and one was covered with sores. They were perfectly healed through Christian Science treatment, and their hair all returned more beautiful than ever in a surprisingly short time. I shall add only one more case of healing; a very severe and seemingly serious case of poisoning. My husband and two daughters were taken very alarmingly ill within an hour after our luncheon, and for a moment, as I was alone with them, it gave me a little sense of fear, but I quickly realized that though it might be a thousand people, only the one claim of "poison" had to be handled; that to God all things are possible, and that He puts all enemies under His feet. In less than an hour they were all comfortable and sleeping peacefully, and within three hours were about as usual with no bad effects.—LOUISE V. MOCKRIDGE, London, Eng.

---

Christian Science came to me through a sister who was then living in Boston. She kindly sent a copy of "Science and Health with Key to the Scriptures" to my mother, and we both became interested.

I knew nothing of Christian Science with the exception of having heard of several persons being healed through it, and supposed it was one of the many kinds of faith cure. I began to read the book with a great deal of curiosity. I had not read many pages before I became deeply interested by it, and it was always with great reluctance that I put it down to attend to other duties.

I was at this time a member of the Methodist Church and had a class in Sunday School. I continued my attendance and taught my class until I could no longer hold to the old beliefs.

There were no Christian Scientists here, so I did not know of the *Quarterly* or anything about Christian Science services. I sought one of Mrs. Eddy's students in a neighboring city, and received the assistance that I greatly needed. In the mean time I obtained a kind letter of dismissal from my late pastor. Just after leaving the church

Digitized by Google

I read several passages from our Leader's works that made the pathway clear to me, and my own healing added great strength to my understanding. After working earnestly the best I could I took class instruction. I am grateful to say I have succeeded in planting the truth in several homes, and it has been of great benefit to me. I feel a deep sense of gratitude for our Leader and for our Church and co-workers.—LULA M. HASLUP, Sidney, O.

I was in a situation as general housemaid but was much troubled with varicose veins. I had been wearing an elastic stocking for over three years. I had consulted four doctors about the trouble; one of them said I must undergo an operation and have the veins cut and tied, or I would never be well; two said I would never be able to earn my living. Of course, being a poor girl, I had to work, my mother not being in a position to keep me at home or give me a trade.

A lady heard of me and wrote to me, lending me Science and Health, and asking me to tell her later if I should like treatment. I accepted the kind offer, and I can truly say I am healed. I feel very grateful to God for His goodness in sending such a friend. I feel as if one of Christ's disciples had been sent to heal me. I know what my practitioner said about Christian Science is quite true, "In God we live, move, and have our being." God is Love, His Word is a lamp unto my feet. I shall ever have faith in Christian Science.—MABEL BOWDEN, Cornwall, Eng.

"Character, courage, and common sense" are the trinity which President Roosevelt has honored as the essential elements of a man who is fitted to be a citizen of a self-governing nation.

Opportunity goes, but inspiration comes. Time goes, but eternity comes. The human goes, the divine comes. The world passes away, and the fashion of it; but heaven comes, —the heaven of a better faith, loftier hope, more generous love, making all things new and fair.

JAMES FREEMAN CLARKE.

## Renewal of Copyright.

Class A. XXc. No. 49048.

LIBRARY OF CONGRESS, to wit:

Be it remembered,

*That on the twenty-sixth day of December, 1902, Mrs. Mary Baker Glover Eddy of Concord, N. H., hath deposited in this Office the title of a* BOOK, *the title of which is in the following words, to wit:*

*Science and Health. By Mary Baker Glover. Boston. Christian Scientist Publishing Company. 1875.*

*the right whereof she claims as author and proprietor in conformity with the laws of the United States respecting Copyrights.*

OFFICE OF THE REGISTER OF COPYRIGHTS, WASHINGTON, D. C.

HERBERT PUTNAM,
*Librarian of Congress.*

[SEAL]

By THORVALD SOLBERG,
*Register of Copyrights.*

*In renewal for fourteen years from June 4, 1903.*

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The promised Messiah was to become the world's king. Jesus had been hailed as the Messiah, and did not discourage the belief. But he showed no disposition to assume the earthly powers which the Jews ascribed to their expected king. And so they asked, When is the kingdom coming—when will this power be assumed? His reply was that it will not come in such a way as to be seen with the eye, not with the glitter of a court, the expansion of a nation, the march of soldiery, the increase of wealth and luxury. The real kingdom is of the spirit of truth and love. It is even here now, among you. Its king is here, although those who are looking for pomp and circumstance do not recognize Him. The kingdom of God is among you and within you. It is a kingdom of the soul—a reality more glorious than it hath entered into the heart of man to understand. It is a kingdom of loving unselfishness, of good will, of peace, of heaven; and it will be established within the human heart whenever the heart accepts and adopts these principles as its laws of life, and the leadership of the king who reveals them, and whose presence alone inspires men to follow them.

After teaching the Pharisees, and through them the whole world, this great truth that His kingdom was a kingdom of spiritual love and life, built upon the acknowledgment of the source of these heavenly qualities, he turns to his disciples and says: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

How true this is, even literally! For many centuries the hills and vales of Palestine have been sought by pilgrims in the endeavor to walk in the paths where he trod, to look upon the scenes, which, as child and man, he beheld, and thus to understand more perfectly the book which contains the record of his life and words, and bring the past into the present as vividly as possible, and thus to behold once more the days of the Son of man upon the earth.

The literal and past days of the Son of man have gone forever, but the days of the living Son of man are ours and may be more and more ours forever. . . . We need to remember the risen Lord, who gives rest to the soul, who is with his disciples all their days unto the end. These are the days of the living Son of man. Look for him here. Look for him daily. Look for him in the duties and pleasures and in all the opportunities for service to our fellow beings which our days afford.—*The New-Church Messenger.*

Those who attended the Boston Ministers' meeting recently were treated to a thoughtful, comprehensive study of modern spiritual conditions by Rev. J. W. Buckham of Salem, whose insight pierces below the surface and beyond the present, finding even in this materialistic age signs of a coming spiritual renewal. This reasonably optimistic view he bases on these grounds: The disintegration of materialistic philosophy and the return to idealism and to the philosophy which underlies religion; evidence of providential order in the unity of humanity; a tendency toward altruism, due to the consciousness of a common Father; the likelihood of a reaction from modern absorption in material things which will change the standard of values from the material to the spiritual; the breaking down of denominational and theological barriers; the unification of human life due to rapid communication and mental alertness and sensitiveness, rendering all avenues open for the coming of Christ; and forward looking faith and prayer.

Mr. Buckham thinks this renewal will not be of the old-time character or methods. It may come through an individual pastor, teacher, or author, who shall so speak in the power and wisdom of God that people must hear. It is likelier to come through the gracious power of some God-sent truth entering with new force many minds at once. It will cleanse public and private life, adjust industrial differences, purify and fill our churches.

*The Congregationalist and Christian World.*

Professor E. H. Johnson, D.D., of the Crozer Theological Seminary, says in *The Watchman:*—

"It is disloyal to our one Master to say that a view which is not in our opinion so disloyal as to forbid it to be secretly held among us is so disloyal that it must not be openly avowed among us. For myself, I have not, and never have had, any such secret opinions; but I stand for the absolute right of every Baptist to declare views which I do not believe in, but which I dare not propose to expel him for holding. There is no secure ground for liberty except loyalty to Christ alone, and there is no secure loyalty to Christ except in liberty for Christians.

"Truth is but correct statement of reality; and reality must come to light in order to be recognized and correctly stated. The fight is on. It is arduous and confusing. Let it go on. Christ is the truth, and this will appear. But I claim for every Baptist the right to be a good soldier in this contest, and I say that he is most disloyal to Christ and to the denomination who says no one shall spread any battle signal except the ones we have always followed. I expect to troop with the crowd unless the right of a brother to fight on the skirmish line is denied; and then I will fight beside him, and resist every attempt to put him under arrest, so long as he does not turn his piece against the Leader of us all."

The apostle Paul believed that the resurrection of Jesus was not only an evidence for the Gospel, but an indispensable essential feature of the Gospel itself. He dared to say that you cannot have Christianity without the resurrection of Jesus. May it not be that one of the reasons why Christianity is not advancing to-day as we believe it should, is that so many are substituting for the Christianity of the New Testament a type of religion that is emasculated of the miracle of the resurrection, and, hence, is a stranger to the divine certainty of the truth of Jesus, to the sovereignty of his authority, to the efficacy of his atonement, and the assurance of his triumph that are involved in his resurrection?—*The Watchman.*

We must first have learned the way to Christ for ourselves. Unless we have become familiar with it we shall be as a stranger in a strange city; quite as liable to go the wrong as the right way. It is but presumption for us to attempt to convince others that we can show them how to find Christ when we are ignorant of the way. Knowing the way is but an experience of salvation. Too often there is danger of becoming mere sign-boards. It is so much easier to stand and point out to the inquiring the way they ought to take than to become a leader and bring them to Christ. A little experience in this work will make it easier for us to help others.—*The Standard.*

Edward Bok writes in the *Ladies' Home Journal:* "There can be no love for God which is unattended with love for man. The final test of a Christian life is not the worship of God, but always the love of man for man. If the message of him whose birth we celebrate at Christmas teaches us one thing above all others, it is not that we shall try to do for him as a person, but that we shall seek to do for one another. That is knowing Jesus and clearly understanding him. And wherever this true conception of his life and teaching is reached, there we find men and women thrilled with a passion for giving."

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know; it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads towards decay and waste.

DAVID STARR JORDAN.

Religion always comes first in the order of time. Theology always comes after religious experiences have accumulated and begun to need explanation. Somebody must be religious before anybody can be a theologian. But after religious experiences have been observed, studied, classified, accounted for, one can be a theologian at second hand without being religious at all; and that is what is the matter in the world of theology to-day.—*The Christian Register.*

Rev. J. J. Gorham says in *The Examiner:* "But the modern minister is a prophet. If he is no longer commissioned to foretell coming events, as the prophet of old was, he is divinely ordained and commissioned to tell forth the message of God to his Church and the world. It is his business to seek diligently to know that message, and to speak it forth clearly, distinctly, and positively."

It is not enough to read the Bible; one must meditate upon it and absorb its spirit and teaching. The Holy Ghost works in the soul to its enlightenment, quickening, direction, and purity, as the Word of God is carefully studied and vitally assimilated.

*Presbyterian.*

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson. This supplement is printed in German *only.*

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 354

SELECTED ARTICLES.

- Christian Science Bill Killed. 355
- In the New Hampshire Legislature. 355
- In Answer to a Clerical Critic. 356
- Science is Knowledge. 356
- The Efficacy of Christian Science. 357
- The True Source of Happiness. 358

THE LECTURES. 359

EDITORIAL.

- As to Legislation. 360
- The Larger Horizon of True Living. 360
- Our Best. 361

A BRIEF ACCOUNT. 361

FROM OUR CONTRIBUTORS.

- Being Ready for Christian Science. Edward Everett Norwood. 362
- A Suggestion for Children. R. M. 362
- Israel's Helper. J. E. Fellers. 363
- His Kingdom. John F. Braun. 363
- "Ho, Every One that Thirsteth." M. 364
- "Only Little Snowflakes." A. H. Kohlhammer. 364

TESTIMONIES OF HEALING. 365



Vol. V. BOSTON, FEBRUARY 5, 1903. No. 23.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Mr. Bowen, envoy of Venezuela, has had a number of conferences at Washington with the representatives of the blockading Powers. The Powers having claims against Venezuela but taking no part in the blockade have asked for equal footing in the matter of the payment of their claims. This request the blockading Powers are disposed to deny, claiming for themselves preferential consideration. On this attitude France makes the point that such action would put a premium upon war methods rather than peace methods in the collection of indemnities.

The title and rank of envoy extraordinary and minister plenipotentiary have been conferred on Baron Speck von Sternberg, who assumes control of the German embassy in the absence of Dr. von Holleben, German ambassador to this country. The Baron presented his credentials to the President Saturday.

The Supreme Court of Lincoln, Neb., in an opinion by Chief Justice Sullivan, declared the reading of the Bible in the public schools of Nebraska to be permissible so long as it does not take the form of sectarian instruction. This is a practical reversal of a previous decision by the same court.

Investigation into the coal situation by the United States Government was begun in Boston last week by the sub-committee appointed by the Committee on the Judiciary. A committee appointed by the Massachusetts Legislature is also making an investigation.

According to despatches, the President has submitted to Congress a note from the Mexican Government and one from China asking the United States to lend its moral support to a plan to give stability to the currency of the silver standard countries of the world.

Hon. John T. McDonough, ex-secretary of New York State, will accept the appointment as justice of the Supreme Court of the Philippines tendered him by the President.

Judge W. R. Day has accepted a tender of appointment as assistant justice of the United States Supreme Court.

**Foreign.**

During July, August, and September, 1902, thirty-nine per cent of the imports into Cuba came from the United States, seventeen per cent from Spain, thirteen per cent from England, five per cent from France, and five per cent from Germany. From countries in the Western Hemisphere other than the United States the imports were eighteen per cent; other countries in Europe two per cent, and from elsewhere one per cent. Eighty-two per cent of the exports went to the United States, seven per cent to England, four per cent to Germany, three per cent to Spain, and one per cent to France. During the same period the duties collected in Cuba amounted to $3,401,360, of which $1,208,380 was paid on goods from the United States. The value of the exports to the United States was $17,485,024. The total value of the imports was $14,316,272. The imports from the United States amounted to $5,361,795, and from countries other than the United States in the Western Hemisphere $2,556,783.

Interest in the proposition to build a railway line connecting the systems of the United States and Mexico on the north with those of Chile, Paraguay, Uruguay, and the Argentine Republic on the south, traversing all the Central American republics and all those in South America which touch the Pacific Ocean, with branch lines into Venezuela and Brazil, is being kept alive and it is not improbable that efforts will be made to have the road completed at least as far as the line of the Panama Canal in time to be of some service in connection with the completion of that work. The International American Conference, which met in the City of Mexico last winter, adopted resolutions favoring the construction of the intercontinental railway.

The Magdalen Islands have been sold to a syndicate of New Brunswick and Nova Scotia capitalists. The price paid for the islands was seventy thousand dollars, and for the mining rights thirty-two thousand dollars. This group of islands, composed of the Coffin, Albright, Entry, Amherst, Grindstone, and Byron, lies in the Gulf of St. Lawrence, sixty miles northwest of Prince Edward Island. The group is fifty miles long, but quite narrow. The fisheries and mineral deposits are of considerable value.

Secretary Hay and Ambassador Herbert have signed a document to refer the long-pending Alaskan boundary dispute to a commission of six jurists,—three American, three British. They will consider the boundary line as delineated in the treaty of 1825. The press opinion seems to be that the decision will be in favor of the United States.

The Spanish Minister of Finance announces that the final budget of 1902 shows a surplus of $9,600,000.

**Industrial and Commercial.**

The Cedric, the latest addition to the White Star fleet and the largest steamer in the world, is practically completed, and will prepare for her maiden voyage from Liverpool to New York early this month. This huge vessel, seven hundred feet long, is the second steamer to exceed twenty thousand tons, her sister ship, the Celtic, being the first. The Cedric will have accommodations for three thousand passengers. She has not been built for speed and will not attempt to lower the Atlantic record.

German shipyards in 1902 built two hundred and twenty-seven steamers of 212,283 tons register, a decrease of three steamers and 49,000 tons in comparison with 1901. The steamers under construction at the year's end numbered one hundred and twenty-one, of 255,977 tons, against one hundred and forty-two of 317,080 tons, in 1901. Two hundred and eighty sailing vessels, of 58,715 tons, were built in 1902, being an increase of sixty-nine vessels and 28,000 tons.

**American shipyards launched last year almost as many vessels as all Europe combined. During 1902 there were built in this country four hundred and eight steamers of all sizes and seventy-six sailing vessels of over two hundred and fifty tons.**

**The Baldwin Locomotive Works is turning out daily six completed engines, and though working night and day is unable to meet the demand from the great railroad systems for motive power. Thirteen thousand men are employed in the shops.**

A cotton mill to cost $450,000 and have one thousand looms is to be built at Charlotte, N. C.

**General.**

Peter Cooper Hewitt, grandson of the famous Peter Cooper, has invented a lamp known as the mercury vapor lamp, which was exhibited April, 1901, at the American Institute of Electrical Engineers. The light is produced by rendering luminous, by means of an ordinary direct current of electricity of low power, a vapor or gas confined in a glass tube. When the lamp is started, the heat generated by the electric current turns into vapor enough of the mercury to fill the glass tube, in which, before starting, there is almost a perfect vacuum. The vapor serves as a conductor of the current, and glows under its influence. The light produced is of great intensity, is very economical, and suited for both indoor and outdoor service. Besides the lamp, he exhibited his static converter. This is described as the most original and important discovery affecting the general distribution of electric current for light and power purposes, that has been brought to public attention since electricity became a commercial product.

The ancient Temple of Juno in the Island of Samos, which Herodotus described as one of the glories of the pre-Christian world, has just been discovered by the Archæological Society of Greece, after being quite lost for many centuries. It is stated that the portions of the temple so far brought to light include the altar, the bases of the twenty-nine columns, many inscriptions, and lesser objects. Work is being actively prosecuted, and it is hoped that the whole of the ruin will be laid bare for the study of the learned in architecture.

Professor Hilprecht of the University of Pennsylvania, recently delivered a lecture before the Anthropological Society at Berlin, on the progress of American operations at Nippur, in Babylonia. In the course of his description of the excavations on the site of the Temple of Baal, he said he expected to unearth a large library of stone books, which he believed were buried in a neighboring hill.

Andrew Carnegie has purchased for $225,000 part of the Pittencrief estate near Dumfermline, including the glen which runs through Dumfermline, and the Dumfermline Tower, where Malcolm Canmore, the Malcolm of Shakespeare's Macbeth married Princess Margaret.

At the Marquand sale of antiquities in New York recently, a Chinese vase, or "peachblow amphora," six inches in height, was sold for $3,200. A Limoges enamel brought $26,000. The proceeds of the six-day sale amounted to over a half million dollars.

The experiments on the military railroad between Berlin and Zossen, Germany, in connection with keeping a moving train in continuous wireless communication with the signal station, have been completely successful.

A movement is under way in New York City looking not only toward the extension of the subway system there, but also to a transfer of the management of the new lines to the municipality.

The orange crop of Florida this season is estimated at seven hundred and fifty thousand boxes.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Christian Science Bill Killed.

SOME days ago Representative Abbott of Manchester introduced a bill in the New Hampshire Legislature, the purpose of which was to prohibit the healing of physical ailments by Christian Scientists. The bill imposed a penalty of $50 for the first offence; $100 for the second offence, and if the party further persevered in violating the law, he was to be sent to jail.

By the action of the House the bill was referred to the judiciary committee, and yesterday [January 29], by a vote of eleven to one, the committee refused to report the measure.

It is needless to say that the believers in Christian Science are very much pleased with the result. They are proud to know that the members of the legislature declined to offer this insult and do this great injustice to the people of this state who have an abiding faith in the tenets and doctrines of Christian Science.

The *Patriot* feels free to say that in its views it represents the intelligence and integrity of Concord, when it commends the legislature for refusing even to recognize so unjust and discriminating a bill.

The Founder of Christian Science, Rev. Mary Baker G. Eddy, makes her home in Concord; she has done and is doing much for Concord in everything looking to the upbuilding of the city and its interests; she has been willing to contribute in every way that good citizenship can demand or expect.

The people of Concord who believe with her are not proselytizing; they are not urging others to accept the things that they believe and practise; their mission clearly is to do what good they can for their fellow-men; they are all good citizens, peace-loving and law-abiding.

If there is a healer among them, he is not advertising nor proclaiming his powers of combating sickness; he is not urging others to accept him as their physician; he goes when he is called, and only when he is called, and surely American men and American women are endowed with sufficient appreciation and intelligence to be permitted to select such physical healers as their judgment or desires may advise or suggest.

Like bills, with similar intent, have been introduced in other legislative bodies, in other states at other times, but with the great majority of them the purpose was more or less concealed. This cannot be said of the measure proposed by Mr. Abbott: in this, there was neither concealment nor deception. The bill was directed against Christian Science and the practice of Christian Science healing, and the judiciary committee, in the minds of an overwhelming majority of the good people of New Hampshire, did what was fair and right, when it refused to permit even the consideration of a bill so manifestly unjust.

This paper is not advocating the cause nor proclaiming the virtues of Christian Science, any more than of any other religion. It bespeaks for all, at the hands of our lawmakers, liberal and just treatment; the Constitution of the United States, and the Constitution of every state of the Union, recognizes the right of the individual to worship God after the dictates of his heart and conscience, and any effort on the part of religious bigots to interfere with this clearly defined right is palpably wrong,—wrong in theory, wrong in law, and wrong in fact.

If the believers in the Roman Catholic Church were being discriminated against, or a proposition looking to discrimination were proposed in the legislature, we would say, "Don't do it." If such a bill were directed against Congregationalists, Methodists, Baptists, Unitarians, Adventists, Wesleyans, or Episcopalians we would say, "Don't do it," and when the members of the legislature should refuse to recognize such arbitrary measures, we, with thousands, would say, as we now say, "Thank you."

Editorial in *Concord* (N. H.) *Patriot.*

### In the New Hampshire Legislature.

**Bill to Prohibit Practice of Christian Science Reported Adversely from Committee and Buried by Large Vote in the House.**

COMMITTEE REPORTS.

JUDICIARY. An act in relation to the practice of Christian Science. Inexpedient to legislate.

Mr. Abbott of Manchester said that a requested hearing on this bill had been denied by the committee on judiciary and he moved that the bill be recommitted.

Mr. Nason of Dover said the committee felt justified in refusing to waste time over this bill, which he read. The committee does not feel that constitutional rights of belief should be denied to Christian Scientists or any one else.

Mr. Abbott said the bill was intended to protect children and others. The hearing denied is simply a matter of courtesy, which the ridicule of the bill certainly is not.

Mr. Buckley of Lancaster said it would do no good to recommit the bill. The time of the committee is fully taken up and should not be wasted. He said that personally he was opposed to Christian Science, but was also opposed to such an insult to a large body of good people as this bill contemplates. To recommit it will be to provoke a long and costly battle.

Mr. Cavanaugh of Manchester thought no member should be denied the privilege and courtesy of a committee hearing.

Mr. Abbott's motion prevailed and the bill was recommitted on a *viva voce* vote.

Mr. Ahern of Concord called for a division and took the floor.

He said he was not a Christian Scientist and did not believe in that form of worship. But he was convinced that this bill had had sufficient consideration, and that no good would come from recommitment.

The division resulted, Yes, 70, No, 194, and the motion was lost.

The resolution of the committee that it was inexpedient to legislate was adopted on a *viva voce* vote.

*Concord* (N. H.) *Evening Monitor.*

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

## In Answer to a Clerical Critic.

MR. KIDD has said that Christian Science is a "substitute for Christianity and that it antagonizes science—is an enemy of philosophy, and a subverter of religion." Christian Science is not a "substitute" for Christianity, but it is Christianity, scientifically demonstrated. It antagonizes (as truth always does) all so-called science, philosophy, theology, and religion that is not of God. It not only claims to be a renewal of the teaching and practice of Christ, but it amply proves this, in the first place, by the fact that it is based upon the teaching and demonstration of Christ and his apostles; and in the second place, it brings about the same physical, moral, mental, and spiritual results in the believer, as did the teaching and practices of Jesus and his early followers.

Even this critic seems to acknowledge this when he says, "Many of the advocates of Christian Science are very respectable people, who are sincere. They are an honor to the community, and usually they are a people who were formerly members of the church, who have now risen to a higher spiritual plane," etc. He assured his audience that he did not profess to possess any wisdom concerning Christian Science. But how can a man who is not a Christian Scientist and has never applied its Principle to the healing of a single case, and who acknowledges that he does not understand it himself, correctly interpret its Principle and practice? He cannot, for Jesus said: "If any man will do His [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The same will apply to Christian Science, for it is the truth about God.

In Christian Science the Bible and Science and Health, by Mrs. Eddy, are our only preachers. But certainly no one who loves the word of God can object to the Bible, neither will any one object to Science and Health when he once learns that it fearlessly and faithfully interprets and explains the Bible according to the teaching and practice of Christ Jesus.

It is not true that Christian Scientists are hampered in their study of the Bible. They are perfectly free, and only because they have found that Mrs. Eddy has given them the key to the Scriptures do they voluntarily accept it. There is no "subversion" in Christian Science. Our critic says: "In the back of the book is a glossary giving the words which Mrs. Eddy orders must be substituted for those which are found in the Bible." This is not true. What Mrs. Eddy says is this: "In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms,—giving their spiritual sense, which is also their original meaning" (page 579).

Mr. Kidd also says that "to the outsider the physical healing seems to be the great thing in Christian Science, but according to Science and Health this is but a small part of Christian Science.' But this is the truth It is the moral, intellectual, and, above all, the spiritual uplift and illumination that comes to one healed through Christian Science, that is the greatest pearl of all. But why should this seem so strange to a messenger of Christ, when we remember that our Master said to his ambassadors that they should "heal the sick" as well as "preach the gospel"?

Christian Science also demonstrates that Mind is the creator of all that really is,—the good and the perfect,—and that the false belief of the so-called mortal mind is the author of all that is unlike God, which includes sin, sickness, and death. Destroy this mortal mind by the power of Truth, and you will wipe out all that is unlike God.

The reason that all true teachers and students of Christian Science find that Mrs. Eddy's books are indispensable is this, that they find that they reveal the Principle of Christian Science, as well as the *modus operandi* of the same.

It is not only proper and Christian for Mrs. Eddy to protect Science and Health by a copyright, but it is a duty as well, for the success of Christian Science depends on keeping its teachings pure.

Mr. Kidd ought not to forget that his own denominational book concern, in which he is a stock holder, copyrights its books and papers. He objects to the Christian Scientists receiving pay. But when Christ sent out his disciples to preach and heal, he said: "The laborer is worthy of his hire." Does Mr. Kidd preach the gospel for nothing? Is he not paid for his time and labor?

As for the price of Science and Health, it is cheap, not only when you look at the subject-matter (and that is probably what gives a book its real value), but also when you look at it from a commercial standpoint. It is no small book,—it contains seven hundred pages. Let him compare it with the text-books of his own denomination, and he will see how unjust this criticism is.

Mr. Kidd questions the statement: "There is no truth in pain." But if he will calmly study the question he will find that this is true. Pain is inharmony, and we all know that there is no inharmony in God, and God is Truth—hence there can be no pain in Truth. He says: "God is All. We can believe that only by vacating our senses." If this be true, then let the false senses go, for either God is All-in-all, or He is not. But we all know that the Bible teaches that God is All-in-all, and it is on the Bible that Mrs. Eddy and her followers stand.

He asks: "If sickness goes, why not death?" To this we answer, it certainly will be destroyed, for it has no place in Truth, but Paul said: "The last enemy that shall be destroyed is death." In Science and Health, p. 426, we read: "Sin brought death, and death will disappear with the disappearance of sin."

In reply to what he said about the suffering and death of Jesus, I will say that the human Jesus both suffered and died, but Christ, the manifestation of Truth, God, never suffered and died.

In closing I will quote again from Science and Health, p. 347: "Is it error which is restoring an essential element of Christianity,—namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not."

REV. SEVERIN SIMONSEN.

In *Bridgeport* (Conn.) *Farmer*.

---

## Science is Knowledge.

Mr. Editor.

To those knowing little or nothing of Christian Science, the arguments presented by Dr. Johnson in *The Herald* of last Sunday might be misleading, for this reason, that the perfect honesty of thought expressed throughout would lead them to expect from so able a man, a clear understanding of the subject in hand.

While Christian Scientists have no unkind word for the writer, remembering their own experiences, they take decided exceptions to his reasoning. Dr. Johnson has fallen into the error of other professional men, of attempting to evolve the material from a spiritual hypothesis. I need hardly say that this is an impossibility, and I believe that quiet reflection will convince him that his attack upon Christian Science is not fair to his own intelligence.

Dr. Johnson truly says, "Science is knowledge." Medical men claim their profession to be a science, but none will be so rash as to call it an exact science. If theories founded entirely on matter giving but indifferent results may be termed "science," I ask why a proposition based

Digitized by Google

on spiritual understanding may not likewise be called "science"? One is knowledge discerned from matter and its conditions; the other is knowledge obtained by the realization of God as the source of all true intelligence, which is reflected upon all His spiritual children.

Christian Science declares that God created the universe, inclusive of spiritual man, but that the mortal senses are incapable of discerning His spiritual creations, that which is apparent being but a faint manifestation of their beauty and grandeur. On page 86 of "Miscellaneous Writings," Mrs. Eddy says: "Even the human conception of beauty, grandeur, and utility, is something that defies a sneer. . . . To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation; which is unjust to human sense, and to the divine realism."

Christian Scientists accept the account of the creation given in the first chapter of Genesis and the first five verses of the second chapter as the true, the spiritual; and that following as the mortal mind (or, as St. Paul says, the carnal mind) account. Theologians and others have puzzled over these two diametrically opposed versions of the creation, and not one of them has been able to reconcile the two. The serious thinker is led to ask if God saw all that He had made and behold it was very good in the first and spiritual creation, where was the need of a second creation, for the Scriptures aver His works are eternal? It was to the spiritual man that God gave dominion over all, and just in the ratio that we realize our true birthright and put it into action, are we able to overcome material conditions.

Having misconstrued Mrs. Eddy's use and capitalization of the words "Mind" and "Truth," our brother takes exception to what he considers a lower estimate of their value than is their right. On the contrary, the opposite is the fact; for Christian Scientists understand God to be omniscience in the fullest sense, hence the word Mind most clearly represents this quality. If the Doctor will substitute "God" for the capitalized terms,—Life, Truth, Love, Mind, Principle, Spirit, Soul, and Substance,—when reading Science and Health, the right meaning will appear to him. Instead of robbing "Truth" of its rightful meaning, its application in this manner places it higher. Its vastness was beyond the comprehension of Pilate when he asked, "What is truth?" and through this lack of understanding he sacrificed Truth's representative.

Why should exception be taken to Mary Baker Eddy as being the first to realize and give to the world this new, yet old, truth? Is not the tree known by its fruits? Has any one ever before given a rule of metaphysical healing that is practically demonstrated? As well might it be asked, why were Luther, Washington, Lincoln, and others chosen for their particular mission? No thoughtful person will say chance placed them there. History repeats itself. In Numbers, 12 : 2, Miriam and Aaron say, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" And now here is Dr. Johnson making the same complaint in regard to Mrs. Eddy.

Instead of casting obstructions in the pathway of those who are pioneers out of the tangled depths of materialism which for so many ages has held the world, let us be thankful for the light, and that it came through a woman, remembering in our hearts that our mothers were women. For the patient, self-sacrificing years of toil for humanity the world owes to Mary Baker Eddy a debt of gratitude to which it will some day awaken. As a leader of a religious movement of such magnitude, the wisdom and ability displayed by her in directing its affairs stand unrivaled.

With reference to the criticism on the use of "mortal mind" in a lower sense than "Mind," it must be readily seen that until the carnal mind has been changed by the reflection of good from the divine Mind, it does not manifest anything but self in its myriad forms, hence the illustrations quoted of it are correct.

Let it be remembered that the work of Christian Science is both remedial and preventive, and the healing of sin and sorrow is of greater value than the physical, for the latter will follow as a necessary consequence. It is not claimed that Christian Scientists have passed the threshold of the Principle involved in this religion, yet they know that each day brings them nearer, until some time man's relation to his Maker will be fully understood.

The charge that Science and Health is "wordy confusion" will not stand the test of the doctor's calmer judgment, for the testimonies of too many able men of his own and other professions to the contrary, stare him in the face. The trouble is, he has read the words with a material thought, now let him read the book with a spiritual insight.

CHARLES K. SKINNER.

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

## The Efficacy of Christian Science.

Mr. Editor.

I again ask of you space in which briefly to comment upon your rejoinder to my article of December 5, in which you state your ideas with reference to the efficacy of Christian Science treatment.

In my former article, I endeavored to set forth the fact that Christian Scientists recognize that to the human mind or mortal mind, disease is very much of a reality, and Science and Health, the text-book of Christian Science by Mary Baker G. Eddy, distinctly teaches this fact. This text-book, however, indicates a clearly demonstrable method of overcoming sickness and sin—a method which is in accord with the teachings of Jesus Christ and the Bible in its entirety.

The statement from Science and Health (p. 273 to which you object: "Matter, and its claims to sin, sickness, and death are contrary to God, and cannot emanate from God," is a demonstrably true statement. The first chapter of Genesis, which, to the Christian Scientist, is the authentic account of the creation, states that God made man in His own image and likeness. Other portions of the Scripture teach that God is Spirit; hence, man, created in the image and likeness of God, is certainly not material.

Again, the first chapter of Genesis says, "God saw everything that He had made, and, behold, it was very good." If God made all—and He did—and all which He made was good, it is entirely consistent with the Scripture to believe that sickness and death are contrary to God, and cannot emanate from God. The wildest flight of imagination cannot conceive of sickness, sin, and death as being good.

Many physicians are taking the position of late years, that the mentality, to a very great extent, dominates and controls the physical well-being. It is difficult to know just where mentality ceases to dominate.

The Christian Science position is that Mind governs and controls all things; that matter in itself is inert, sensationless, and utterly devoid of power or impulse; and this position is not inconsistent with the higher deductions of natural scientists, who have made an especial study of mental action.

You state, "Mrs. Eddy says the only effect produced by medicine is dependent on mental action:" and say, "if this were true, a deadly poison taken by accident would not affect the person taking it, because, if taken by mistake, there would be no mental action that would be injurious." In this statement you fail to recognize the subtlety of what is termed the mortal or human mind which has for centuries believed that certain so-called poisons produced certain injurious effects; this is a belief of the human mind collectively, and in accordance with the laws governing mortality becomes operative upon the body of one taking

Digitized by Google

such poison, even though he were not aware of the fact that it was poison. Paul recognizes this fact when he states, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members;" and he asks, "Who shall deliver me from the body of this death?" and again, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

No Christian Scientist would feel justified in taking poison in the effort to disprove its bad effect. If he should take poison from that standpoint, he might expect the worst possible results; but if Jesus' words are to be believed, a Christian Scientist taking poison by mistake may overcome the bad effects, and demonstrate the truth of Jesus' teachings on this subject. It is a mistake to believe that this position originated with the Christian Scientist, as the following quotation will prove, "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover," and "if they drink any deadly thing, it shall not hurt them."

Your statement that "a disease resulting from the presence of some germ, such as diphtheria or other malignant disease, cannot be cured" is effectually disproved by the fact that such cases have been and are being cured under Christian Science treatment. I know personally of several such cases, some of the most malignant nature. Recognition of God's presence and omnipotence effectually debars any one from believing that there is something too hard for God to do. In the words of the Scripture, "The Lord's hand is not shortened, that it cannot save."

With reference to the statement that "Christian Science appears to be a misnomer because Mrs. Eddy's followers do not pretend to know anything about the diagnosis of disease or the laws of physiology," I will say this, that a Christian Scientist has the same general knowledge of anatomy and physiology as is possessed by the average citizen; he also knows something, and perhaps a great deal, regarding the claims of disease; but, even were your position correct, it would make no difference in the healing of disease from the Christian Science standpoint. The thing necessary for the Christian Scientist to know is the truth about God and man; to understand the practical application of God's laws, which supersede all other so-called laws, and so become operative in every case of discord, whether it be called sickness or sin. The one remedy for the destruction of evil is good; for the extermination of a lie is truth. A boy working a problem in mathematics does not need to know the wrong or false system, but he does need to know the true, and Christian Science teaches the truth about God and man.

Your statement, that from the Christian Science standpoint "the man who lives in filth, drinks impure water, or comes in contact with contagious disease, has nothing to fear if he only relies implicitly on prayer and the proper mental action," is a statement which it would be difficult for you to prove.

No Christian Scientist takes such a position. Filth in any degree is utterly obnoxious; drinking impure water knowingly would be tempting God, and no Christian Scientist would be guilty of such an act; neither does he willingly come in contact with contagious disease, except in the effort to heal said cases, and then he is as careful of the rights of his fellow-man as any one else who is engaged in the same mission.

I do not wonder that you confess an inability "to find any warrant in the Christian religion or in Scripture on which to base such a belief," because it would be just as difficult for a Christian Scientist to find such a warrant in the belief as you present it. If Christian Scientists believed and acted in accordance with your presentation of the matter, I could find no warrant nor justification for the existence of Christian Science. If you understood the purity of the motives and methods of the Christian Scientist, you would find less—infinitely less—to which you could take objection, and much more that you would heartily commend.

JOHN S. RENDALL.

In *Creston* (Ia.) *American.*

## The True Source of Happiness.

DAVID said, "I shall be satisfied, when I awake, with Thy likeness," and we are proving by our daily experiences that true happiness comes from within, not from without, and that it is afforded by the contemplation of the unseen and eternal realities of being.

In my early experience as a Christian Scientist I was much disturbed because of the persecution of those who did not believe in this Science. The bitter opposition, the discourtesy manifested toward the Science and its adherents on the part of some, marred my peace of mind. I naturally looked forward to the time when my neighbors would all be Christian Scientists, and cease from their unreasonable and unwarranted criticism. I anticipated that then I should be happy. Weary of waiting for my environments to become suitable to taste, I have learned to seek happiness in my understanding that mortal existence at best is only an empty dream, and that I should be happy because God is Good, Life, Truth, Love, omnipotent and omnipresent, and I am His reflection. To an extent I have ceased to wait for environments and things material to make me happy. I now try to be happy because it is right, and because it is wrong to be unhappy. I have learned that nothing but my own sins can make me unhappy. Many seem to believe that happiness in the home is occasioned by its beauty and conveniences, and yet it is true that some of the most beautiful homes are the most unhappy, while, on the other hand, some of the most humble homes are the happiest. Even the affection between husband and wife, if it would be permanent, must be fostered and sustained by right conduct. Infinite happiness belongs to that state or condition wherein man, through spiritual growth, has attained to perfection, has awakened to his real individuality as the image and likeness of God. Knowing this, we shall labor to such an end and shall be less disturbed by our unpleasant material surroundings and by our wants viewed from a material standpoint. If we look beyond the veil of matter into the unchanging spiritual reality of being, we shall note that we now have all that we can ever hope or desire to have, so far as the lasting is concerned, and each successive acquisition in the material world is but a stepping-stone to be left behind in our onward march toward the heavenly state. However, we are truly grateful for the improved conditions which follow our rightly directed efforts in this life, noting in this the fulfilment of the Master's promise, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

ALFRED FARLOW.

In *Boston Times.*

If we were as covetous of time and opportunity as we are of money, and as diligent in the use of what we have as we are desirous of what we have not, we would soon be rich in material and spiritual wealth. "Godliness with contentment is great gain."

It is singular how impatient men are with overpraise of others, how patient with overpraise of themselves; and yet the one does them no injury, while the other may be their ruin.—JAMES RUSSELL LOWELL.

Digitized by Google

## The Lectures.

### At Orangeville, Ont.

A large audience gathered at the Town Hall on Tuesday evening, January 6, to listen to a lecture on Christian Science by Judge William G. Ewing of Chicago, Ill. Mr. W L. Walsh acted as chairman and introduced the speaker of the evening.—*The Sun.*

After Judge Ewing was through with his lecture, Mr. Walsh again spoke, and said he was very pleased to hear Christian Science so clearly explained, and he had no doubt that every one in the hall would go away with a very different idea of Christian Science from that he had come with. He said there was not one word or thought given in the lecture that either the medical fraternity or the clergy could take exception to. He was also pleased to find that Christian Scientists were so charitable towards all other sects and creeds and religious opinions; that it was not only an honor to him to have the pleasure of introducing Judge Ewing, but a privilege to listen to such a clear explanation of the doctrines of Christian Science. He did not know that he would ever become a member of their church, but he was very agreeably impressed with a sect whose motives, from what he had just learned, were so pure, and which if lived up to, would benefit humanity and the world in general.

*Correspondence.*

### At Marshall, Tex.

Judge Septimus J. Hanna, C.S.D., of Boston, Mass., delivered a lecture at the Opera House Sunday afternoon, January 11, to a large audience, on the subject of Christian Science.

Judge Hanna is a gentleman of pleasing address, and striking appearance, and his earnest adherence to his subject, and his deep knowledge of the theme which he wished to present, won the closest attention of his hearers.

The address was replete with beautiful language, convincing argument, and eloquent appeal, and will be handled at greater length in our "Weekly Church Letter."

*Marshall Morning News.*

Judge Littleton, of the County Court, introduced the lecturer as follows:—

*My Friends, Ladies, and Gentlemen:*—It is a long stride in the direction of civilized liberality of thought when a people realizes that their religious sentiments are matters of belief and based upon that kind of reasoning whose conclusions are not absolute verities but probable truths. Then dogmas begin to lose their control over the minds of men and reason asserts itself. I suppose that every one present this afternoon has some religious views more or less systematized, but your presence here shows your willingness to discuss those great questions which of late years have occupied the attention of great minds. There are scattered over the United States more than five hundred organizations known as Christian Science Churches, and when we examine the membership of these churches we are forcibly struck with the high intellectual development and social standing of that membership. There are also thousands of good people throughout the country who, after being at death's door, have been restored to health, comfort, and happiness by Christian Science. You may have your explanation of the phenomena and I may have mine, but the facts remain as I have stated, and the Christian Scientist has his explanation of them. We have here a subject worthy of our sincerest attention.

And I am happy to be able to say this afternoon that we have with us a gentleman well fitted by experience and education to speak upon this subject. Judge Hanna, who will address you upon these great questions, was for a quarter of a century before embracing Christian Science an attorney at law—actively engaged at the bar and on the bench in the practice of that profession which more than any other sharpens the intellect and renders it alert in the detection of error and apt in the weighing of evidence and drawing proper conclusions. He has also since embracing Christian Science had the best opportunities of familiarizing himself with its teachings, and speaks authoritatively of these matters.

I now have the pleasure of introducing Judge Septimus J. Hanna of Boston.—*Correspondence.*

### At Santa Barbara, Cal.

Carol Norton, C.S.D., of New York City, delivered a lecture upon the "Teaching of Christian Science," at the Opera House, January 5, under the auspices of First Church of Christ, Scientist.

Edward A. Kimball, C.S.D., of Chicago, who is a visitor in our city, kindly consented to introduce the lecturer. His introductory remarks were highly appreciated by the audience; his own prominence as a lecturer making the occasion doubly interesting to all present.

There was a large and attentive audience, composed of representatives of many professions and religious beliefs. The lecture was well received, and comments were most kind and liberal. The three daily papers printed long extracts from the lecture, and one of them, the *Daily Independent*, published an editorial speaking in the highest terms of Christian Scientists everywhere, and of Christian Science as a Christian religion.

Our church was organized under the laws of the State of California, October 2, 1900, and while our membership is only twenty-six, yet we are owners of a beautiful little church building and lot in a nice locality, and the peace of Christ is manifested, as is evidenced by this successful lecture.—*Correspondence.*

---

I was now assured by evidence which I could not resist, that all which man—with his limited knowledge and experience—has learned to regard as due to Supreme "Power" and "Wisdom," although immeasurably beyond his comprehension, is also associated with the exercise of an "absolutely beneficent" influence over all living things, of every grade, which exist within its range.

And the result of my labor has at least brought me its own reward, by conferring emancipation from the fetters of all the creeds, and unshakable confidence in the Power, the Wisdom, and the Beneficence which pervade and rule the universe.

SIR HENRY THOMPSON.
*A Great Surgeon.*

---

The capacity for religion is a talent, the highest talent we have.—HORACE BUSHNELL.

---

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## As to Legislation.

UNDER the guise of bills "to regulate the practice of medicine and surgery" efforts have been made in different states, from year to year, to secure legislation opposed to Christian Scientists, but it is worthy of note that these bills have not been introduced in response to demands from the general public, and that they have not received the active support of leading and representative physicians, although as a rule their passage has been urged by the medical profession. Because Christian Scientists are not practising medicine, and the courts of many states have so decided, the framers of these bills have endeavored to extend the definition of "the practice of medicine and surgery" to embrace every act of succoring the afflicted, from the administering of the housewife's simples to the final consolation of the clergyman. In this they have forgotten or ignored the fact that the courts will not enforce a strained and erroneous definition, even if backed by legislative sanction.

While Christian Scientists have always protested against legislation the purpose of which is to classify them with practitioners of medicine, they have carefully refrained from opposition to the efforts of the medical profession to raise the standard of its own members through legislation. Christian Scientists concede that the standard of fitness for admission to any of the learned professions should be very high, and that the most learned of each profession should take all lawful and honorable means for preserving the integrity of their standards.

The endeavor of the medical fraternity to establish rigid rules for determining the qualifications of those who desire to enter the profession is praiseworthy and legitimate, for without doubt it would be disastrous to turn loose upon suffering humanity an army of incompetent and inexperienced persons, uneducated in the use of the poisons which comprise so large a portion of *materia medica,* and to entrust to unskilled hands the delicate and dangerous operations of modern surgery.

Attempts to secure legislation for this purpose are, however, entirely separate and distinct from those which have for their aim the prohibition of every system differing from that employed by the class seeking legislation. Legitimate endeavor to repress medical quackery is creditable to the profession, but the same cannot be said of efforts to create a monopoly and to abridge the most sacred rights of the individual. Whether these efforts to prohibit the practice of Christian Science have been prompted by the belief that the sick cannot be healed except by the administration of drugs or the use of surgery, need not be discussed further than to say that every state in which such restrictive legislation has been proposed, numbers among its citizens thousands who owe life and health to the practice of Christian Science, and many of these people will testify that they were healed by Christian Science after medicine and surgery had utterly failed to give relief.

Because these cases of healing are happening every day, and are becoming more widely known; and because the Christian life and character, and exalted ministry of Mrs. Eddy are appreciated by her fellow-citizens of New Hampshire, short work was made of the bill introduced last week in the legislature of that state. The framer of the bill discarded the use of the threadbare cloak, "An act to regulate the practice of medicine and surgery," and boldly assailed Christian Science by name. Before the Christian Scientists of the state had time to oppose the bill it was defeated. Clergymen, physicians, lawyers, and public men of all shades of religious and medical belief rose up in protest, and in forty-eight hours after the bill was referred to the Judiciary Committee, it was defeated. A member who spoke for the committee said that it felt justified in refusing to waste time over the bill, and that it did not feel that constitutional rights of belief should be denied to Christian Scientists or any one else. A motion to recommit was defeated by an overwhelming majority, after which the report of the committee, adverse to the bill, was adopted without a division.

This prompt and decisive action of the popular branch of the New Hampshire legislature is particularly gratifying to Christian Scientists, because it shows that their Leader and her ministry for mankind are appreciated in the state where she was born, where she now resides, and where she has spent the greater part of her life. The thanks of Christian Scientists throughout the world are due to the members of the legislature and to those who came so generously to the aid of our Leader and the Cause she loves and for which she labors. M.

## The Larger Horizon of True Living.

WE are prompted to more thoughtful endeavor toward nobler living only as we awaken to its larger significance.

When Jesus said, "I have overcome the world," he spoke of the most splendid personal doing known to men or angels, for in these few words were gathered up all the unnamed temptation, the unseen heroism, the unmeasured agony and self-sacrifice of the most brave, most pure, and most true life ever lived. To his family, his immediate followers, and his race it had a scope and intensity of significance which none would venture to outline, and yet how meagre and inadequate would be our thought of the great Way-shower and his work, were we to consider his life apart from the larger context of this brief summary which he gives of it.

The extent of Jesus' life-achievement is vastly greater than the story and setting of his unique personality. To-day, as in all the eighteen centuries and more since this declaration was made, men are finding in it the strength and inspiration to which they ascribe their victories, and the triumph of Jesus is chronicled again in all the spiritual overcomings which lie behind the goodness of personality, and greatness of deed which illumine the Christian world.

Now one of the greatest features and encouragements of the Master's life was its universality as the forecast, pattern, and essential basis of all true living; the assurance it gives that to your right consciousness and mine there is the same natural radiation of good; that in our every overcoming something of gain is effected for every struggling heart, and that as surely as we may know that sickness and sin are being defeated and annulled within our own human consciousness, so surely may we know that every other man's problem is not only capable of solution but is being solved. This apprehension of the saving compass of the individual reflection of Truth, brings a meaning and interpretation to life which is both new and inspiring.

The stories of Theseus, and of St. George, and a hundred kindred traditions remind us that this thought of the

Digitized by Google

possibility of a largeness of life which ignores personal limitations in the embrace of its usefulness, has broken out again and again among men, and the world's growing and constantly expressed sense of indebtedness to one who is a Teacher and Leader to-day, attests its present recognition of that larger ministry to which the spiritually responsive are ever led.

Christian Science has given practical direction as well as special emphasis to this great truth revealed in the life of Jesus; viz., that every man may live for the immediate good of every other, and it has begotten a new and intelligent purpose to accomplish something for our brother's rescue, to serve both God and humanity by that overcoming in the arena of our own consciousness which practically aids our every fellow-man in his struggle with the same problem. Christian Science treatment may be interpreted as the extension of a helping hand from a higher elevation of spiritual consciousness. It is our individual and satisfying proof of the omnipresence of Good.

To realize that in every denial of error, every declaration of the truth, every decision for God, we are serving all earth's needy ones; that in resisting temptation, in subduing selfishness, in standing for the right every hour of the day, we are not only securing our own freedom, but are bringing the sin-enthralled, all about us, nearer to the door of their liberty,—to realize this, is to awaken to the greater dignity, effectiveness, and joy of right living. It is to find that unfailing inspiration and strength which make our living a blessing indeed to all. W.

## Our Best.

OFTEN when forced to admit unsatisfactory results, imperfect work, we have said, "Well, I did the best I could," and so indifferently dismissed the matter. But is it true in any case where results are unsatisfactory, that we have done our best? Do we appreciate the grandeur of our best? Jesus gave us the standard of our possibilities: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Now our old-time trite excuse is simply self-justification, and the sooner we call it by its right name and admit the claim of its enervating influence, the sooner we shall reach the Master's standard, the sooner achieve satisfactory results.

In our old way of thinking we believed our success to be commensurate with the strenuousness of the effort which we of ourselves brought to bear upon the project in hand. Through Christian Science we learn that our works grow in beauty and perfection in exact proportion to our self-surrender, our understanding that God works in and through us.

The perfect reflection of a perfect God must ever be perfection, and any seeming defect must be traceable, not to the immaculate Cause, but to the medium of expression.

To become perfectly reflective of Good in all we think, or say, or do,—and this is to do our best,—means no idle life. It means a valiant struggle with self, a tearing down of the strongholds of old beliefs, a subjugation of principalities and powers, of the fortifications of self-justification and self-esteem which we have been so industriously throwing up and which will not crumble at a frown nor melt with a tear. It may take the full seven days of faith and prayer to conquer, but it is the only conquest worthy of our effort, and the only victory that will enable us to say truthfully, "I did the best I could."

Until self is immolated, it will supply ready excuse for poor results; meanwhile, knowing this, we shall find abiding stimulus to better effort in the remembrance that, with the help of Scientific understanding, "we are all capable of more than we do" (Science and Health, p. 89). S.

## A Brief Account.

WE are pleased to print, with permission, the following interesting letter from Rev. Irving C. Tomlinson of Concord, N. H., to our Leader, Rev. Mary Baker G. Eddy:—

Dearest Mother.

Feeling that you may like to know something more of the notable victory for Truth won by your friends in the legislature of the Granite State, I send you this brief account.

Last Monday the following bill was introduced into the New Hampshire Legislature:—

Sect. I. It shall be unlawful to practise Christian Science, faith cure, Mind Healing, or other like agencies in the curing of disease.

Sect. II. Any person convicted of any of the practices mentioned in Sect. I. shall for the first offence be fined $50; for the second offence, $100, and for each subsequent offence be imprisoned in jail for not less than six months.

Sect. III. In case any treated by a so-called Christian Scientist, Faith Curist, or Mind Healer, should die, and it is proven that said death resulted or was hastened by failure to call a regular physician, said Christian Scientist, Faith Curist, or Mind Healer shall be deemed guilty of manslaughter, and punished as the statutes provide.

The bill, according to the rule, was referred to the Judiciary Committee.

And this Thursday morning, by a vote of 12 to 1, the Committee reported to the House "Inexpedient to legislate."

This favorable report was adopted by the House and the unholy measure was killed by a majority of 12 in a vote of 194.

We have again a beautiful illustration of God with us, for this great victory was won by your friends who are not yet Scientists. No legal counsel was engaged to manage the case. Not one of your representatives visited the Legislature Hall or called upon the Judiciary Committee or one of the legislators. Your many friends outside the church gladly enlisted in your behalf and attended to every needful detail.

It was opposed by Protestants and Catholics, laymen, lawyers, and doctors. On the floor of the House you had the help of Lawyer Buckley of Lancaster, a law partner of Ex-Governor Jordan, and Mr. William Ahern, a democrat and Roman Catholic of Concord. An active worker on our side in the House, was Dr. Hill, a representative from Concord.

The temper of the public is shown in the expedition with which the affair was disposed of. The bill went to the Committee Tuesday. Thursday morning they voted "Inexpedient," and before noon the legislature had reduced it to its "native nothingness."

Yours with three cheers for the Granite State,

IRVING C. TOMLINSON.

Concord, N. H., January 29, 1903.

### The New German Supplement.

Those whose work brings them in touch with German-speaking people, will find the supplement, issued with this number, a ready means for disseminating information regarding Christian Science. Additional copies of the supplement will be supplied at regular prices, which will be found on page 367.

The fact of our deriving constant pleasure from whatever is a type or semblance of the Divine attributes, is the most glorious of all that can be demonstrated of human nature; it not only sets a great gulf of separation between us and the lower animals, but it seems a promise of a communion ultimately deep, close, and conscious with the Being whose manifestations we here delight in.—*Exchange.*

Digitized by Google

## From our Contributors.

### Being Ready for Christian Science.

EDWARD EVERETT NORWOOD.

WHILE we know that al are really the ons and daughters of God, and in our awakening are ready for the spiritual uplift and regeneration that Christian Science brings, we find in our experience that some apply for the healing who are seemingly unwilling so to surrender the beliefs of materialism as to let the light of Truth come in, that the giory of the Lord may be risen upon them.

Recently a man applied for treatment, and prefaced his application by saying: "Now, first of all, I desire you to give me some proofs that this system of yours is going to cure me. I want to know if you have cured others of the same trouble, how long it required, and to know if you are sure you can cure me. I am a practical man, and do not intend to spend my time, patience, and money experimenting."

The writer, in so many words, replied: "My friend, what you are saying and asking is not new to me, for you have voiced the spoken or unspoken thought of a large majority of those who come to us for help in Christian Science. From a human sense basis, your demand seems reasonable enough, and it is perfectly natural for you to think it is so. But let us consider it a little and see.

"First of all, you tell me you have what has been pronounced by physicians (several of them specialists in their line) an incurable disease. You have spent large sums of money with them, a great deal of time, and I presume, much patience, else you would not have continued their treatment as long as you have.

"You have admitted that during this time you relied upon God, the divine Helper, practically not at all; even frankly acknowledging that your faith in His power and willingness to heal was very slight indeed. During this time the physicians failed to relieve you to any appreciable extent. Finally, as a last resort, you have come to Christian Science for help. Yet the natural inference from what you say is, that if I cannot promise you a complete and certain cure at an early date, you will abandon this system of mind-healing, which I firmly believe to be God's method, and return to the material. Now, it is a poor rule that will not work both ways. Before I even agree to take your case, I desire some proofs from you.

"First of all, I wish to say, Christian Science is not a doctor's shop. It is not merely a system of mental therapeutics, but it is a religion,—the Scientific Christianity which Jesus taught and demonstrated, and which we also are now endeavoring to demonstrate. Are you ready and willing to give up the false thinking, the sinful practices, which you admit to a great extent caused your trouble? Are you willing to endeavor to purify your consciousness of all evil, the beliefs of pleasure in matter, to deny false appetite? Are you ready to be governed by my suggestions as to reading and to open your mind, prayerfully, hopefully, to see whether or not Christian Science is the truth? Are you willing to make a sacrifice of money to pay for your treatment, and of your time, that you may come here and let me tell you of God and His spiritual laws; and of your patience, that it may have its perfect work? Are you willing to give up your spirit of condecension and to come as a little child, saying, 'If this is God's word, if it is God's truth, I want it above everything else in this wide world, and will give up all else to get it, and shall patiently wait until my mind is renewed,—seeking first the kingdom of God and His righteousness, Truth, for Truth's sake—knowing that all other things will be added?'

"If you are not willing, my dear friend, to approximate these statements, or at least to change your attitude of thought to a great extent from what at present it seems to be, you would better wait a while, and come at some future time when you are ready. Such are the 'proofs' which we, as Christian Scientists, require, and they are far more reasonable than yours."

The person in question "went away sorrowing, for he had great possessions" of false beliefs, but his view-point was greatly changed, and it may be confidently affirmed, from various evidences, that he is not far from the door, and when he does come again, it will be in a better and more receptive state of mind.

Science and Health, p. 456, tells us, "Science makes no concessions to persons or opinions," and surely we should uphold the banner of Christian Science in a dignified way, and let all see that we have something they absolutely need, but to get it, they must say with the seeker of old, "Lord, I believe, help Thou mine unbelief."

### A Suggestion for Children.

R. M.

THIS summer while visiting relatives in Canada I noticed that my sister's children were much interested in a new sort of juvenile savings bank.

A small box with an aperture at one end and a slot in the middle of the top was left at the home of the young patron. Over the opening in the end a stiff piece of paper had been pasted, which was removed once a month, when the collector called for the contents and credited the amount saved to the young owner.

The little folks were greatly delighted when I added my mite to their savings, and thinking it a good time to impress a lesson I said, "Now I am going to ask you to contribute to a sinking fund that I want to establish. I am going to teach you how to start a banking business in good works. The coins in this institution will be prayers instead of pennies, and deeds instead of dollars. Every time that you do a kindly act, you are adding to the value of the stock, and when you reach manhood's estate, you will have a good capital to begin life with in earnest."

This idea seemed no less pleasing to the little ones, than that of hoarding pennies.

I wonder if any of my young readers could guess the character of the first coin put into this novel banking institution. I see I shall have to tell you. Its denomination was "love." As you will learn later, there is a great variety of coins that belong to this denomination. All acts of unselfishness, kindness, courtesy, and thoughtfulness for the comfort of others come under this head.

While sitting on the porch one afternoon, with the youngest of my wee financiers, I noticed a lonely little chick, that had escaped the sheltering protection of its mother's wing and had fallen into the creek. He was making frantic endeavors to reach *terra firma*, but every time he touched the shore, a wicked yellow dog snapped at him so viciously, that he retreated again to the water.

I drew the attention of my small companion to the painful situation, and as fast as his chubby little legs could carry him, he ran to the bridge, crossed it, drove off the ugly dog, and rescued the terrified chick. This seemed such a propitious beginning for our bank, that the little folk were quite enthusiastic to continue the good work, and I have no doubt long ere this have added many beautiful coins to their collection.

Since then I have wondered if it would not be feasible to enlist the services of all our boys and girls in establishing a great moral sinking fund, which will eventually wipe out the debt of sin, and hasten the coming of the kingdom of heaven upon earth. We cannot afford to ignore the children's aid in establishing the universal reign

Digitized by Google

of harmony which must result from the demonstrations of Truth, and we might call such an organization The International, Good-Deed, Investment Association.

This is rather a long name, but I am going to suggest that we add yet another word. Several years ago when I was abroad I noticed something that struck me as being very peculiar. Instead of having the sign John Brown & Co. over a grocery store, as we see it in America, I found it named John Brown & Compy., Limited. The commercial usage of the term as I came to understand it does not suit our wants, but nevertheless I propose that we make the term "Unlimited," and add it to the title of the organization. Our banking institution being altogether original, why should we not have an original title, original business methods, and original means of extending our field of usefulness? In fact, I know of only one thing original that we need bar out of this institution, that is original sin, which, after all, is not original, for Christian Science teaches that God (Good) is the only origin, and if Good is the only origin, it stands to reason that everything original must be good.

However, we have wandered a little way from our title which now reads in full: The International, Good-Deed, Investment Association, Unlimited.

It seems to me that this designation is appropriate, for certainly we are investing our treasures "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." In other words, we are building character, for you know how the old adage runs, "Sow a deed, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Now it follows if the deed be good so will be the habit, and if the habit be good so will be the character, and likewise the destiny which is its outgrowth.

Moreover, the term "Unlimited" suggests the great truth that the resources of Good are inexhaustible. We need never be obliged to suspend business or take advantage of the bankruptcy law because of lack of capital. In proportion as we realize this, we cannot collapse, for there is no reaction in Mind.

Then too I like the word "Unlimited" because there need be no age limit as regards membership in this association. No one is too young and no one is too old to join it. The little maid who closes the door softly so as not to disturb the sleeping baby, has deposited a coin in our bank that is not to be despised. And while I have addressed this suggestion to children, adults will be welcomed as investors, for are we not all infants in Science, and is it not written, "The child shall die an hundred years old"?

## Israel's Helper.

J. E. FELLERS.

THE Bible is replete with incidents to which many events in the last century run parallel. The beautiful story of Moses has a new and peculiar interest when studied from the standpoint of comparison. The king of Egypt, actuated by "the elemental principle of all persecution—that of fear blended with envy," and a mistaken belief of doing right, sought to destroy God's chosen people, the children of Israel. Task-masters were placed over them. Burdens were imposed upon them beyond endurance. The chains of bondage were riveted tighter and tighter. Finally the edict was sent forth that their children should be cast into the Nile as soon as they were born.

About this time Moses was born. At first his mother thought she would hide him from the king's wrath, but learning that this could not be done, she made a small ark of the reeds that grew on the banks of the river, put the babe in the ark, and placed it upon the waters near the shore, leaving the babe's sister to watch what might become of it. Just as this frail bark and its occupant were about to be borne away from the shore and into the current, the king's daughter, a godly woman, came along, heard a faint cry, had the child delivered from danger, and when a nurse was needed to care for this babe, at its sister's suggestion, its own mother was chosen. Whether the king's daughter know that the nurse was the mother of the child, we cannot tell. If we are wise, however, we may observe that in this case, as in many others, God chose a woman to bring back to the world that which her father had sent away.

How like the Egyptian king and his priests, each believing that he was doing a great work, were the advocates of the time-honored remedies for earth's suffering and woe; how like the Nile,—heavy, sluggish, and turbid,—were the false beliefs of humanity, and how like Moses, helpless, adrift on this perilous stream, and ignorant of danger, was all mankind when Science and Health was given to the world, and through it and its author Christian Science was brought back to human consciousness. Note also how like the king's daughter, who heard the young child's cry, protected him from the wrath of established customs, took him back to his father's home and laid him in his mother's arms, was our Leader, who, hearing the call of her fellowmen, led them back to an understanding of life eternal and to a confidence in the protection of a Father-Mother God.

## His Kingdom.

JOHN F. BRAUN.

ONE of the phrases which fell most readily from the lips of Jesus was "the kingdom of heaven," and we gain a clearer insight into His kingdom by a study of the contexts and similes which Jesus employed in this connection.

When, according to Matthew, he likened the kingdom of heaven unto "a man who sowed good seed," unto "ten virgins," unto "a net," it seemed as if he wanted to point out the fact that his subject should be part of the everyday experience of plain men and women. He further said it was like "a king," like "a treasure," like "a householder," like "a traveler," like "leaven." Surely the import of these homely similes is, that heaven is not a far-off place, but something very close "at hand."

The Master did not compare it to the far-off planets, nor to the impalpable rainbow, nor to something unapproachably distant. He seemed continually to bring his subject close to men, to find a link by which to connect the ideal with the practical routine of work-a-day life.

True, it was not to be of this world, not of the universe of matter, of sin, sickness, and death; but it was to be "within you," for those who could look past the seeming, and who, with spiritual discernment, could take in the things of God.

It has been well said that things are just as real as we make them; it is also true that only those things appear to us, which we have the sense to perceive. On a material plane, we seem to need the sense of sight in order to appreciate color, and the sense of hearing to perceive sound; in somewhat the same way we need spiritual sense in order to become conscious of the presence of the kingdom of heaven.

It might be possible to find a man, physically blind, who is prepared to deny the existence of color; in the same way "the fool hath said in his heart, There is no God." This fool is merely an unfortunate fool, for he is blind to the beauty of holiness and deaf to the sweet concord of divine harmony; he has never developed spiritual sense, and the things of the kingdom are to him a sealed book. To the infidel, God is nothing and nowhere. To many Christians God is something, somewhere; and He only becomes All-in-all to us as we follow the apostolic injunction to put off

Digitized by Google

the old man and put on the new man, who, made in the Divine image, can, with spiritual sense, realize the allness of God, and, realizing, can enter the kingdom.

When a great truth comes to the individual, it comes by inspiration. This inspiration is not miraculous, it is, on the contrary, perfectly natural. It is the inbreathing of the things of the kingdom through spiritual sense; inspiration is normal for the consciousness which is dedicated to Love. Some time since a clergyman asked with a smile, if the Christian Scientists really believed that the Founder of their church received Christian Science by inspiration. The reply was, "Certainly they do," and their reason for so believing is as follows: God is Spirit and God is Truth; therefore if this is, as we believe, a great spiritual truth, it must have come direct from God, there is no other source whence spiritual truth could emanate. This, then, is inspiration; inspiration that will come to each thought attuned to heavenly things.

Our text-book makes clear the great fact that this kingdom of heaven is not a far-off ideal, attainable only after death, but that it is a present possibility. Many sermons have been preached on this subject and many books written, and while the subject is a large one, for it embraces infinity, yet, like all the subjects handled by Jesus, this one lends itself to a very simple solution, one not above the comprehension of the "little child." In the light of Science it is possible to define heaven, or at least to locate it, in a few words: *"The place where God is."* Heaven without His presence is unthinkable; with His presence it is complete. God is everywhere, therefore heaven is omnipresent, prepared to open its pearly gates to each aspiring thought and to send its celestial visitants upon the slightest hint that they will be made welcome.

This knowledge of the ever-presence of the kingdom is at once supremely idealistic and intensely practical, for it clears the mental atmosphere. The consciousness which knows, even to a limited degree, something of the ever-presence of the kingdom, is equipped to battle with the seeming forces of error. The assurance of this ever-presence of Good is the sword of the Spirit, which can decapitate every form of evil and bring to each one of us that peace which the world cannot know.

## "Ho, Every One that Thirsteth."

M.

SINCE my experience has been so different from that of others, I write it, trusting that it may help some seeker after Truth who is situated as I was a few years ago.

Shortly after becoming interested in Christian Science, I gave birth to a child. This circumstance, together with other conditions that arose, made it impossible for me to take class instruction at once.

I had accepted Christian Science through faith, and had felt its healing touch under treatment. But I was not satisfied, and wished to have an understanding which would enable me to apply its teachings to my every-day life.

I had previously been told by a Scientist to study all Mrs. Eddy's writings. Following this advice, I devoted the most of my spare time to a systematic study of the Bible and of Science and Health, together with all of Mrs. Eddy's other writings, the Church Manual, and the authorized Science literature.

So far as I understood, I proved from the first the truth of Mrs. Eddy's teaching. Thus gradually, by study and by demonstration, I came into that understanding which is *knowing*.

To-day I no more doubt the truth of Christian Science than I do that of the multiplication table. When I turn to the Bible and Science and Health for help, I know that it is the voice of God that is speaking to me, and I am satisfied.

Therefore I would say to those who for any sufficient reason are deprived of class instruction, wherever you may be, in Boston, or in the most remote parts of the earth, "Do not be discouraged, 'Love is impartial and universal in its adaptation and bestowals' (Science and Health, p. 13). The same wisdom which has provided class instruction through our beloved Leader, has also provided this wonderful Science literature, which enables an honest, earnest seeker after Truth to understand and prove the truth of Christ's saying, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.'"

## "Only Little Snowflakes."

A. H. KOHLHAMMER.

ONLY little snowflakes, so small, so white, so soft: gently falling, falling; yet as they rest upon the dark and dreary earth, little by little they clothe all in a mantle of dazzling white, even in a robe of sparkling beauty.

May we not all learn and heed their lesson; for if we examine ourselves, we may often, yes, too often, find our lives darkened by sin, sickness, and despair; barren of good deeds and acts of kindness, and disobedient to the good, endearing, and true.

Then it is that even as the snowflakes accomplish with ease the task of robing all in white, so we, if we pattern our thoughts after purity and Love, and show forth that Mind which was also in Christ Jesus, may make to disappear the unideal, unworthy, and unreal of human manifestation and experience, and so make our lives an expression of grace and beauty.

How easily, also, may we cover our brother's nakedness (even his faults) by hiding them beneath a mantle of loving compassion, thus beholding in him only the perfect and true always.

If each little word, each little deed, be a word or deed of love, they will change darkness to light, sorrow to joy, pain to pleasure, and sickness to health.

How careful we all should be in thought and deed, always remembering Jesus' words, our Leader's motto, "What I say unto you, I say unto all, *Watch.*"

Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy.—DR. BURTON.

### Three Little Rules.

Three little rules we all should keep
To make life happy and bright—
Smile in the morning; smile at noon;
And keep on smiling at night!

*St. Nicholas.*

Digitized by Google

## Testimonies of Healing.

Two little children of a friend of mine, not a Scientist, ate a quantity of powdered glass and sugar, but by the prompt use of Christian Science, the threatened trouble was met so fully that but one of the children had any belief of suffering and that was so slight as not to interfere with his play. This experience has made it more plain than ever to me how God is an ever-present help in time of trouble and very near to those who call on Him.

A. E. D., Provo City, Utah.

---

It is a little more than three years since I heard of Christian Science by receiving a *Journal* which I read carefully.

A Christian Scientist who seemed very glad that I was interested gave me more literature and asked me to give up my medicine for a few days and then come and she would let me take her Science and Health. That helped me more, and in a short time, I went home without my medicine and with much improved health. I read some numbers of the *Sentinel,* and soon sent for Science and Health.

I need not give the details of my ailments, for we hear too much of sickness. I had already dwelt on them too long. Now, I am trying to be more thankful for the truth which makes free, and to realize that Love is sufficient at all times. I now have a copy of Science and Health, which I enjoy.

The way has not always been bright. Many times I have felt most discouraged, but where can we look but to Him who has given us such wonderful promises? The Bible is full of them, but before studying it in the light of Christian Science, I could not see them.—G. E. B., Plainwell, Mich.

---

My New Year's resolution was to send in my testimony to the *Sentinel.* I am ashamed to say I have waited three years to do this.

I was healed of creeping paralysis, rheumatism, and nervous prostration. For the encouragement of any who think they will try one more material remedy before giving Christian Science a trial, I will say I had many eminent physicians in Chicago, of all schools; I had electricity, massage, everything, in fact, that money could procure. One of my greatest sins was allowing a sense of depression to come over me. I was healed of that by reciting a verse from our Leader's poem, "Wish and Item," "That melancholy mortals will count their mercies o'er" (Miscellaneous Writings, p. 391). So that when tempted to grieve I say, "Am I counting my mercies o'er?"

After a few months' study in Science, I was cured of the grip by Truth revealed in the words "Being is holiness, harmony, immortality" (Science and Health, p. 492).

To help some who may think they are not being healed fast enough, let me tell them that this was not done in a day. I had treatment every day for six months, and had to go many times for help to the loving practitioner, who taught me step by step the way out of error, but by clinging steadfastly to God and His idea (Science and Health, p. 495) I have come out all right.

I had other troubles besides sickness to overcome. Through the study of false mental methods, I had been greatly confused in thought. In my own family I have seen diphtheria healed in one treatment, and for all this I am more than grateful to God for the truth revealed through our Leader, and I am thankful for all who have helped me.—Mrs. M. L. Edison, Chicago, Ill.

Christian Science was brought to my special notice in 1898 by the healing of my wife. We had tried all the local physicians. She also underwent an operation at a hospital, where they pronounced her trouble tubercular peritonitis, and gave no great hopes of recovery. She grew worse, and at length the attending doctor said the only remedy that would prolong life would be another operation, and that it must be performed within three weeks. So we decided to try Christian Science, and accordingly sent for a practitioner who came and gave treatment. The following day my wife went to the table and ate what the rest did, after which she rode with the practitioner two miles in a carriage and ten miles on the steam cars with no ill effects. The following Sunday she walked to church, a distance of one third of a mile. She came home in less than three weeks and has never had a return of the trouble. I have seen many demonstrations to prove that Christian Science is from God.—A. I. Goding, West Acton, Mass.

---

In love and thankfulness I would like to express my gratitude for our periodicals, the *Journal* and *Sentinel,* and to all who have, through them or otherwise, helped me in any way to understand and demonstrate Christian Science. All that I have and all that I am, I owe to it. Not only has it given me perfect health, but it has enabled me to overcome many discordant conditions in myself and others.

One morning I was called in haste and asked to stay with a neighbor while her daughter went for a doctor. I was also asked to suggest some material remedy that might relieve the pain pending the arrival of the physician. The trouble was eczema, the whole throat being very red, with large yellow blisters from which yellow matter was flowing. Instead of the desired material remedy I offered Science treatment, of which the family knew nothing up to that time, and it was gratefully accepted. There was, at the time the treatment was commenced, every manifestation of intense suffering, but the relief was so pronounced and immediate that a continuance of Christian Science treatment was preferred to medicine, asked for, and, of course, given, and the doctor was not sent for. In one week the throat was perfectly white, showing no trace of eczema whatever.

A pronounced case of train sickness, which asserted itself even when the victim, a child, rode in a street car or carriage, was overcome in one treatment and has not reappeared in the six years since, although much traveling has been done. For all the victories over error and all the blessings of Truth I am more than grateful.

M. L. W., Baltimore, Md.

---

I wish to acknowledge through the pages of the *Sentinel,* the healing of inherited heart trouble. Last year its symptoms became more and more aggravated, until it had reached a stage which was alarming. For months I battled, for I was constantly conscious of its intruding presence. It was the last thing I was conscious of when I went to sleep and the first when I awoke. This is what would suggest itself, "Any one who has been in Science as long as you have, and is not yet healed of a chronic difficulty, cannot expect to be healed on this plane of thought;" and then the last enemy would suggest itself. Although I never admitted this suggestion, yet I seemingly grew worse.

On the evening of the 17th of last October, Mr. Carol Norton lectured here. I was healed at this lecture of chronic heart trouble. I was not conscious of it, however, until the next morning. When I awoke, I was free from every symptom, and these words came to me at once, "I believe I've been healed." I have been free from every symptom ever since. I am very grateful for this healing.

Digitized by Google

It was unexpected and very sudden, and has been a source of great encouragement as well as freedom.

A. H., Ottumwa, Ia.

---

I wish to express my gratitude for what Christian Science has done for me. About three years ago I began to have severe attacks of backache. Although my mother was a Christian Scientist I did not ask her for treatment and I did not have sufficient understanding of the truth to help myself. The attacks of backache became more frequent until finally I was in almost constant pain. The spinal trouble caused my body gradually to grow deformed, one side being much shorter than the other, and in one of my hips the bone seemed to be out of the socket.

At this time I was living with relatives who were not Scientists, and they and others were much alarmed at my condition. Now I saw that neither will-power nor my small understanding were able to save me. I asked my mother for treatment. My healing was slow. I had seemingly suffered much, the mental discord being even greater than the physical. For a short time there was no improvement, then another practitioner took the case and I at once grew better. The pain and weakness soon left me and my body once more became straight. I think I owe everything to Christian Science, and though there is so much yet to learn, surely the experience has not been in vain.—L. E. J., Fortuna, Cal.

---

The day before Thanksgiving, a little child, six years of age, who was in our town with a theatrical company, had been suffering from fever for about three days. She would not have a doctor or take any medicine, but said, "If you could only find a Christian Scientist I should be well." Her mother made inquiries and called for me. I went to see the child, who was in bed with a high fever. In an hour after treatment she came bounding into my office and said, "I am all right now." There was not a sign of fever and perfect action of the system had been made manifest. This resulted in bringing he leading lady in the troupe to ask for treatment. She resolved, also, to devote the next summer to studying Christian Science. The child's faith made her whole. Surely I am most thankful for Christian Science and to Mrs. Eddy for giving us so rich a treasure.

M. L. R., Cadillac, Mich.

---

Prayer makes us feel the divine presence,—the presence of a heavenly Father and an Almighty friend. That presence must be consolation, strength, and joy. He who "prays without ceasing" will "rejoice evermore."

W. J. Fox.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

---

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

We see convincing evidences that the Christian Churches in this country are in the first stage of an evangelistic movement, which is likely to affect all denominations and to continue for several years. These evidences are found in newspaper discussions of religious problems, in news from the Churches, reports of sermons, and plans for aggressive work. Especially do we note the increasing purpose of individual Christians to reach their neighbors and friends with the effort to persuade them to declare themselves as disciples of Christ. The Presbyterian Church is probably taking the lead in this movement at the present time. But other denominations are falling into line. The *Watchman* notes many signs of aggressive effort among Baptists throughout the whole country. Methodist papers speak hopefully of the sense of longing among their Churches for deeper spiritual power to break through the indifference and worldliness of the life around them. Letters received by us breathe like aspirations and hope. This movement is not confined to any locality, does not put forward any particular doctrine, recognizes no one great leader. It is the quiet awakening of men and women to the value of Christian living, to the supreme importance of fellowship with God, to admiration of the character of Jesus Christ, as the revelation of the Father, to a growing desire to become like him and to persuade others to come into obedience to him. These indications summon every Christian to renewed prayer, to more faithful study of the Bible, and to keep open eyes to discover opportunities to win others to Christ.

*The Congregationalist and Christian World.*

Robert Stuart MacArthur says in *The Watchman:* "It is comparatively useless for pastors to denounce the 'higher criticism' and to announce their own loyalty to orthodox views of Scripture and theology if their own ministry is fruitless in the edification of saints and in the conversion of sinners. A warm-hearted and loving heterodoxy may be more acceptable to God than a frigid and moribund orthodoxy. There are some men so anxious to keep all their theological fences in superb repair that they neither till the fields nor reap any harvests. The question for a true orthodoxy is not, ultimately, as to the depth of its well, but as to the number of thirsty souls whom it satisfies with its living water. Let the old Gospel have free course and be glorified once more in all our pulpits. Let Christ and him crucified be exalted as the only hope of lost men and women. An exalted Christ is still the mightiest magnet to draw men to holiness and to heaven. A warm, living, loving Gospel would be the newest, freshest, sweetest, and mightiest message which has been heard for many years in some pulpits. Let us give the crucified Christ the opportunity in every pulpit to fulfil his promise, 'And I, if I be lifted up from the earth, will draw all men unto me.'"

There is nothing that religion needs more, if it is to retain its hold on multitudes who are indifferent to its claims, nothing that religion needs so much, if it is to awaken once again those deep spiritual impulses and magnificent enthusiasms which have marked its great ages, as a method of treatment and a class of advocates which will uncover and proclaim those universal and everlasting principles on which religion rests in the nature of man and in the history of the world. We must find a foundation in a universalism of thought and philosophy broad enough and solid enough to support the affirmation that religion is an everlasting necessity, and that without it there can be no philosophy of history, and no permanent hope of human progress. We must insist that the whole argument for religion, and for that specific form of religion called Christianity, must be reconstructed from the ground up. We must ask it to justify itself in the fierce light of all knowledge, and insist that all forms of faith shall stand the test of the enlightened intelligence and the moral judgments of mankind.—*The Universalist Leader.*

We need to recognize anew the teaching of Christ and of Paul that our most immediate environment is not matter but spirit. We are insphered by the spirit of God. In Him we live and move and have our being. We pray for a revival. God is waiting to give it. His method is simple. "The Spirit also helpeth our infirmities." God works in as we work out. Our importunity is God's opportunity. Humanity exhausted brings God the Exhaustless. Divine involution complements human evolution. Infinite fulness is at hand. Be filled with the Spirit.

The Spirit alone can refresh us, disentangle and emancipate us from our materialistic earthiness. The ice-bound, snow-covered earth will soon yield to the glad, returning, life-giving sun, and early spring will reveal once more the abundance of life. Let the Spirit help and the revival is here. Welcome the Spirit's involution and truest evolution follows. Yield the cold heart to the warmth of the loving, life-bringing Son of God, through the Spirit, and our prayers for revival will not be in vain.

J. W. BRIGHAM.

The remarks of Rev. Leighton Williams, a speaker at a recent Baptist convention in Boston, are thus summarized in *The Standard:* "Something ends with the close of the New Testament canon, namely, the authoritative rule of faith and practice for the whole Christian Church. But it is incorrect to say that revelation ends with the New Testament. God as the ever-living and ever-acting is also the ever-speaking God. The attempted distinction between revelation and illumination is fallacious and unsatisfactory. Revelation is not so much external as internal. Belief in continuous inspiration and revelation is called for, and intelligent Baptists should be ready to embrace it. Great will be the increase of power in our Churches when they are prepared to 'hear what the Spirit saith unto the Churches.'"

A man in really good circumstances once said: "I look at what I have not and think myself unhappy; others look at what I have and count me happy." It is our shame and sin that we are not all more ready to count our mercies—to consider the blessings we have instead of complaining of things we seem to lack. How prone we are to forget God's benefits! We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember to be thankful. If we think, we cannot but thank.

*The Standard.*

Jesus said of himself, "I am the light of the world," and of his disciples, "Ye are the light of the world." So then, if we are his disciples, we are fulfilling the same service to the world that he, the true Light, came to fulfil. Nor are we, as is sometimes said, mere reflectors of Christ's light. The holy flame has been kindled within us, and become a part of ourselves, so that we are as truly, in our measure, centres of light as was he. This is at once a precious privilege and a tremendous responsibility.

*The Examiner.*

Let those who sometimes suppose gentleness to be tame, insipid virtue, make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that, one is gentle, as Jesus was, because he can afford to be: because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.—*Selected.*

The Rev. John Love, D.D., says in *The Examiner:* "Christ taught a practical religion: a helpful religion; a religion sweet in spirit and lovely in expression, and which, carried out literally, and by all, would introduce a blessed era in the home, the church, in society, in business. It was given not for information merely, but for inspiration; not that we might form a creed, but that we might shape a life. The 'Golden Discourse' incorporated and emphasized the 'Golden Rule,' which, fulfilled by all, would introduce the true 'Golden Age.'"

Sometimes the Christian life is presented in such an unlovely guise through the conduct of those who are supposed to illustrate it that there is little reason for wondering that men are repelled from it. Still the chances are that far too much is made of the shortcomings of Christians. No one fully realizes his purposes and ideals, and the man who is struggling hardest may make the least headway because he has the most to contend against.—*The Watchman.*

Two ways: To argue about holiness until you lose it. Simply to testify to it and let the other party argue all he pleases.

*The Christian Witness.*

We believe that the Gospel needs to be declared far more than it needs to be defended.

JAMES WILEY.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD. 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 374

SELECTED ARTICLES.

A Present Help. 375
The Basis of Healing. 375
An Honest Endorsement. 376
An Important Distinction. 376
Clerical Misapprehension. 376
The Saviour from all Ills. 377

THE LECTURES. 378

EDITORIAL.

"The things that be Caesar's." 380
Circumstances. 380
There is no Refuge in Obscurity. 380

FROM OUR CONTRIBUTORS.

A Personal Correspondence. J. G. Ramsbottom. 381
True Growth. Agnes Florida Chalmers. 382
"And if thou Strayest." William C. Henderson. 383
Impersonal Healing. J. W. K. 383

AMONG THE CHURCHES.

Union in Cincinnati, O. 384
A Charter Secured in Hamilton, O. 384
Church Organized in Mechanicsburg, O. 384
Progress in Mobile, Ala. 384

TESTIMONIES OF HEALING. 385



Vol. V. BOSTON, FEBRUARY 12, 1903. No. 24.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The Elkins Bill amending the Inter-State Commerce laws on the points of rebates and discriminations by common carriers has been adopted by the Senate without debate. Senator Hoar's bill, carrying out the Administration's suggestions for the expedition of anti-trust cases in the courts, has been passed by the Senate and House. The Senate has also put in the Department of Commerce Bill its approval of the Bureau for Corporations and the provisions for publicity as to affairs of trusts.

A number of bills have been introduced into the Legislatures of both Massachusetts and Connecticut to regulate the speed of automobiles and define their privileges. The Connecticut bills are especially drastic. In Rhode Island the speed is limited to the "common traveling pace," which the courts have decided is about seven miles per hour. Maine is also legislating on the subject.

The Fowler Currency Bill came up for consideration in the House last week. This bill permits National Banks to issue credit currency notes equal to twenty-five per cent of their capital, the notes to be taxed at a half per cent per annum and to be safeguarded by a guaranty fund of five per cent of the notes outstanding.

By a vote of 51 to 16 the City Council of Chicago has voted to ask the Legislature to pass a bill allowing any city of the State to purchase street car lines at any time by condemnation proceedings, thus permitting municipal ownership of street railways.

The monthly statement of the public debt shows that at the close of business January 31, 1903, the total debt, less cash in the treasury, amounted to $943,942,563, which is a decrease for the month of $3,222,116.

The withdrawal of J. Edward Addicks as candidate for United States Senator from Delaware probably ends his twelve year contest for that position and breaks the deadlock in the senatorial contest.

**Foreign.**

The Vera Cruz and Pacific Railroad was completed last week between Cardova and Santa Lucrecia. It connects with the National Tehuantepec Railroad at the latter place, thereby giving an all-rail route to the Atlantic port of Coatzacoalcos and the Pacific port of Salina Cruz, from points in the United States and interior points in Mexico. This road is an important link in the long-projected Pan-American line.

The Venezuelan affair seems to be progressing satisfactorily, although there have been several delays. Protocols have been drafted and are about ready to sign providing for the reference of the claims of the blockading Powers for preferential treatment, for the cash payment of $27,500 to each, and the raising of the blockade.

The treasury report for Cuba for January gives the balance in hand at the end of the month as $2,180,841, against $1,824,882 at the close of December. The January receipts were $1,528,400 and the disbursements $1,172,450.

The fourth of the Russian torpedo boats, against whose passage through the Dardanelles Great Britain protested, passed through the straits last week.

**Industrial and Commercial.**

Exports of manufactures show a marked increase in the calendar year 1902 as compared with 1901. The total value of the 1902 exports of manufactures, as shown by the figures of the Treasury Bureau of Statistics, is $410,650,967, against $395,134,030 in 1901. Nearly all the important manufactures entering into our export trade show an increase. Iron and steel manufactures show a decrease of over $4,500,000, and mineral oils a reduction of $4,000,000. Copper manufactures showed the largest gain, $12,000,000. The next largest gain is in cotton manufactures, which shows an increase of over $7,000,000. This increase in cotton goods is chiefly in cloths sent to China, the total exports of cotton cloths to China in 1902 having been 326,000,000 yards against 201,000,000 yards in 1901, the value in 1902 being $16,048,455, against $10,224,215 in 1901. Agricultural implements show an increase of over $1,000,000; books, maps, etc., nearly $1,000,000; manufactures of fibres nearly $1,000,000; leather and manufactures thereof, $1,500,000; manufactures of wood, over $1,000,000; while woolen goods, paints, paraffin, jewelry, india-rubber goods, glass, and gunpowder and other explosives also show increases in greater or less degree.

After many conferences between Mayor Low, the Board of Estimate and Apportionment, and the officials of the New York Central Railroad an agreement has been reached for the enlargement of the road's terminal facilities. The plans provide, among many costly terminal improvements, for a mammoth hotel above the Grand Central Station, similar to that which will be built over the Pennsylvania's terminal station on the West Side. Mayor Low has asked that the necessary bills be passed by the Legislature to authorize the proposed changes.

A locomotive of the De Glehn type, which has taken from this country to France the palm for swift running, is being built by the Baldwin Locomotive Works for Cornell. It will be a four-cylinder balanced compound of the passenger type with four truck and four driving wheels. The engine will cost about fifteen thousand dollars. Purdue University and Cornell have both adopted this plan of studying the engine.

According to reports the traffic situation in the South, Southeast, and Southwest is now more serious than it has been at any time this year. The railroads are short of rolling stock, cars, and motive power, and the situation, instead of improving as was expected after the bulk of the cotton crop had been moved is steadily growing worse. There is much improvement, however, in the shortage on the western roads.

During the month of January the Delaware, Lackawanna, & Western Coal Company's output was a record-breaker. The total number of tons mined was 963,700. The company's total output for the last week was 248,000 tons, showing an increase mined and transported output of 79,700 over the previous month.

The subsidiary companies of the United States Steel Corporation have orders on their books for over 5,500,000 tons, the largest unfilled bookings that they have ever had.

**General.**

"Signor Marconi has made contracts," says *The Watchman*, "to transmit messages between America and Europe by wireless telegraphy at ten cents a word, the present price by cable being twenty-five cents, and he thinks the price may ultimately be reduced to one cent a word. In that case the cables would be superseded for telegraphic purposes, but they might be changed to telephone uses. It would be interesting to sit in one's office or home and talk with a friend on business connection in London or Paris. To imagine that a father may sit in his home and converse with a son or daughter who is serving as a missionary in India or Japan is far less improbable now than the idea of reaching India in six weeks would have appeared in 1800 or than the possibility of talking with any one five miles away would have seemed fifty years ago."

The extraordinary Biblical find, the discovery of which in Egypt has already been noted, is a manuscript of four books of the Pentateuch, written in Samaritan characters on parchment. The manuscript contains two hundred and fifty-five folios in excellent state of preservation with the exception of the first page, which has been restored. The folios are thirty-eight centimetres long, containing twenty-four lines to a page. A page containing the date 116 Moslem era, which is equivalent to A.D. 738, is well preserved. The manuscript is the oldest of any of the Hebrew manuscripts of the Bible yet discovered. Its owner is reported as already negotiating the sale of it to the Chicago Museum.

The National Association of American Roadmakers meets at Detroit this week. One of the measures that will come up for discussion is that which provides for a great public highway to connect the capitals and chief cities of the States. This matter is already before Congress through a bill which provides that Congress shall appropriate twenty million dollars to supplement funds raised by the States for the building of the road.

The annual report of the bank commissioners shows that the deposits in savings banks in Connecticut aggregate $203,522,225, an increase of $10,273,316 over the previous year. The whole number of depositors is 444,407, an increase of 18,819. (The population of the State in 1900 was 908,420.) The average amount due each depositor is $454.67.

Three thousand cities and towns in the United States now have a curfew law. It is reported that where enforced, the commitments to the reform schools have decreased from 60 to 80 per cent, and there has been an increased attendance in Sunday Schools, notably of boys.

The Philharmonic Society of New York is considering the subject of forming itself into a "permanent orchestra." It is proposed to raise twenty-five thousand dollars a year for the next four years as a guarantee fund. This society was first organized in April, 1842.

A marble statue of Shakespeare by the sculptor, Otto Lessing, is to be unveiled at Weimar in June. This is said to be the first statue of the poet erected in Germany.

The verdicts and judgments in the New York tunnel disaster, which occurred about a year ago, have thus far cost the New York Central Road $472,000.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### A Present Help.

SOME seem to think that because Christian Science is based upon the propositions that all causation is mental, and that the divine Mind and its manifestation constitute all reality, the adherents of this faith utterly ignore the material universe and its conditions, and expect to depart from earth immediately, and take up their abode in the spiritual realm. This assumption, however, is not in harmony with the teachings of this Science, but is in accord with material theories. Christian Science does not teach that heaven, the immortal state, can be reached by making a journey from one location to another, but by journeying from imperfection to perfection, from a material condition to a spiritual state. However rational Christian Scientists may be in their practice, critics are apt to mistake the end for the beginning, the last lesson for the first. They demand of Christian Scientists what Scientists themselves do not assume ability to perform. All other followers of Christ must admit that their theory demands quite as much as that of Christian Scientists. No more sweeping demand could be made than that which is contained in the Master's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The command, "Heal the sick, cleanse the lepers, raise the dead," is no more binding upon Christian Scientists than upon other Christians. If Christian Scientists fail to comply with this requirement of our Lord, it is for the same reason that the members of other denominations fail.

Christian Scientists make no boasts or claims of special ability as individuals to perform the works which the divine order requires. They only claim that it is demanded of all to work out of materiality into a spiritual condition, and that harmony, health, freedom from sin, will follow as a natural consequence. Christian Science is not only a good cure, but also a valuable preventive. It is, perhaps, conceded by all that it is easier to keep out of trouble than to extricate one's self from it, and while Christian Scientists may not be able to heal all the obstinate cases of sin and sickness which are presented to them, they would be able to save millions who are plunging into evil and disease if such would listen to the ethical teaching of this faith. The enlarged, more comprehensive, and spiritual understanding of God which this Science affords, gives to the wayward strength to cope with the powers of darkness with renewed efficiency. A rational Christian Scientist does not expect, at the present time, to reap all that Christian Science promises. He has but started on the journey. He is grateful even to have learned the way. He is glad that the journey is begun. He reaps a rich reward for his beginning and patiently waits for greater things.

The improved mental condition which Christian Science has furnished, though it does not take him out of the world, enables him to live above it in a large degree. Jesus noted this, and he did not ask that his disciples should be taken out of the world, but that they might be kept from the evil in it.

Christian Science renders possible an immediate overcoming in a degree, and gives hope and courage to wait for further deliverance. It may not lift the business man out of his business, but helps him to do it more intelligently and more honestly. The present degree of spirituality to which the adherents of this Science have attained, may not constitute a perfect preventive, but it will at least furnish a clearer realization that God is a present help in time of trouble. It does not set aside the necessity of education, but enables its student to determine more accurately as to his educational wants. Thus we note that Christian Science makes of its followers better business men, better teachers, better students, better husbands, better wives, better preachers. It makes them better able to do the will of God, to conform to His likeness. To overcome evil with good is just as binding upon Christian Scientists as it is upon the entire world, and while the adherents of Science point with gratitude to the results of their sincere efforts in the practice of their faith, they earnestly appeal to mankind in general to join in this effort, well knowing that if the entire world would accept this Science and put it into practice, hope and courage, happiness and prosperity would universally increase, while despair, sorrow, sin, and sickness would diminish in a most striking degree.

ALFRED FARLOW.
In *Boston Times.*

### The Basis of Healing.

To the Editor.

In your issue of the 16th inst., you published a communication on Christian Science, from the pen of Rev. Charles H. Hoot of Toledo, who said that he "sought divine assistance and inspiration to expose the errors advocated by the deluded teachers of this sect."

Christian Scientists do not advocate error of any kind. They heal and teach according to the strict rules of the Bible and "Science and Health with Key to the Scriptures." The ability to do this is not obtained without many years of consecrated living, honesty and purity of thought, and a literal as well as a spiritual imitation of the life of our Saviour. Jesus said, "By their fruits ye shall know them."

Christian Scientists are not "deluded" in any sense of the term. What has been accomplished by the students of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, can be seen in almost every city in the United States.

Our critic is certainly not in a position to advise or guide the conscience of any individual on Christian Science. Even if our critic thinks he understands Christian Science, can he demonstrate it? Jesus said of every one who believed on him, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Christian Science does not subtract one word from the Bible. We love the Bible as it stands.

The Christian Science text-book says: "In the result of some unqualified condemnations of scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science, does

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

it presumptuously, in the face of Bible history, and in defiance of the direct command of Jesus, 'Go ye into all the world, and preach the gospel;' to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received" (Science and Health, p. 342).

ARTHUR E. JENNINGS.

In *Findlay* (O.) *Republican.*

## An Honest Endorsement.

Editor *Advertiser.*

*Dear Sir:*—In common with many other readers, I have been much interested in the controversy on the subject of Christian Science *vs. Materia Medica* that has been waged in your columns between Albert E. Miller (whoever he may be) and "Simeon" (identity not disclosed). While I have never investigated Christian Science and know little or nothing of its workings, it occurs to me that "Simeon" has utterly failed to make out a case, and an impartial judge would non-suit him. Leaving out of consideration the fact that his first article bears a striking resemblance to one on the same subject in the *Outlook* a short time previous, there remains that fact that his communications have almost entirely been devoted to abuse of Mrs. Eddy and the philosophy she teaches. "Simeon" seems to have overlooked the fact that abuse is not argument, that mere assertions are not facts, and that calling names is the last resort of a person who seeks a loophole of escape from an untenable position. Any system must stand or fall on its merits. If false, its own weight of error will drag it down; if true, persecution, ridicule, and abuse will only lead people who think for themselves to investigate and very frequently adopt it. Mr. Miller's communications, on the contrary, have been conspicuous for clearness and courtesy, have been presented with a skill that has separated "Simeon" from his logic, and will doubtless induce many readers to acquaint themselves more fully with a subject that has engaged the respectful attention of so many bright minds.

INTERESTED.

In *Mansfield* (Pa.) *Advertiser.*

## An Important Distinction.

Mr. Editor.

In your issue of December 18 appears an editorial under the title "Christian Science," which discusses at some length its teaching and doctrines.

While gratefully acknowledging the general tenor of fairness of the article, there are several phases of it that deserve notice. There is a vast difference between the religions of Brahma, Buddha, Zoroaster, and Mohammed, and the religion of Christ as set forth in Christian Science. Christian Scientists have the proof of the correctness of their religion. They have the "signs following" which Jesus said should follow them that believe. That Christian Science does heal can be proved by thousands of witnesses, and that this healing is the power of God can also be proved by thousands brought back from the brink of the grave. No eastern religion makes any such claims, and even if it did, it has no proof that the claim is true. There is a vast difference between mere words and actual demonstration, and this is the vital difference between Christian Science and the religions mentioned by the editorial in question. Christian Scientists make no claim to superior knowledge. They know they are happier, mentally freer, physically better, have clearer ideas of God and man, and can overcome, to some degree, the myriad forms of sin that beset them, better than ever before. They make no invidious comparisons between themselves and others who do not see the affairs of life as they view them. They follow the Scriptural command, "Work out your own salvation with fear and trembling," and they strive to overcome self-righteousness the same as other sins.

The statement that the power to heal and the spiritual discernment which comes with the understanding of Christian Science "has not one scintilla of evidence to stand on" brings the issue down to a matter of fact Do men and women become more spiritual from study of Christian Science? There is only one answer to this question. They do; and this can easily be proved by the words and deeds of witnesses in every section of the United States. Is there any evidence of healing? The writer has seen consumption, typhoid fever, erysipelas, dyspepsia, cancer, eczema, and scores of other diseases cured by Christian Science treatment. The evidence is so abundant that any one can verify it for himself.

Christian Science denies that environment, inheritance, or temperament have legitimate power over man, or can determine his relations to his God. Christian Science denies that man originates in matter, and asserts that he is the reflection of God, and hence is spiritual.

Christian Scientists do not heal by suggestion and self-psychologizing as this editorial asserts. They pray unto the Father, and the Father that seeth in secret rewards them openly. Suggestion, autosuggestion, hypnotism, telepathy, and clairvoyance are as far removed from Christian Science as the east is from the west.

EZRA W. PALMER.

In *Montrose* (Col.) *Press.*

## Clerical Misapprehension.

Mr. Editor.

We note the comments in your columns of the reverend critic who says that "if Christian Science was simply a method of healing the sick, ministers would probably consistently ignore it. But it claims to be a religion." Certainly he is aware what religion is. Webster defines religion as follows: "The outward act or form by which men indicate their recognition of a God. . . . It means the conscious relation between man and God, and the expression of that relation in human conduct." Can our friend expect the word to be restricted to his finite concept of what he thinks religion to be, and then, not satisfied with that, go on and declare all outside of that opinion to be outside the pale of religion because they claim the privilege of worshiping God according to the dictates of their own conscience?

The statement of our reverend critic that food, enjoyment, music are naught, is erroneous, for Christian Scientists have common sense of the most practical kind, and get more solid enjoyment out of life than the generality of mankind. They eat three meals a day, sleep, and wear clothes like other human beings. Again, I would quote from Science and Health, page 461: "I do not maintain that you or I can exist in the flesh without breath, food, and raiment, but I do believe that man is immortal, and that he lives in Spirit, and forever." Also page 254: "To stop eating, drinking, or being clothed materially, before the spiritual facts of existence are gained step by step, is not legitimate."

Our critic states that sin and suffering are real, and that there is a real heaven on earth and a real heaven in the future. Referring to the same, I wish to say that if sin and suffering are real, they are indestructible and made by God, for He created all that is real and eternal and saw that it was all good, as the Bible tells us. Consequently, according to our friend, God created sin and suffering and consequently made some other power beside Good, and therefore there is another power, and God is not infinite, and hence not God. And if there are two real heavens there must be two Creators, two Gods.

In Isaiah we read: "I am the Lord, and there is none

Digitized by Google

else, there is no God beside me." The closing appeal that is made by our friend that "God help men to look away from all vagaries to Christ, who is the same yesterday, to-day, and forever," is seconded by all Christian Scientists.

T. R. HINSDALE.
In *Butte* (Mont.) *Miner.*

## The Saviour from all Ills.

GOD'S way of deliverance is surely the best at all times, and always a safe one. The Christian Scientists know that this divine way does not fail and is not obsolete. They actually know it; tangibly, physically know it in the same every-day, common-sense way that they know when the sun shines, or that it is dark. They know that it is an experience wherein they have met the same experience, and God has succored them with no help from man—and why not? Why not? God surely lives to-day, the same boundless Love which has delivered men in every age; which led the children of Israel out of bondage and sustained them in the wilderness; which gave back her son to the widow of Nain and cleansed the Syrian leper; which delivered the righteous from the flames, the flood, and wild beasts; which healed the sick multitudes of Judæa; fed the five thousand, and redeemed our Master from death and corruption. "For there is none other name under heaven given among men, whereby we must be saved.—*Greensburg* (Pa.) *Tribune.*

On the essentials of religion, the religion of Jesus Christ, Christian Scientists are a unit with other professing Christians; that is, they believe in one God, who is Life, Truth, and Love, and that they can only be saved through Christ, but in the practical application of the teachings of our Master there seems to be a wide difference. Christian Scientists not only believe the religion of Jesus Christ is to help us overcome sin, but believe it is to help us overcome sickness as well. All the Christian Science Churches dotting this and other lands stand as living monuments, an indisputable fact that the gospel of Christ when rightly understood was intended to heal the sick, and does heal the sick to-day, as was promised by the Master. Thus it includes all the good taught by other professing Christians, and adds the complete plan of salvation as Jesus practised and taught, to wit: Christian healing.

LLOYD B. COATE.
In *Dayton* (O.) *Herald.*

Love for man is the noblest aim in life. The same hand to span the bow upon the heavens is with us to enable each to love his neighbor as himself. "For if ye love them which love you, what reward have ye?" The love that does not hold up to view the faults of a brother, the love sustained in the face of ridicule and unjust criticism, the love to lend a helping hand to some suffering mortal, is love that does not return to us void. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Put love in thy heart, put love in thy intellect, and thou shalt "be abundantly satisfied with the fatness of" his "house."

MARTIN F. JACKSON.
In *Jamestown* (N. Y.) *Journal.*

Christian Scientists do not admit the reality of disease, else they must recognize that it is created by God. If it be admitted that God created disease, how are we to reconcile the statement of Jesus that he came to do the will of the Father, and in so doing destroyed disease? The realization that God does not create disease, and that it is therefore unreal, has given to thousands of Christian Scientists who have been healed through it, after the failure of *materia medica* to relieve them, an abiding faith in God which nothing can shake.

F. H. LEONARD.
In *Brooklyn Eagle.*

Bringing the understanding of Truth, God, to human consciousness, Christian Science causes man to view things in their right light, enabling him to realize the everlasting facts of health, holiness, happiness, and harmony. The consistent Christian Scientist cannot worry, for that would be an unworthy admission that some power other than God, Good, controls him. The ninety-first Psalm is full of helpful suggestiveness to any thoughtful reader. The ninth, tenth, and eleventh verses give the reasons why a Christian Scientist "puts all anxiety and fretting under his feet." Because he makes God his refuge, no evil befalls him, and this is not accomplished by the exercise of human will or in any human way. Acknowledging God to be all powerful Good, negatives the human sense of anxiety, limitation, or fear, and forever destroys sin, sickness, and death.

EDWARD C. BUTLER.
In *Mexican Herald.*

Mrs. Eddy says in Science and Health, page 460, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. It is more than fancy, for it is solid conviction." This is clear to all well-informed Christian Scientists, and the healing work is done on this basis.

The statement that disease is unreal is not a claim or admission that it does not exist to our mortal sense, but that God never created it, which fact becomes clear to all who study the subject earnestly and honestly.

While we may not all think alike, let us be kind and show due respect for the opinions of others. Let us remember that those who entertain views differing from ours are entitled to respectful consideration. Worthy Christian Scientists observe this rule and refrain from saying ill of any one. The Golden Rule is their motto.

A. WILLIS PAINE.
In *Los Angeles* (Cal.) *Journal.*

It is generally remarked by those who have investigated, that Christian Scientists are an intelligent body of people, most of whom have been healed through this true faith, after material remedies had failed to bring relief. They have found a religion that enables them to live better lives than they did before, and they appreciate and are grateful for the unselfish and loving work of Mrs. Eddy in making these results possible. The press would be deceived less often if it would honestly investigate these adverse reports about Christian Science before publishing them, and it would be found that the percentage of loss among adults and children under Christian Science treatment is much less than under medical practice. During its comparatively brief history, Christian Science has cured nearly every form of chronic and acute disease, and there are hundreds of thousands of living witnesses who can testify of its healing power.

FRANK W. GALE.
In *Sacramento* (Cal.) *Bee.*

Enlightened public consciousness is rapidly learning that fear, apprehension, suspicion, and doubt are fruitful sources of contagion. It is being daily more widely understood that "as a man thinketh, so is he;" that courage based on spiritual understanding is a better preventive of epidemics than any quarantine, and that positive health is a thousandfold more contagious than negative disease.

W. D. MCCRACKAN.
In *Brooklyn* (N. Y.) *Times.*

Digitized by Google

## Celestial Distances.

NOTHING in all the realm of astronomy impresses the imagination more than its enormous distances. Indeed, they are so vast that it is hardly credible that they can be measured at all.

The principle used by astronomers to determine them is exactly that of the range-finders employed by modern gunners. Bearings are taken on the distant target from two points as far apart as is practicable. Knowing the distance between these points, the distance of the target can be calculated from the difference of its bearing at the two points.

When we come to apply this method to the stars, we find that the whole diameter of the earth is far too short a base-line. Fortunately, we have a longer one available, the diameter of the earth's orbit. By taking observations of a star at properly chosen dates, six months apart, we have a base 186,000,000 miles long, and can proceed with some chance of success.

The next question is: How can we measure the bearing of the star with sufficient accuracy? The best way is to choose some small stars near the one to be investigated, and use them as points of reference. Such small stars are usually so far away that their change of bearing may be neglected, while the nearer star appears to be slightly displaced with reference to them. Occasionally the faint star chosen is no farther off than the other, or even nearer. This is the case with Rigel, which has a ninth magnitude star close to it. The measures showed that the faint star, far from being behind the other, was actually the nearer of the two. But by choosing several small stars and measuring from them all, this source of error can be pretty well done away with.

The whole observed change of bearing of the star is evidently equal to the angular diameter of the earth's orbit, as seen from the star. Half of this, or the radius of the earth's orbit, as seen from the star, is called its parallax. The nearer a star is, the greater its parallax will be.

By the methods outlined above, the distances of a considerable number of stars have been measured. The nearest one is Alpha Centauri (invisible in our latitude) whose parallax is three quarters of a second of arc, corresponding to a distance 275,000 times as great as the sun's.

The most convenient unit for measuring these great distances is the *light-year*—the distance light travels in a year. This is about 63,000 times the sun's distance, so that if we made a map on such a scale that the earth was one inch from the sun, a light-year would be represented on the map by one *mile*.

Alpha Centauri is a little over four light-years distant. Sirius, whose parallax is half as great (0.37 sec.) is twice as far away.

If a star is over one hundred light-years distant, its parallax is too small to be measured, and we must remain ignorant of its true distance. This is the case for some of the very brightest stars, and for the vast majority of the remainder. For example, all the conspicuous stars in Orion have no sensible parallax. All we can say is that they must be many times as far away as Sirius or Procyon —how many times we do not know. But it follows that they must be really much brighter than Sirius, which, if transported to so great a distance, would at best be inconspicuous to the naked eye.

HENRY NORRIS RUSSELL.
In *Scientific American.*

The lines indicating minutes on the dial of a time-piece are separated by six degrees of arc. Three quarters of a second is contained in six degrees 28,800 times, and yet astronomers are able to measure one half of even that almost inconceivably small angle.—ED.

## The Lectures.

### At San Diego, Cal.

There was a large audience at the Isis Theatre last evening [January 8], to listen to the very able address of Carol Norton, C.S.D., on "Teachings of Christian Science." Mr. Norton is an accredited lecturer of the Mother Church of Boston, and his lecture was full of thought and interest. The whole of the lower part of the house was filled and the most of the balcony. Mr. Norton was introduced by Col. C. H. Rippey.—*San Diego Union.*

### At Bloomsburg, Pa.

The lecture of Judge William G. Ewing in the Court House, last evening [January 15], on Christian Science was delivered in the presence of an audience that comfortably filled the Court House. A number were present from out of town.

The lecturer of the evening held his audience in rapt attention from first to last. The judge was introduced by Norman F. John, C.S.B., of Wilmington, Del.—*The Press.*

### At San Jose, Cal.

Carol Norton, C.S.D., was greeted by a very large audience at the Garden Theatre yesterday afternoon [January 11]. His lecture was most interesting and he carried the audience with him throughout his entire convincing argument.

City Attorney F. B. Brown presided over the gathering and introduced the speaker as follows:—

We are told in the Scriptures that all men shall be taught of God, and we are further told that man is made in the image and likeness of God. Being endowed with religious natures, it is but natural that men should seek to know the truth about God and His works. Accordingly, we find that during all the period of man's existence upon earth he has been digging and delving for the truth.

It is therefore fitting and proper that San Jose, one of the great Western centers and seats of learning, with its schools, its colleges, its Christian churches and its Christian people, should, on this occasion, turn out this vast audience to welcome an exponent of a religious teaching and healing as old as the Christian religion, and yet, in a certain sense, new.

We have been accustomed to ascribe many of the works and acts of healing related in the Scriptures to a supernatural power and to refer to the time of their performance and manifestation as the age of miracles, and to think of it as a power lost to the world of to-day.

I was much impressed, in reading the account of the very solemn services held in Westminster to ask for the restoration to health and strength of England's King, with one verse of the hymn that was sung upon that occasion:—

Thine arm, O Lord, in days of old, was strong to heal and save:
It triumphed o'er disease and death, o'er darkness and the grave.
To Thee there came, the blind, the dumb, the palsied, and the lame,
The leper with his tainted life, the sick with fevered frame.

Christian Science gives us the comforting assurance that "the divine Love . . . which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion" (Science and Health, p. 243), is just as potent and can cure disease to-day.

It teaches that such works are not supernatural but supremely natural; that we have but to put ourselves in harmony with God's teachings and demonstrate it in our daily life, and to grow in spiritual grace, to attain the full stature of our divine origin. If this be true, it behooves

Digitized by Google

us to know that truth, for we have been told, "Ye shall know the truth, and the truth shall make you free."

We have with us to-day one who will speak with authority on the subject, "Christian Science is Universal Christianity," Mr. Carol Norton of New York.

*San Jose Mercury.*

### At Stockton, Cal.

A large audience gathered in Masonic Music Hall on Tuesday, January 13, to hear Mr. Carol Norton of New York explain "The Teachings of Christian Science." Mr. Norton was introduced by Mr. John A. Plummer, a prominent member of the bar, in the following words:—

*Friends:*—The simple story of the saving thought is coming home to us in this early morning of the twentieth century in a language more definite, more certain, more intelligible than in any of the preceding ages. In the recognition of this thought, Jew and Gentile, Catholic and Protestant, former infidel and agnostic are learning of the brotherhood of man, of the allness of God, and of the oneness of life.

The barriers erected by prejudice, by passion, by ignorance, and by fear crumble in the solvent of universal love, as man comes to know of the indivisibility of man. Through the door of the Spiritual Temple the high, the low, the rich, the poor, the learned and the unlearned, the worldly good and the worldly bad, all enter on a common level. This age of ripening thought is looking through the surface into the very heart of things; the door of mind is being pushed open, and while the door-posts are yet somewhat red with fear we are looking further and further in, and as we look the miracle of life loses its mysticism and so-called death gives up its terrors.

A rational, reasonable, and spiritual interpretation of the Bible has opened wide the pages of that grand old book, and its guiding words to health, life, peace, and contentment are sinking deep into the hearts of thousands.

Listening a while to the voice of the infinite, a few short years ago, a New England woman gave to the world a message of life, of love, and of hope. Our brother has come from his home among the eastern hills, to tell us just a little of that glad message, to-night. Of him I will say but little, but to his subject I invite your attention. His lesson has been in that school of wisdom—experience.

It is my pleasure to introduce Mr. Carol Norton, a member of the Christian Science Board of Lectureship, who will talk to us on the subject, "Teachings of Christian Science."—*Correspondence.*

### At Towanda, Pa.

Honorable William G. Ewing of Chicago delivered a lecture last evening [January 12] on Christian Science in Mercur Hall, the meeting place of the Towanda Church. Judge Ewing is a member of the official Board of Lectureship and speaks with authority as to what Christian Science really is. He was introduced by William Maxwell, Esq.—*Towanda Review.*

Mr. Maxwell in his introduction spoke in part as follows:

*Ladies and Gentlemen:*—There are many people interested in the subject of Christian Science. It seems to be the province of men to differ upon many important subjects. This is not to be wondered at, so long as human knowledge is imperfect and not infinite. Many of the good people in our vicinity, believe in this Science. Our people, ever zealous to know the truth and to give all sides of a disputed question a fair hearing, so that it may be judged by its fruits, have arranged for this meeting to-night. They have a gentleman present to address them on the subject of Christian Science who is thoroughly prepared to enlighten them upon this subject. Our people are naturally conservative upon all subjects of this kind, but in the language of Pope they are "not the first by whom the new is tried, nor yet the last to lay the old aside."

I have the honor of introducing to you the speaker of the evening, Judge William G. Ewing of Chicago, who will address you on the subject of Christian Science.

*Correspondence.*

### At Shreveport, La.

A lecture was delivered last night [January 16] in this city in the Simon Building by Judge Septimus J. Hanna of Boston, on Christian Science.

Hon. T. C. Barret, one of the leading lawyers of this city, introduced the speaker in a few well-chosen words. Mr. Barret declared it to be the plain duty of all to listen, investigate, and prove all new doctrines before condemning. He referred to many of the numerous instances in history in which the then new truths had suffered before being accepted, but which were now parts of our fundamental laws of natural science and society. He spoke very kindly of Mrs. Eddy, the Founder of the Christian Science faith, and his remarks were well received by all.

The audience was made up mostly of Christian Scientists and their friends, but it also had a good sprinkling of merchants, several ministers and lawyers, well known to all, and many of the railroad fraternity. There were several from Haughton, Mansfield, and other near-by towns.

The speaker of the evening held his audience with intense interest throughout, and all expressed themselves as being well pleased with the lecture as highly entertaining and instructive.—*The Shreveport Times.*

### At Oakland, Cal.

Before eight o'clock Thursday night, January 15, every seat in the Christian Science Church was taken and people were standing in all parts of the church. Carol Norton, C.S.D., of New York, lectured on Christian Science, and was listened to for an hour and a half with close attention.

The Rev. Elmer McBurney, the First Reader of the church, in introducing the speaker said in part:—

Thousands of the adherents of Christian Science are rejoicing in freedom from physical ills, because of the understanding of omnipotent God.

Many there are who justly antagonize their own conception of Christian Science which they have formed through ignorance or prejudice. Some who have felt the power of divine Love, who are still under a cloud, are asking with John the Baptist, "Art thou he that should come, or do we look for another?" Others who tenaciously maintain their grasp on materiality are like Thomas asking for a sign. Others like Nicodemus, who have caught but a glimpse of the glorious light, are secretly, quietly investigating, and finding their way out of the night.

Friends, in this age of freedom and enlightenment, it is our right to demand a satisfactory proof of every assertion made, whether by pulpit or press. Blind faith has had its day.—*Oakland Tribune.*

From our viewpoint, the converging sunbeams seem all to point toward and center in the sun, their source; and they draw nearer to each other as they approach that source. So men, the countless ideas of infinite Mind, as they are drawn up from the earth and into the spiritual, by striving to live the Christ-life, are drawn closer together in charity, brotherly love, and unselfishness, as they approach the Source, the one Mind.—A. L. McBride.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### "The things that be Caesar's."

SOME of the practitioners whose cards appear in the *Journal* complain that they frequently receive letters and circulars soliciting them to purchase merchandise, subscribe for the stock of newly organized corporations, embark in real estate speculations, and in various ways engage in business enterprises of which they have no information other than that the authors of the letters and circulars claim to be Christian Scientists.

It is not our purpose, nor do we understand it to be within our province, to inquire into the merits of these enterprises and pass upon the status of those engaged in them, although we are sometimes solicited to do so, but we think we may be permitted to state that practitioners do not insert their cards in the *Journal* in order to receive these business propositions, and if we may judge of the feelings of all by the letters received from a number, the communications are not acceptable to them.

If we may offer a word of advice to our friends who send out these letters and circulars, it is that every business proposition should stand upon its own merits, and that the promoters of an enterprise are liable to be honestly mistaken in supposing that it is one to be certainly successful and extremely profitable. In case of failure we feel sure that they would be considerably chagrined by the recollection that in urging others to invest their money because they are Christian Scientists, they had made use of an argument which placed the transaction upon the plane of sentiment instead of deliberate business judgment. There is a radical difference between the taking of our religion into our business and the taking of our business into our religion, and if we abstain from doing the latter we shall not be subject to the criticism that we are making merchandise of that which is most sacred.

To our friends who are in receipt of these communications, it may seem needless for us to say anything further, but we shall hazard the advice that every business proposition should be capable of surviving thorough investigation, and that such investigation should be made before money is invested in any enterprise; also that when the surroundings of a proposed investment are such as appeal to sentiment, they should not be allowed to weigh against the facts that may be ascertained through careful inquiry.

To those who are without business experience, and especially to those whose limited capital is necessary to their support, we suggest that the uncertain hope of large returns from untried and immature enterprises should be discarded in favor of the certainty of established, conservative investments, wherein safety and permanency are the controlling factors, even if the promised return seems small. M.

### Circumstances.

IT is related of Napoleon that once when some one offered "circumstances" as an excuse for failure, he arrogantly replied, "Circumstances! I make circumstances!" The sad sequel to his long-continued bravado is familiar to all. Such is always the tragic end of human will, not always so dramatic in its final desolation, but always desolate, always defeated.

And is man, necessarily a creature of circumstances? Only so far as he essays "to fight the beast with the beast," to defeat the malignity of impersonal error with the weapon of human will-power; only while he persists in his efforts to climb the ladder of a selfish ambition, which always rests on the treacherous quicksands of popularity; only so long as he expects darkness to dispel darkness, hate to destroy hate, discord to scatter discord.

Man learns through Christian Science that the measure of his dominion is the measure of his spiritual altitude. He must be "lifted up" before he can know the absolute nothingness of the threatening circumstances,—of material environments, with their sham conflict of jangling discords.

The limiting circumstances,—poverty, sorrow, sensuality, and despair,—are negatives, and vanish from the consciousness of him who dwells in the realm of the positive. The man who realizes the munificence of God's supply lacks nothing. Sorrow has no tears for him who perceives the truth of joy. The redemptive grace of purity frees the sensualist. Despair can offer no suggestion to the sweet peace and unquestioning faith of him who is on the heights.

Disease, sin, all manner of inharmonious circumstances confronted the Master, but through his clear sense of harmony and love, his conscious at-one-ment with the Father, he banished discordant conditions and freed the captives of sense. His gospel of love and liberty has reached to-day a listening ear, has found utterance again through faithful tongue and pen, and it is teaching man how to establish dominion over self; how, through Truth, to say intelligently, "I make circumstances!" S.

### There is no Refuge in Obscurity.

CLEAR thinking is distinctly Christian, and every statement of Truth and its manifestation must be sane, self-consistent, and logical.

Principle is exact, and nothing surely can be an adequate and fitting expression of it, which does not meet the most exacting tests. He who would escape from a well-nigh universal bondage to the indefinite, must awaken to the unvarying consistency of Truth's discriminations, and maintain unfailing loyalty to the logical content of its statement.

When pressed to the wall, error often retains its hold upon humanity by clothing itself in some well sounding, but seldom used generalization which, when subjected to careful analysis, reveals a far more dangerous fallacy than that from which its victims are seeking escape.

How frequently, for instance, men are prompted to say by way of self extenuation, "I can't help it, that's my nature," and how much more readily do we seem disposed to exonerate ourselves and others, ignoring if not excusing our selfish indulgence, temper, or moodiness, under the glamour of some such broad-gauge and abominable subterfuge.

Frequent illustration of all this may be found in a certain quality of patronizing and self-satisfied criticism of Christian Science. There lies before us a late issue of one of our religious contemporaries in which, without mentioning Christian Science at all, effort is made to disparage its teaching by just this process.

The writer says:—

"The religion which is to satisfy men must look the facts of life full in the face, accept them in their deepest significance, and rise above their terrible teaching by interpreting them as part of a larger order of things."

This is very high-sounding and plausible, but a moment's consideration will disclose the very great contrast between its real meaning and the impression it superficially conveys.

Digitized by Google

It recognizes the "terrible teaching" of the facts of human experience, but quite covers up the logic of these facts by dignifying them with a place in a larger order of things. What, pray, does this "larger order" mean, if not that evil, with all its nameless agonies, is to be reckoned as part and parcel of that real universe whose history is a fulfilment, in its every detail, of the plans and purposes of God? But if this necessary and essential meaning had been frankly expressed, it is apparent that it would have awakened an entirely different train of thought.

Further on the same writer says:—

"Suffering does not exist, in the Christian view of life, as an end, but as an instrument of education: it is a part of the divine order of the world; it is involved in the great process of development which is not only the unfolding of the order of nature, but of the spirit of man. It is idle to try to escape the full play of all the forces of life; they must be met squarely, honestly, unflinchingly."

The contrast between this finely worded apology for the uncondemned presence of sickness and suffering, and Jesus' attitude toward these "terrible" things in human experience, is sufficiently apparent to the thoughtful. Indifference to the distinction so clearly made in Christian Science between the seeming force of evil, and the nature of evil, and the free use of indefinite phrases, like "the divine order of the world," and the great process of the "unfolding of the order of nature," etc.,—will not lead the experienced and discriminating astray; but how many poor sufferers are educated by such teaching to be still and endure the tortures from which, as Jesus taught and demonstrated, it is the distinct purpose and prerogative of Christian faith to relieve them. The writer has remembrance of one who bore an unspeakable pain for forty years under the impulsion of this thought of the place of pain in her loving Father's plan for her betterment. She acquired, indeed, a Spartan heroism, but what were her gains as compared with all that would have come to her in the exercise of the freedom, the spiritual supremacy over disease and suffering, which Jesus assured to all them that believe.

Christian Scientists are not exempt from temptation to resort, in self-defence, to a kindred use of acquired phrases, the full content and meaning of which they are, perchance, as illy prepared to explain as are their hearers. Indeed, the venturesome daring of the enthusiastic and inexperienced in this regard, is a matter of painful recollection to the most of us. That a weakening of the moral sense must result from the habit of saying things for effect, the free use of terms and declarations which we are not at all sure we understand, but which we are confident will prove telling, is no less certain than lamentable. Better far would it be if, instead of undertaking to annihilate antagonism with the voluble repetition of those mighty statements of Truth which angels might voice with bated breath, we were to supplement the appeal of a pure, honest, gentle, and unselfish life, with the simple and unaffected statements of him that was born blind: "One thing I know, that, whereas I was blind, now I see." "If this man were not of God, he could do nothing." W.

---

We can understand but little of the glorious future where man is one with God in light and love, but we can understand Jesus, the white flower gleaming out through the darkness, the fragrance wafted to us in the night; and we know that to be like him will be crown of all our hopes.

JOSEPH WOOD.

---

What is defeat? Nothing but education, nothing but the first step to something better.—WENDELL PHILLIPS.

## From Our Contributors.

### A Personal Correspondence.

WE are permitted to use the following excerpts from two letters written by a gentleman living in a small town in England, who has had no opportunity to know anything of Christian Science save through the friend whose reply letter, in part, is also appended.

December 18, 1902.

*Dear J.*:—I have received the *Sentinel* with pleasure and many thanks, and am continuing my reading of Science and Health with increasing respect and pleasure.

I am far from reaping full benefit therefrom, for, as you say, eternity is the length of the lesson; nevertheless, I can read both it and the Bible with an entirely new intelligence. A hundred pounds would be like a godsend to me at this moment, but were you to write me, "Will you have a hundred pounds and promise never to have a copy of Science and Health," I should say, "Get thee behind me," for I cannot tell you how much I value this new light, this perfectly pure Christianity, and I shall defend it against all attacks to the best of my ability, praying and hoping and having faith that I shall at last lay hold of that grand heritage promised by the Christ, which is so clearly translated in this wonderful book. I only wish that all people could accept its teaching.

I fear I shall tire you, yet I think it is excusable. When one has been wandering around in the mist, and the sun breaks through and discloses the old familiar road home, and how familiar it does seem! surely one must fairly shout for thankfulness, and resolve never to go about again without a light. We have the light and it is a light that will not blow out, whatever the storm may be.

. . . . . .

Christmas Morning.

*Dear J.*:—Thanks to Mrs. Eddy and yourself, this Christmas Day is the first one in my life on which I have realized the real meaning and intent of that glorious birth, so long ago, in the little and despised village where Jesus the Christ was "a little child."

Last evening I turned out in the drizzling rain, feeling no discomfort, to treat myself to my own Christmas present, that is, a modest copy of the New Testament convenient for the pocket. On my return to the house the post had brought me the beautiful pocket copy of Science and Health, and the *Quarterly*. These are now my chart and compass. I cannot thank you enough for your guidance in this matter. I think the *Quarterly* is very fine.

You ask what first turned my attention to Christian Science. Well, I can assure you I am not proud of the reason for, as near as I can say, it was this: I was dissatisfied with the meagre results of my endeavors to succeed in a worldly and financial point of view.

I considered I have fair ordinary brains, a considerable experience, industry, etc., yet I don't get on. Something is wrong with me, what is it?

I then came across literature on hypnotism, personal magnetism, etc., and said to myself, this may be worth looking into, there may be something in it, this may be the solution. I consequently got hold of such literature on these subjects as I could, amongst which an article that classed Christian Science with these isms, etc. I bethought myself of you at once, and was, as you know, happily rescued.

Before this time I had marveled that you should be led away by this new fad of Christian Science, and sort of smiled, yes, smiled, in bloated ignorance, that you should be so deceived. Thank God, I know better now.

I must confess that I feel a little bit fearful that my

Digitized by Google

new thoughts may not be so much blessed as I desire, since it was not a spiritual feeling or necessity that led me towards the new Light, it was purely a worldly desire for more success that led me by a fluke into this new state of being, but, by constancy and patience and humility, I hope to gain the blessings promised. F. L.

THE REPLY.

*Dear F.:*—Thanks for your two interesting letters. . . . On the whole, I am inclined to believe that a man never has so good a chance as when the doctors have given him up; not meaning to cast any slur on the heroic and benevolent ministrations of many worthy practitioners, for Christian Scientists have no quarrel either with the doctors or the parsons, but it does make them smile way down inside when they read a bit of cold-drawn sarcasm like that about the death of King Asa with all that it implies; and they do wonder on what authority the churches so complacently repudiate Christ's explicit command to "heal the sick" as though it were a piece of gross impiety, while they accept the other half of it; viz., to "preach the Gospel," or at any rate their conception of it; but beyond correcting and contradicting absolute misstatements, careless or wilful, made by the more rabid critics of Christian Science, so far from quarreling with them, Christian Scientists cheerfully acknowledge all honest efforts for the amelioration of suffering humanity, no matter by whom the effort may be made.

I am indeed glad that you are finding so much happiness and help from the light which Christian Science throws on the new-old way, and that the new copy and the *Quarterly* arrived so opportunely.

As to other people, don't let's worry about them, for we remember it is written, "all shall know me, from the least to the greatest," all in good time, in God's time; not perhaps when we should like them, nor until they themselves want, for if free-will means anything it means that God never forces Himself upon us.

I wouldn't be too hard on myself either, if I were you, as to the precise causes or motives that led you to look for something more satisfying than you knew of before. Dwelling on an unsatisfactory past is not helpful. Mrs. Eddy says (Science and Health, p. 391), "It is error to suffer for aught but your own sins. God, or Truth, will destroy all other supposed suffering; and real suffering, for your own sins, will cease, in proportion as the sin ceases."

Let us leave the dead to bury the dead and push on in the new light and strength that Science gives us.

You will find your understanding increase with every least act of trust in and reliance on the truth of God's word and promises, and of faithfulness in the smallest things, and that as fear and superstition and every kind of man-made law of disability and limitation give place to a knowledge and practice of the truth, you will be able to step out and up with a lighter tread and lighter heart. You will often be happy where you used to be miserable, successful where you used to fail, have a sufficiency where you used to be short, and finally and best of all, will be able to help others effectively as well as yourself, where you used to be either useless or a positive disability to them.

I didn't come to Christian Science with "clean hands," as father used to say, by any means, I hardly knew, in fact, what it was I was coming to. It was a more or less idle philosophic curiosity which, in my state of confessed agnosticism, together with a strong personal interest and confidence in the intelligence, perception, and directness of my dear friends, from whom I first heard about it and who first lent me Science and Health, and sent me a tract (which I well remember receiving with a strong feeling of repugnance to all tracts as such), that first brought me to some feeble perception of what Christian Science might be to me, and later what it has been, is, and can be to me, and to every one.

Both were unbelievers at the time of their healing, the one an agnostic, the other at all events a strong Church of England member, and so are hundreds of others; indeed, I suppose very few ever come to it with meekness, willingness, and of deliberate and loving intent in the first instance, but as Flora Annie Steele says, "It's the finish that counts."

. . . . . .

You won't have much to do defending Christian Science, though you can mentally give the direct lie to all false statements of or about it, whether they be careless or malicious. It is quite able to take care not only of itself but of you. Study well the chapter in Science and Health on "Animal Magnetism," and learn how to protect yourself against the malice of thwarted evil.

Like many, you seem to have chosen the better part that no one can take from you. Mrs. Eddy says (Science and Health, p. 494), that "Divine Love always has met, and always will meet, every human need;" and the Bible says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," even to the hundred pounds you speak of, or at any rate so much of it as you need and can properly use, for you know the Israelites weren't allowed to gather any more manna than they could eat on the day they gathered it or else it went bad, so as to compel them to rely on God's promise for the days to come.

I think the purifying and impersonalizing that was secured by the ordination, some years ago, of the Bible and Science and Health as the only preachers in the Christian Science Churches, is one of the most colossal and beneficial things that has ever been done in the world's history, and there is now a By-law limiting the term of office of the First and Second Readers to three years, which will still further prevent the growth of personality worship.

. . . . . .

J. G. RAMSBOTTOM.

## True Growth.

AGNES FLORIDA CHALMERS.

THROUGH the agency of a little child, in fact with a mere babe as teacher, I have been privileged to learn a helpful lesson showing the folly of a much used statement: "My progress in Christian Science has been very slow."

The child was trying to say her first word, "Mother." The attempt at first, was, indeed, almost a failure, but gradually, as the days passed, the patient babe was able to say the desired word with greater ease until, finally, the victory was won, and she could say, with wonderful distinctness, "Mother." Not satisfied with once pronouncing the name, the babe repeated this sweetest word in her child-world over and over, with each repetition clapping her hands with joy. She seemed never to tire of using her new-born knowledge.

There came a day when the child had two words in her speaking vocabulary. The added one was "Father."

Then quickly, by twos and threes, the words came, such as, "pretty stars," "see Baby's flowers;" and one day, running joyously to the window, the child startled us by exclaiming: "O, see Baby's pretty sunbeams." "The dear child has a happy faculty," the mother remarked, "of unhesitatingly appropriating everything beautiful."

One of the first lessons Christian Science gives us to learn is the great truth that God is Love. We may well be satisfied with this abundant thought and, endeavoring to make this wisdom ours as patiently and cheerfully as did the little child her first word, we shall assuredly come to know in full the varied definitions of the Infinite.

The babe was made happy by saying, over and over, her

Digitized by Google

first learned word. We, who are beginners in the study of Christian Science, likewise have occasion to rejoice through knowing that we have even begun to learn the Truth that makes men free.

Mrs. Eddy gives us a guide to true growth on page 485, Science and Health: "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things; but come naturally into Spirit, through better health and morals, and as the result of spiritual growth."

Love's store is, at all times, abundantly adequate. Here supply always is in infinite excess of demand, hence economy becomes, at once, petty and useless. We shall therefore do well to follow the example of the little child by appropriating for our own use all the sunshine of this healing Truth. We are cheating ourselves if we attempt to hide from the immediate benefits of the Christ-truth healing by the disparaging and useless declaration: "The understanding comes to me slowly."

If we stand by the window (our text-book), the infinite rays of Love revealed in Christian Science will gladden our lives this moment.

It is good to know that it is the privilege of all who become as little children to reach out to-day for the glorious sunbeams of Life, and to claim with happy, child-like faith, "The true Light, which lighteth every man that cometh into the world."

## "And if thou Strayest."

WILLIAM C. HENDERSON.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray.

WHITTIER.

IN journeying up the hill of Christian Science we find many paths open to us. Some are much traveled and are alluring, seeming to offer us an easy climb. Without hesitation, perhaps, we may start on some one of these diverging paths, or, if we stop to note our bearings and choose with careful discrimination our path, we shall observe that each path seems to lead to the summit, and some to offer peculiar advantages over the others; so that, unless we are quite sure which is right, and are firm in our resolution to take that one which we know will alone bring us safely to the summit, we shall be very apt to take one that will lead us astray. It is right here that we need our guide; for if we believe we are sure of our path and journey far wrong, we shall at length experience profound unrest, and bitter will be our disappointment when once we discover our error and realize that we must turn about and retrace our steps to a point where we can enter the right path and resume our journey heavenward.

But there is no need of our straying in this journey, if we follow willingly and understandingly the directions of Christ, our guide. Mrs. Eddy says in "Miscellaneous Writings," page 328: "Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—Divine Love will remove; and uplift the fallen and strengthen the weak." Isaiah says, "I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

It is not hard for one who has found the nothingness of the world, to turn, like a tired child, to the great heart of divine Love and there find the Christ, the spiritual Idea, as the Way-shower and guide; but it does seem hard to one who believes in the dream of life and intelligence in matter, who believes that the pleasures and pains of material existence are real. Such an one, as he awakens from this dream and finds how far he has strayed, recognizes the character of his mistake. As Mrs. Eddy further says in "Miscellaneous Writings," p. 299: "When unconscious of a mistake, one thinks he is not mistaken; but this false consciousness does not change the fact, or its results; suffering and mistakes recur until one is awake to their cause and character." "There is but one way to heaven and harmony, and Christ, divine Science, shows us this way. It is to know no other reality than Good, or God and His reflection, to have no other consciousness of Life, and to rise superior to the so-called pain and pleasure of the senses" (Science and Health, p. 242).

The mission of Christian Science is to awaken the dreamer, to show him the path that leads upward, to quiet his fears and dispel his doubts, to alleviate his sufferings, to bring in the sunshine of Love and cause him to follow his guide, who is ever saying, "'Make thine own way; and if thou strayest, listen for the mountain-horn, and it will call thee back to the path that goeth upward'" (Miscellaneous Writings, p. 328).

## Impersonal Healing.

J. W. K.

ABOUT a month since, a gentleman called on us socially but almost immediately excusing himself for his abrupt departure, he said he felt one of his frequent attacks of head pain coming on, and that he must get home right away. He attributed his infirmity to a fall from a car with attendant head injury received some forty years before. He said that a constantly recurring pressure and pain had ever since been the curse of his life, and he felt sure that he could not long survive the ever-increasing agony which many physicians had vainly attempted to relieve.

My wife and I denied the error, our hearts filled with loving pity, and we were rejoiced last evening when he called purposely to tell us that his first freedom from torture dated from that memorable night.

---

One of the things that chiefly impresses an American Christian who travels widely in heathen lands is that heathenism is far more than a superstition or a creed; it is an atmosphere and a type of character. In Benares or Hangkow, for example, you do not feel merely that you are among a race with different customs from your own; your feel that these peoples occupy a different viewpoint, they judge by totally different standards from your own, and that it is exceedingly difficult, except on the basis of the universal human sentiments—and even these sometimes are strangely corrupted—to find common ground for mental approach and sympathy.

Yet when in such a community one attends a native Christian church and talks with the converts, he feels at once that he is at home. This Indian or Chinese Christian understands your point of view and sympathizes with your standards. You would agree as to the elemental Christian requirements. You can share each other's hopes and faith. You are aware that you are both striving to realize in personal life the same ideal. Believers in Christ strike hands across the seas and centuries.—*The Watchman.*

---

The Infinite always is silent,
It is only the finite speaks;
Our words are idle wave-caps
On the deep that never breaks.
We may question with wand of silence,
Explain, decide, and discuss;
But only in meditation
The mystery speaks to us.

JOHN O'REILLY.

Digitized by Google

## Among the Churches.

### Union in Cincinnati, O.

After some preliminary consultation between First and Third Churches of Christ, Scientist, of Cincinnati, action which authorized the following letter was taken by Third Church:—

To the President of the Official Boards of First Church of Christ, Scientist, Cincinnati, O.

*Dear Brethren:*—At a called meeting of the members of Third Church of Christ, Scientist, held Sunday morning, January 4, 1903, it was decided by a large majority vote to ask that the members of this church, as individuals, be received to full membership in First Church of Christ, Scientist, Cincinnati, O.

In Truth and Love,

Third Church of Christ, Scientist,
MRS. B. N. WESTON, *Clerk.*

An immediate and favorable reply was made by First Church, and, after the settlement of some minor details, a joyful consummation of this loving demonstration of harmony and unity was realized on the morning of Sunday, January 18, when loving hearts filled the edifice of First Church. All united in the Lesson-Sermon of the day,—Truth,—and their thoughts were filled with love and harmony, giving them a clearer sense of the at-one-ment which they hope to manifest in a yet larger measure.

*Correspondence.*

### A Charter Secured in Hamilton, O.

In July, 1901, four people met for the first time to read the Sunday Lesson-Sermon. They continued the Sunday morning and Wednesday evening meetings, and the usual attendance was about nine, each succeeding meeting bringing with it greater blessings. Many times it seemed hardly worth while to hold regular services for three or four people, but remembering the promise, "Where two or three are gathered together in my name, there am I in the midst of them," these earnest seekers for Truth pressed on, learning many lessons in obedience and patience. Six months later one more was added to the little band, and then we organized, knowing that God alone giveth the increase. In just four months' time,—June, 1902,—we were comfortably furnished and settled in our present quarters, the Webster Building.

January 12, 1903, we filed papers of incorporation with the Secretary of State at Columbus for First Church of Christ, Scientist, and to-day we stand a chartered body with fifteen members.

Our Sunday School of only four children has decided to send all its collections to Boston for the new auditorium.

It is with gratitude that we send our report of progress to the Field. Indeed, we have many times been encouraged here by just such "good tidings of great joy" respecting the growth of the Cause in other places. In loving gratitude to our dear Leader for this privilege of expressing our loyalty to her.—MRS. NORA C. HARGITT, *Clerk.*

### Church Organized in Mechanicsburg, O.

For the past few months the Christian Scientists of this city have been holding services in the rooms on Main Street, and they have been well attended. Some time prior to this, meetings were held in private homes, but the attendance increasing, larger quarters were secured. The adherents of this faith now include some of the best people of our city. On Monday evening, December 29, a church was duly organized, known as First Church of Christ, Scientist.—*The Mechanicsburg* (O.) *Item.*

The following lines regarding the beginnings of the work in Mechanicsburg are taken from the Dayton, O., *Herald.*

About four years ago a lady went to Mechanicsburg with her family, to make it her home. Being a student, and a very conscientious worker, she commenced to sow the seed of Truth. She found persons anxious to know something of this new-old Truth of Christian Science. Some remarkable cases of healing followed, of such a character that one might think it would suffice to lead all to the Truth. Friends from Dayton have met with them at different times, and encouraged them, and the work has continued to grow. Perhaps there are but few instances where so much good work has been done in healing and in building up a work, in so short a period, as there. This church starts with thirty-seven charter members.

### Progress in Mobile, Ala.

First Church of Christ, Scientist, of Mobile, Alabama, was organized with seven charter members July 4, 1902. Soon after our organization was effected, we moved into a hall, where services are held and our reading room is conveniently and pleasantly located. On last Communion Sunday we received into fellowship with us, five new members, and we are striving, collectively and individually, to reflect the One Mind; praying for "that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497).—CARRIE MCGILL DICKENS, *Clerk.*

### Organization in Eaton, O.

The Eaton Society of Christian Scientists, who for the past few months have been holding services in the Universalist Church, at the conclusion of their services, Sunday afternoon [December 28], organized First Church of Christ, Scientist, Eaton, O., and will hold their first service as an organized church, Sunday, January 4, at half past two at the Universalist Church.—*The Eaton* (O.) *Herald.*

Setting aside the consideration of the ethics of Christian Science, it may be said with truth that Mrs. Eddy's reply to Mark Twain's arraignment of this religion was in much better keeping with the spirit of the times than was Twain's attack on the belief of so many people. It struck us that his essay upon the topic was a very cheap attempt at wit, and had better been left unsaid. As a matter of fact, Christian Science is making too much progress to be ridiculed down, and it is making the greatest progress among those who understand it the most. It is manifestly unfair to try to abuse anything that you know nothing about and about which you make no effort to know anything.—*Newburyport* (Mass.) *News.*

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Digitized by Google

## Testimonies of Healing.

I wish to express my gratitude through the *Sentinel* for what Christian Science has done for me.

My youngest child was born with what the doctors called "blood tumors." At his birth they were small, but the child was never well, and although the tumors (four in number) grew rapidly, the child was extremely thin, and the head was very much enlarged. One small tumor was on the head, the other three on the abdomen; these grew so rapidly that they covered about one fourth of the abdomen.

The physician gave me an astringent powder, with instructions to apply at once, and send for him should the tumors at any time break and bleed. The child cried and worried constantly as if suffering from pain, and was very nervous.

Some time in August, 1900, our physician said there was no help but the knife. This we dreaded very much, as the child was so delicate we feared he would not survive an operation. Shortly, new troubles developed, and the physician said the child's brain was affected.

One evening, one of my neighbors called and seeing the great need of help said, "Why don't you have Christian Science treatment for that child? The doctors are not helping him and you have nothing to lose if the Scientist does not help him." I had never heard of Christian Science and asked her to tell me about it. She said she was unable to tell me anything of the teaching or logic of Christian Science, but her husband had been healed, when physicians had failed, and she offered to call in a practitioner who would explain.

As a drowning man grasps at a straw, I grasped for this new healing, and the Christian Scientist was called. I did not understand her explanation of Christian Science, but I agreed to let her take the case. Then she said, "You understand that you are not to use any material remedies while I am treating him." I said, "Supposing he gets worse and I have to call a physician?" to which she replied, "It is your privilege to do what you think best, and a Christian Scientist never persuades, but I am not going to treat him for worse, but for better. Any time you are dissatisfied with my treatment let me know and I will drop the case. We do not work when we are not requested to do so, nor for people who do not wish our help." I began to feel that my child would be healed. However, it was no small task, for although the child grew rapidly better and the Scientist advised me (as Jesus advised when he healed the sick) "to tell no man," I was so delighted when I found my child was improving that I told the good news to some of my neighbors, who seemed frightened for me and said I would lose it. Temptation came and doubt, but what was there left for me to do? Surely the prayers of the Scientist could not harm him, and the physician could not help him. The Scientist always talked encouragingly to me and I always felt stronger after her visits. She said cases often took turns which seemed for the worse, but she never seemed to have a particle of fear. In about three weeks after the first treatment the tumors began to decrease. They grew less and less, until they finally disappeared entirely. The Scientist called on me one day when the child was about two years of age and I told her he could not walk, at which she said, "Stand him on his feet." I did so. The Scientist assured me that he would walk, and sure enough, in three days he did. He is now three and a half years old and walks, runs, and plays. He seems as well as any child; in fact, I consider him in perfect health. I presume the readers of this will think I am a Christian Scientist, but I am not; I am sending this to the *Sentinel* in hopes that it may reach the eyes of some mother who needs help for her child as I did.

I am truly thankful to God for sending the neighbor who advised me to try Christian Science. I am also thankful for the Scientist who worked so faithfully and unselfishly for my child, and I am thankful to Mrs. Eddy who discovered and gave this truth to this age.

I have attended one Wednesday evening meeting here at the Christian Science Hall, and there I heard wonderful testimonies from the people who have been healed. One could not help being impressed by the earnestness and honesty of the people there. The leader of the meeting read, "The best sermon ever preached is the practice of Truth, and the demonstration thereof, through the destruction of sin, sickness, and death" (Science and Health, p. 201), and according to the testimonies that were given that evening, Christian Scientists are preaching, "the best sermon" every day, for I *know* that Christian Science heals the sick.—Mrs. Oscar Murry, Middletown, N. Y.

---

When Christian Science was first brought to my notice, I had begun to feel that life was an ugly dream with more sorrow and suffering in it than anything else. Troubles of all kinds had fallen thick and fast around us. Some were of a nature that could be risen above with a brave heart, but others seemed utterly impossible to cope with. One such had come to me in the form of eye trouble, which the doctors called inflammation of the tear glands. They kindly did all they could to destroy the seeming enemy, but all in vain. Blindness seemed inevitable. I had to go into a dark room as soon as the gas was lighted, and keep a shade over my eyes in daytime, since even the daylight was painful to me.

While I was still in this condition, and waiting to see what would be done next, thanks be to God, the giver of all good, a dear friend came to me with Christian Science. I gladly accepted it, and after a few weeks' treatment, besides what study I could see to give to Science and Health, my eyes were completely healed, and have remained so ever since, although I have used them constantly to do all kinds of fine work. Since that time, seven years ago, through our little understanding of Divine power, we have been able to overcome many other errors in our home, for all of which we are truly thankful, and now wish to express our gratitude to God for the light that has come into the world again, and has been given to poor, suffering humanity by this one most faithful woman, our beloved Leader and Teacher, Mrs. Eddy.

Hannah Stephenson, Chicago, Ill.

---

Three and a half years ago, I came from Australia to London straight to Christian Science. I don't think there could have been a more wretched, discontented, selfish, woman than I was when I landed. Many times I had tried to find God but could not, and had then made up my mind not to try any more, and each year I was becoming more unlovable and unloving.

When I read the book "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I knew I had found the truth, and the joy and peace I tasted then has helped me to hold on through the many struggles, physical and mental, I have had since.

Christian Science has enabled me to overcome hate and a sulky temper which was a misery to myself and all I was with, and in place of morbid depression, I am beginning to realize that the joy of the Lord is my strength.

Physically I feel like another woman. I have been able to overcome many troubles; some have yielded quickly, and some very slowly, and I am still battling along. Sick headaches, which were gradually growing worse, are a thing of the past; more than half my life I was bothered by a disfiguring rash over my face; sometimes better, sometimes worse, but never out of my consciousness, and for which I had used any amount of lotions, and taken medicine but

Digitized by Google

without receiving any permanent help. When I read Science and Health I found it was the thought that had to be purified, and as my thought has grown purer, slowly but surely my skin has become clearer.

I am learning the truth of Mrs. Eddy's words (Miscellaneous Writings, p. 118), "The warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory." Christian Science has taught me to love the Bible, which in the old days seemed a mass of contradictions, and which I had quite given up reading.

I join with the thousands who to-day are saying, "God bless Mrs. Eddy," and will show my gratitude by striving earnestly to live the Christ-life by following Jesus as she has shown us how.

I am very grateful to all those Christian Scientists who, by their lives, have proved the truth of Christian Science, and for the great help I have received through the *Quarterly, Journal,* and *Sentinel,* and say from the bottom of my heart, "thank God for Christian Science."

CLARE ARCHER, London, Eng.

---

It is not quite a year since I was entirely relieved of an excruciating form of neuralgic headache, or, as the oculist termed it, astigmatism. My brother and cousin, both leading physicians here, advised me to wear glasses as the only remedy, and forthwith I went to an oculist. The result was, I wore glasses four years with but slight relief. I always declared my sight was perfect, and did not need the glasses to see with. About a year ago I was almost frantic with an attack of this agonizing manifestation; I sent for one of Truth's messengers, and was told to put aside my glasses at once, which I did. I received about two weeks' absent treatment, have never worn the glasses since, nor had a recurrence of the trouble, for which I feel gratitude ineffable for the blessed ministrations of divine Love and Truth, and to the noble woman who revealed the Light to us.—MAE EYREMAN, St. Louis, Mo.

---

What else can I, a lame old man, do but sing hymns to God? If I was a nightingale, I would act the part of a nightingale; if a swan, the part of a swan. But, since I am a reasonable creature, it is my duty to praise God. This is my business. I do it. Nor will I ever desert this post, as long as it is vouchsafed me; and I exhort you to join in the same song.—EPICTETUS.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

In a recent editorial we made an observation, to which we did not suppose that any objection could be raised, that the Divine Revelation which God has been pleased to make to man is necessarily imperfect, since it is impossible for anything more than a partial revelation of the eternal things of God to be communicated to a finite and temporal creature like man. This is only to say what St. Paul said long ago, that "Now we know in part," and we might have added, with the same expectation of general agreement, that in such a revelation something must necessarily be parabolic and pictorial. The Creed itself is full of pictorial phrases, which can be at best only suggestions or adumbrations of the eternal verities which they affirm. The three greatest words of the Christian Faith—Father, Son, and Spirit—are pictorial and parabolic words, the best, truly, that human speech affords, and sufficient to convey so much of truth concerning God as it is needful for man to know, but all too feeble to define the ineffable things of God which it is not possible for man even to conceive.

Let it be granted that God cares to make Himself known to His poor human children in this world, and it must needs follow that His revelations of Himself must be in broken syllables, so to speak, and in picture words suggesting higher and still higher thoughts, age after age, as the mind of man advances from its rude state of barbaric ignorance to loftier planes of knowledge. That is what the writer of the Epistle to the Hebrews intimates when he talks of the "divers portions" and the "divers manners" in which God spake through the prophets to those earlier generations. But did the writer of that majestic epistle so bind himself to the form and fashion of the earlier revelations, or to the form and manner in which they were understood and interpreted in those former generations, as to exclude, or reject, or in any way belittle or circumscribe, the last and highest revelation which had just been made by the Son of God? He did nothing of the sort. He interpreted the earlier by the later, not the later and more perfect by the earlier and less perfect. That example is valid, and it will remain valid for all time. The larger knowledge, of whatever kind it be, must always be applied to the enlargement and illumination of earlier ignorance and obscurer thought.

*The Church Standard.*

Our great leaders are asking, "What is the essence of Christianity?" and learned volumes are coming to us from Europe and America burdened with the momentous question. They are filled with inquiries into history, into philosophy, into science, into archæology. . . . But with all their controversies and variations and antagonisms there is, with significant exceptions, striking agreement upon one point. They all unite in presenting Jesus Christ as the ideal of humanity, and his character as the goal of every man's highest aspiration. They may not wholly agree in their definition of Christ, nor as to the elements that enter into his unique personality; but they do agree in saying that he is the noblest example of manhood yet given to the world, and that every man should eagerly desire to be like him.

In this harmony of conviction and utterance there is much encouragement. The utterance is not always all that we could wish, not all that the case logically requires; still, it shows that the movement is in the right direction, and the conviction will yet work itself out to the full logical results.

*The Examiner.*

Let the visitor turn from the cathedral service, and enter one of the great popular people's temples of some Nonconforming body, and at once the whole tone of the service, the dogmatic expressions of truth embodied in the hymns, the passionate desire thrilling the prayers, the bold interpretation of the ancient Scriptures, the preacher's appeal to the understanding and thoughtful consideration of his hearers, are convincing that here one has passed from a religion of art, of form, of beauty, to a religion of reason and theory. An observer only can hardly be convinced that these conscience-driven Nonconformists have hit upon the ideal expression of religious spiritual craving. Incessant theory, constant reiterated argument, a spirit of resistance, these things must miss "the happy bourne of restful souls;" and equally do they tend to lead the convert to an isolation from the social life of the community which establishes provincial narrowness, a sort of pride of bigotry, losing sight of the chief issues of life in emphasizing some particular point of reason.

There is opportunity for something else. We are looking upon a transition period.

FREDERICK B. MOTT.

In *Christian Register.*

Allen Chesterfield, writing in *The Congregationalist and Christian World*, says, in reporting a Sunday afternoon conversation among a group of men in a country boarding house: "That frank, friendly conversation seems to me, as I look back upon it, worth rehearsing. It shows that you can hardly get together half-a-dozen thoughtful persons to-day without discovering, not only a wide variety of opinions regarding religious truth, but a tremendous interest in getting at reality. This group was typical of thousands in city and country places the land over. But what pleased me the most was the spirit in which the informal debate was carried on. Tolerance, charity, sincerity, and a constructive purpose were evident all the way through. When the afternoon began several in the room were practical strangers to one another, but they parted as friends, each recognizing in all the others the Christianity that lies beneath all forms and outward differences."

Here is a personality appearing in an obscure corner of a forgotten and lost empire centuries ago, filling the whole world with hope and ambition because it supplies all the needful concrete illustrations of a perfect life in all relations. The study of such a model, the mastery of the motive that governed it, the patient imitation of it, are among the most powerful resources which a man can weave into the organization of his life. As knowledge of the Bible is the most useful knowledge in the world, so the personality of Christ is the most fertile and productive resource which man can bring into his life.—REV. A. A. BERLE.

NEED OF REPENTANCE.—The word repentance means the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces the recognition of sin and sorrow for it and hearty amendment of the life. There can be no true repentance until the hideousness of sin is borne in upon the consciousness of the unbeliever. It is the broken and contrite heart that God receives. It is the one who draws nigh to God to whom God will draw nigh.—REV. JAMES J. KEEVIL.

Christian men and women who are deeply engaged in the work of the Church need to guard themselves against becoming so absorbed in methods that they overlook the real purpose and spirit for which the Church exists. Organization, machinery, attention to details are necessary, but they are only means to an end. When they become the end they defeat the very purpose of their existence.—*The Examiner.*

The defeat of the Midianites by the little band of selected men is a picture of a great spiritual truth. Our "Midianites" are many and strong—evil passions within, evil forces without the temptations of the world and of the Prince of the world—and in our own strength we are powerless against them.

*The Examiner.*

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. Are you a comfortable person to live with? Are you pleasant to have about?—GAIL HAMILTON.

Do not fancy, as too many do, that thou canst praise God by singing hymns to Him in church once a week and disobeying Him all the week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.

CHARLES KINGSLEY.

Christ comes to us in the form of a new truth, which will correct our errors and enlarge our hearts in some opportunity of usefulness to our neighbor, in some deep conviction calling us to a new life.

JAMES FREEMAN CLARKE.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine life pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith.—L. M. CHILD.

Duty's path always opens for us as we go on, not before we start, but as we obey and move forward. The difficulties and obstacles may be made stepping-stones by which we shall rise to higher things.—J. R. MILLER.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00
Twelve or more to one address, each, prepaid . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD. 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 390 |
| SELECTED ARTICLES. | | |
| The Right not to take Medicine. | | 391 |
| New Hampshire Granite for Manchester, Eng. | | 391 |
| Christian Science Saves the Bible. | | 391 |
| What Christian Science is Not. | | 392 |
| The Teaching of Sound Doctrine. | | 392 |
| A Distinction with a Difference. | | 392 |
| The Laborer is Worthy of his Hire. | | 393 |
| Christian Science vs. Materialism. | | 393 |
| THE LECTURES. | | 394 |
| EDITORIAL. | | |
| Not "The Church of America." | | 396 |
| "Speak, Lord, for thy Servant Heareth." | | 396 |
| A Subtle Enemy. | | 397 |
| FROM OUR CONTRIBUTORS. | | |
| Practical Trust in God. | E. H. M. | 398 |
| The Golden Mean. | A. H. | 399 |
| "Am I my Brother's Keeper?" | F. B. Homans. | 399 |
| AMONG THE CHURCHES. | | |
| New Quarters at Champaign, Ill. | | 400 |
| Opening of Chapel in Poughkeepsie, N. Y. | | 400 |
| TESTIMONIES OF HEALING. | | 401 |



Vol. V. BOSTON, FEBRUARY 19, 1903. No. 25.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Diplomacy has triumphed in the Venezuelan affair. Last Friday evening towards midnight, Ambassador Bowen, representing Venezuela, signed identical protocols with Sir Michael Herbert, representing England, Signor Mayor des Planches, representing Italy, and Baron Sternburg, representing Germany. The protocols provide for the immediate raising of the blockade; for the cash payment to England and Italy of $27,500 each and to Germany of $340,000 in five monthly instalments; for the return of all captured Venezuelan vessels; for the reference to The Hague Tribunal of the question of preferential treatment in the matter of the settlement of the full claims as against the claimants taking no part in the blockade; for the application of thirty per cent of the customs receipts of La Guayra and Porto Cabello to the payment of claims; for the creation of mixed separate tribunals—one English representative and one Venezuelan, one Italian and one Venezuelan, one German and one Venezuelan—for adjudicating the claims of each Government, President Roosevelt to be umpire in case of disagreement. The claims are divided into three classes; those of "honor," those of private citizens resulting from the Venezuelan civil wars, and those from banks and corporate institutions whose interests have been injured.

The blockade began officially December 20, although on December 9, the allied fleet entered the harbor of La Guayra, seized four Venezuelan vessels and sank three of them. On the same day the Bolivar was seized at Trinidad; the Zamara, a troopship, on the 10th, and the gunboat Restaurador on the 12th. Porto Cabello was shelled the 13th, Italy joined the allies in coercive movements on the 16th and on the 18th President Castro requested Mr. Bowen to arrange a settlement with the allies. On the 23d the allies consented to arbitration.

Arguments for and against the demands of the union anthracite mine workers took place last week before the Coal Strike Commission at Philadelphia. On Monday D. J. McCarthy of Hazelton, ex-Congressman Brumm of Minersville, and H. D. Lloyd of Chicago spoke for the miners. The arguments of the operators were presented on Tuesday, Wednesday, and Thursday. C. S. Darrow, principal counsel for the miners, took up Friday and Saturday in summing up the case and answering President Baer of the Reading Road.

President Baer for the operators made this proposition relative to the wages to be paid the miners:—

"That the rate of wages now paid shall be the minimum basis for the next three years; that from the first of November, 1902, to the first of April, 1903, all employees, other than contract miners, shall be paid an additional five per cent; that on and after April 1, 1903, for each five cents in excess of $4.50 per ton on the average price realized for white ash coal in the harbor in New York, on all sizes above pea, wages shall be advanced one per cent; the wages to rise or fall one per cent for each five cents increase or decrease in prices; they shall never fall during the next three years below the present basis.

"The average price for each region to be ascertained by a competent accountant, to be appointed by Judge Gray, chairman of the Commission, or in case, for any reason, Judge Gray cannot act, then by one of the United States Circuit Judges holding court in the city of Philadelphia. The compensation of the accountant to be fixed by the judge making the appointment, and to be paid by the operators in proportion to the tonnage at each mine; each operator to submit a full statement each month to said accountant of all sales of white ash coal, and the prices realized therefrom, f. o. b., in New York, with the right of the accountant to have access to the books to verify the statement."

For the first time the largest amount among the appropriations of Congress is that of the postal budget for the fiscal year to begin with July. This amount is one hundred and fifty-three million dollars, more than double the appropriation of 1891. In 1895 it was ninety millions. The postal bill provides also for a new "sixth" class of railway mail clerks, whose salary is to be $1,500 per annum. The salaries of the division superintendents of this service will be increased from $2,700 to $3,000. The appropriation for the rural delivery service is $12,619,300.

It is announced that the new cabinet officer required by the Department of Commerce Bill, who will be known as the Secretary of Commerce and Labor, will be George B. Cortelyou, now secretary to the President.

A measure has been introduced into the Massachusetts Legislature to provide for the transfer of the custody of the Bunker Hill Monument to the Commonwealth.

The Senate has agreed to the conference report on the Department of Commerce Bill. This passes the bill, the report having previously been agreed to in the House.

**Foreign.**

Finding it inconvenient, in the face of the sentiment of Christian Powers, to destroy the national spirit of the Armenians by force, the Turkish government undertakes to coerce it by putting Armenian school textbooks and press under strict censorship. Such words as the following have been interdicted: Star, because its Turkish translation means Yeldiz, which is the name of the Sultan's palace; astronomy, because of its relation to the word star; the chemical symbol of water, H2O, because this might be construed into H (Hamid), 2 (second), and O (cipher),—that is, Hamid Second is nothing; the word Armenia, so that the American missionaries who had founded a college in Armenia by the name of "Armenian College" were obliged to change its name into "Euphrates College;" and the words liberty, freedom, home, nation, sacrifice, thistle, obstacle, stumbling, hope, faith, emancipation, Lincoln, struggle, right, tyranny. No verses are to be published in the daily papers; the Boers are not to be sympathized with; Americans never praised; Germany never criticised, and Russia never mentioned.

The Sultan of Morocco has gained a decisive victory over the pretender. The Sultan represents the spirit of reform and progress in Morocco, while the pretender with his followers represent the reactionary spirit, as did the Boxers in China. The enlightened policy of the Sultan was the cause of the rebellion. This ruler has endeavored to collect taxes honestly, has allowed criminals who have taken refuge in mosques to be arrested. The fact of his occasional wearing of the English costume and the use, even, of the motor-car has been used by the pretender to work upon the Moorish sects opposed to reform.

A despatch says a great French shipping trust, controlling five millions tonnage, has been formed. It embraces all French steamship lines and nearly all French sailing vessels. The president of the new combination is former Minister of Commerce Lebon, the chairman of the Messageries Maritimes. The vice-president is Alfred Freycinet, a shipowner of Marseilles. The new concern will have its headquarters in Paris. Its title will be the General Syndicate of Shipowners.

Dvorak, the composer; Vrchlicy, the Czech poet, and Ferdinand von Sarr, the Austrian poet, have been made members of the Austrian House of Peers.

**Industrial and Commercial.**

The two sections of the world in which exports from the United States do not make satisfactory growth are South America and India. In each of these cases the United States imports large and constantly growing quantities of the products of the countries in question, but makes no perceptible gain in its exports to those parts of the world. The imports into the United States from South America have grown from $90,006,144 in 1890 to $119,785,756 in 1902, while the exports to South America from the United States in 1890 were $38,752,648, and in 1902, $38,043,617. From the British East Indies (which includes India, the Malayan Peninsula, Ceylon, etc.), the imports into the United States were, in 1890, $20,804,319, and in 1902, $48,421,218; while the exports from the United States to the British East Indies were, in 1890, $4,655,979, and in 1902, $4,621,876.

The Massachusetts Electric Companies, operating over eight hundred miles of trolley lines reaching from Nashua, N. H., to Newport, R. I., have given notice that after March 1, the wages of conductors and motor men will be increased from five to twenty-five per cent according to the length of time the men have been in service. This action is said to be a genuine surprise. Two thousand five hundred and twenty-two men will be affected by the new schedule.

President John Mitchell of the United Mine Workers has acted as peacemaker between the operators and miners of bituminous coal in Illinois, and succeeded in securing the adoption of a scale to which one-third of the miners were opposed.

**General.**

On the occasion of the recent forty-seventh annual convention of the American Association of General Passenger and Ticket Agents, the Grand Trunk Railway gave a highly successful demonstration of the availability of wireless telegraphy on a moving train. The experiment was in charge of Drs. Rutherford and Barnes of the MacDonald Physical Laboratory of the McGill University of Montreal. Signals were exchanged between a station and a train which was moving at the rate of fifty miles an hour. With the apparatus, simple as compared with that used in the Marconi stations, communication was maintained easily for a distance of eight or ten miles. The success of this experiment shows the possibility of the use of wireless telegraphy as providing another safeguard for the protection of the traveling public.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Right not to take Medicine.

THE overwhelming defeat of the bill prohibiting "the practice of Christian Science, mind and faith cure in healing" in the lower house of the New Hampshire legislature is highly creditable to the intelligence of that body and highly satisfying to those who have any conception of the menace to personal liberty involved in such measures.

No matter what may be the individual judgment or opinion concerning the efficacy of Christian Science in the treatment of disease, to prohibit its practice would be practically to deny to persons the right not to take medicine, and this would be a flagrant infraction of personal liberty. The state might as well undertake to say that only allopathy shall be practised in healing, thus denying to all the right to receive homœopathic or eclectic treatment.

The Christian Science healers give no medicine. The practitioners of both the allopathic and homœopathic schools give less medicine than they did twenty years ago. The medications are not only not so strong but increasing dependence is placed upon nursing, and upon hygiene and sanitation. The practice of medicine is necessarily an experimental science. Distressing failures to cure or give relief are noted on every hand. But the vast majority of people still have faith in medicines. Their efficacy in many ailments has been frequently demonstrated.

But independent of all discussion or speculation as to the curative power of medicine, the right of a person not to take medicine is inviolable. Deplorable as it may seem to some, this right cannot be denied without striking at the most elemental liberty of the individual. If the right not to take medicine is inviolable, then the right to practise a system of healing that does not employ medicines cannot be denied by the State.

Editorial in *Chicago Record-Herald.*

### New Hampshire Granite for Manchester, Eng.

AN order was recently received from Lady Victoria Murray, daughter of Lord Dunmore, for a corner-stone which is to be used in the new church edifice to be erected in Manchester, England. The stone comes from the famous quarries of the New England Granite Company, which furnished the granite for the Congressional Library in Washington.

The growth of the church at Manchester has been remarkable. Lady Victoria was called there something less than four years ago, and through her efforts there has grown up a movement which is now about to build a beautiful edifice of Gothic structure, which promises to be one of the handsomest of that city.

It will be remembered that Lord Dunmore and family have visited Concord as the guests of the Reverend Mary Baker Eddy. Soon after her visit to Pleasant View, Lady Victoria Murray resigned the duties and social privileges of her high position in English society and has since given her entire time to the religious movement which is making such rapid progress in England and elsewhere.

*Concord* (N. H.) *Monitor.*

### Christian Science Saves the Bible.

I HAVE just read from a so-called liberal paper the following statement: "Christian Science is accounted for by Christianity. Christianity is accounted for by superstition." I have also noted an attack upon Christian Science based upon the assumption that prayer is ridiculous. St. Paul declared: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The modern translation gives it: "The message of the cross is indeed mere folly to people who are on the way to ruin, but to us who are on the way to salvation it is the power of God."

The possibility of healing the sick and reaching the divine aid through prayer may not seem probable to the philosophical mind, but we think this is because the nature of God as well as the scientific, intelligent method of approaching Him is not understood. The materialism of the age, in a great degree, not only obscures the essence and power of God which is invisible to the personal senses, but hinders the interest in cause and effect from a spiritual standpoint. It should not be a matter of astonishment that the laymen should be skeptical in respect to the efficacy of prayer, when some of our clergymen ridicule the practice of depending upon God to the exclusion of medicine as a means of healing the sick.

It is a great strain upon one's fidelity to the Bible to attempt to explain away prayer rather than to admit that the difficulty lies in the kind of prayer employed, and that true prayer is always practical. The substitution of material means for the power of Christ in healing the sick, the advocacy of magnetic influence as a proper substitute for the Holy Ghost in converting sinners, tends to infidelity and a depreciation of the validity of the Holy Scriptures.

Christian Science coming just at this period is none too early. While it is doing marvelous things in healing the sick and reforming sinners, it is also saving the Bible itself. Material philosophies, so-called, research which does not extend into the realm of the spiritual but takes note only of human phenomena, would eventually leave the world wrapped in cold materialism.

Previous to my knowledge of Christian Science I was taught, as I now am, that God is omnipotent, everywhere present, that He is infinitely intelligent and an ever-present help in time of trouble. I believed these assertions concerning Deity because of my allegiance to the Bible and the teaching of my church, but I had no certain proof of the truth of what I had been taught concerning God. The practice of Christian Science has demonstrated the power of God and has proved convincingly every good and truthful thing that orthodoxy taught me about Him. While my former church introduced me to Divine Providence, it was Christian Science which established a thorough acquaintance and enabled me to know that what I had formerly been taught was correct. It was Christian Science

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

which corroborated the truths of the Bible and made it a book of absolute Science to me. I had been told, and I verily believed, that God would answer prayer. Christian Science has shown to me how prayer is answered, has taught me how to pray aright and therefore with results. I can now say that prayer is efficacious, having been healed of difficulties which were never reached by medicine, and having witnessed the healing of thousands through this Science, many of whom had given up all hope in material remedies. I have positive proof that mankind can do better without than with medicine; not when left without anything, but when they have Christian Science in its place.

Christian Science sustains the Scriptural teaching and the possible fulfilment of the prophecies in every detail. Some of the most sanguine skeptics of the country have been converted to the Christian religion and to a firm belief in Scriptural teaching, through this Science. Some of these who formerly ridiculed the Bible now carry it in their pockets as a weapon by which they defend their faith.

All Christian Scientists are earnest Bible students. While I formerly read the Bible from a sense of duty, now I love it, and relish every idea which it contains. Read under the light of Christian Science, it is a most fascinating book and is exceedingly practical. ALFRED FARLOW.

In *Boston Times.*

## What Christian Science is Not.

To the Editor of *Life.*

*Dear Sir:*—So many little articles, anecdotes and poems have recently appeared in *Life* on the subject of Christian Science, that it is now possible to gather from them with some degree of accuracy what Christian Science is *not.* For example, it is not "New Thought," as implied in some supposed "Love Letters," nor does any Christian Scientist consider himself a "Vibration of the Mind Universal," or a "Radiator of Hope," whatever these terms may mean. Christian Science is not "treating" anybody without his desire, nor "doing mentally" anything to anybody against his will. Therefore, it is not hypnotism, nor personal influence, nor *willing* another person.

Searching the files of *Life* for possibly accurate characterizations, we also discover that Christian Science makes no claims to being "psychic," or to giving "spiritualistic insight;" is not especially interested in "asparagus" beds, or "rats and green snakes;" and does not use the press for circulating false reports, or preach sermons denouncing other Christian denominations, or even accuse physicians, who lose patients, of having committed manslaughter.

In point of fact, *Life* credits Christian Scientists with being "happy," with having an "increasing membership roll," and with showing a "long list of the maimed and the halt now alleged to have been made whole."

What *Life* cannot forgive is that Christian Scientists "have not cured death," which is a very proper grievance for *Life* to have. It should be remembered, however, that among the many qualities which Christian Scientists have not is also that of infallibility, and, therefore, they crave from their critics a little of that kindly consideration which seems to be accorded to members of all other denominations except their own.

As a Christian Scientist, I also claim for my fellow-believers that they are not unreasonable. For instance, they do not assume that simply because a faith makes people better and happier, therefore the Founder of that faith must necessarily be evil-minded; they do not accuse the members of all the professions under the sun, of all the arts on earth, and all the occupations between the poles, of being mercenary, because they all, without exception, accept remuneration for their labor; they do not call churches "corporations for profit," because most of them maintain enormous denominational book concerns, nor do Christian Scientists abuse authors roundly for copyrighting their books and selling them to those who want to buy them, at the prices that people are willing to pay for them. Nor, so far as I can recollect, do Christian Scientists attempt to decide for these authors what the prices of their books shall be to people who do not want to buy them.

There are other mistakes which Christian Science teaches people to avoid, but I think those I have mentioned are quite important—in a way. W. D. MCCRACKAN.

In *Life.*

## The Teaching of Sound Doctrine.

To the ordinary observer it is evident that Christian Science must teach sound doctrine. Its advocates are recruited largely from the ranks of those who have had the best medical care at their command, and the records of church membership in this denomination show that two thirds of its people were in good standing in other evangelical churches before adopting Christian Science as their religious belief.

The teaching of Christian Science in respect to healing the sick is identical with that of Jesus. He not only healed others, but in turn taught his followers how to heal. His promise is, "The works that I do shall he do also; and greater works than these shall he do." In promising his disciples that certain signs should follow them that believed (or understood) his teaching, he designated, among other things, that "they shall lay hands on the sick, and they shall recover." The Christian Scientist cannot be blamed for trying to prove the teaching of the Bible on this point to be more than mere theory. Jesus proved it possible to apply a demonstrable understanding of God to the daily affairs of men, and he urged his followers for all time to do likewise. If prayer is not to be classed among remedial agencies, the teaching of the Bible on this point will have to be rejected. Interwoven with the teaching of both Old and New Testaments, we find the doctrine that prayer is the most effectual remedy for human want and woe. The Scripture abounds with verse and narrative wherein is set forth the necessity of appealing to the most High when in sickness or sorrow.

It should not be assumed that the Scientist enters practice without preparation. His line of study may differ from that pursued by a student in *materia medica,* but the standard of efficiency is none the less high, and, in addition, the Christian Scientist must needs have "clean hands and a pure heart" to bring to the suffering ones that knowledge of God's love and care which is needed to restore the sick and raise the fallen. ALBERT E. MILLER.

In *Oil City* (Pa.) *Blizzard.*

## A Distinction with a Difference.

To the extent that magnetic healing may be said to be mental in operation, to that extent may it be termed "of the Christian Science sort," but beyond this there exists even less affinity between it and Christian Science than there is between Christian Science and the method of the conscientious medical practitioner.

With no desire to disparage or in any manner detract from the earnest efforts of any school of healing to give health to suffering humanity, it seems but just to emphasize the fact that Christian Science widely differs in precept, practice, and effect from all forms of mind-cure operating through will power, magnetism, mesmerism, etc. The healing in Christian Science is not the result of any mental influence, or human power, which is "set in motion at will" by Christian Scientists, but is rather the result of an apprehension and an understanding in some degree of that ever-operative and never-changing law of being of which

Digitized by Google

the Master said, "Ye shall know the truth, and the truth shall make you free."

The physical healing in Christian Science is, so to speak, but the externalization of a spiritual betterment or regeneration of consciousness due not to the operation of any human will or personal control, but to the realization in some measure of the all-power, presence, and control of the One Divine Mind, the infinite God or Good, and the consequent powerlessness and unreality of any discordant opposite.

The mission of Christian Science is not alone to confer physical relief, but primarily to rule out of the nature and lives of men the plagues of fear, doubt, selfishness, and all evil through the cultivation of the qualities of hope, charity, honesty, and goodness, and this is accomplished through understanding faith in the ultimate supremacy of good in every man as the spiritual image and likeness of God, notwithstanding the visible evidence to the contrary. And incidental to this better appreciation of the truth of man's relationship to his Maker, he finds himself improved physically as well as morally.

DAVID B. OGDEN.

In *Portland* (Ore.) *Telegram.*

## The Laborer is Worthy of his Hire.

*Mr. Editor:*—Will you permit me to say that the matter of charging for Christian Science treatment is something that lies between the practitioner and the patient? If neither of them complain, third parties can well afford to refrain from anything in the nature of criticism. Those who have been healed of disease or sin through the action of Christian Science treatment do not complain because of having paid for these treatments. Furthermore, it is a well-known fact that every Christian Science practitioner gives many treatments without receiving any remuneration whatever.

The suggestion in one of Professor Lloyd's remarks to the effect that preaching the gospel can only be accomplished through personal sermons, would deprive us of the Bible which is certainly the greatest preacher of the gospel which has ever been given to the world. Mrs. Eddy does preach the gospel through her numerous publications, and much more effectively because more people are reached than she or any other person could reach by means of personal sermons. Christian Science does not rest upon any improper interpretation or application of the Bible, but on the contrary, rests upon a clear, logical, spiritual interpretation of the word of God therein contained. It makes no difference whom Jesus addressed in the Sermon on the Mount. As Professor Lloyd very aptly remarks, it "gives the underlying principle that applies to us all."

BICKNELL YOUNG.

In *Joliet* (Ill.) *News.*

## Christian Science vs. Materialism.

A CHICAGO minister of an orthodox church startled his congregation somewhat a Sunday or two ago by congratulating the advocates of Christian Science upon the progress they were making, and he declared that the growth of this sect "is a protest against the materialism of the age." There can be but little doubt but this Chicago minister is correct. The new sect has attracted a very intelligent and refined class of people—people in whom the spiritual element has either been developed, or is capable of being developed. It also appeals to those who are weary and heavy laden. It is altogether probable that a majority of Christian Scientists have been drawn to this church because of the fact that it is very far removed from what is known as materialism.

Putting aside the peculiar doctrines of this latest sect in regard to disease, and you find a creed very simple, if indeed it may be called a creed at all. It is simply the doctrine of love as proclaimed by Christ. And these people for the most part seem to practise what they preach. It is said of them that they seldom speak evil even of their enemies.

Extract from Editorial in *Cedar Rapids* (Ia.) *Republican.*

## Medicine and Science.

To the Editor.

In this scientific age there is a large class of thinkers who agree with Mr. Edison that material medicine is fast losing its footing. The bacteria proposition, however, is still an undemonstrated problem, but will no doubt be clearer when it is understood that things are thoughts or mental phenomena. In the language of Prof. Wilhelm Oswald of the University of Leipsic, Germany, "Matter is a thing of thought, which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomena." Mr. Edison is also quoted by the press as saying, "There were never so many able, active minds at work on the problems of disease as now, and all their discoveries are tending to the single truth that you cannot improve on nature." Many agree with Mr. Edison on this point; the main question, however, is, what is nature? Christian Scientists believe that the spiritual is the natural, and therefore that the law of nature, or the natural law, is the law of God, Good, and that as man becomes acquainted with this law and acts in accordance with it, he is consciously in harmony with God's government, and thus learns of his dominion over the unnatural so-called destructive laws of atomic forces, climatic conditions, etc., as well as all forms of disease and sin.

JAMES A. LOGWOOD.

In *St. Louis, Globe Democrat.*

### Speak and Do.

If you have a word 'gainst wrong,
Say it now and say it strong!
Never hesitate; who knows?
It may waken, as it goes,
Echoes that shall loud resound,
Circling all the earth around,
With one earnest, faithful word
Moving souls aright, when heard.

If you have a voice of cheer,
Use it daily; they who hear
May be helped their load to bear;
Saved from overburd'ning care;
Tided o'er some heavy bar,
Where life's daily troubles jar.
Ne'er suppress a cheery voice,
If it makes one heart rejoice.

If you have a willing hand,
Bid it work at your command,
Doing service for your kind,
Nearest service you can find.
Not for praise, and not for pelf;
In that work forgetting self;
Gladly, happily, to do
As you would have done for you.

REV. MARY C. BILLINGS.

In *The Universalist Leader.*

Mere fault-finding is not finding anything.

GEO. R. LOWE.

Digitized by Google

## The Lectures.

### At Lockport, N. Y.

January 29, an audience of over seven hundred gathered at Hodge Opera House to listen to a lecture delivered by Judge William G. Ewing of Chicago, under the auspices of First Church of Christ, Scientist. The lecturer was introduced in a pleasing manner by Senator T. E. Elsworth of this city. Visiting Scientists from Buffalo, Tonawanda, and Niagara Falls were in attendance.—*Correspondence.*

### At El Reno, Okla.

The large audience which greeted Judge Septimus J. Hanna of Boston, at the Opera House Sunday afternoon, February 1, was as representative in intelligence, fair-mindedness, and non-prejudice as any audience which has ever greeted a lecturer in El Reno.

Those present were drawn there to hear Christian Science explained by a member of the Christian Science Board of Lectureship, and no one could have gone away without a full and complete realization that the new thought is firmly based on Biblical foundations and inspired by the teachings of the lowly Nazarene.—*El Reno Evening Bell.*

### At Barre, Vt.

The Christian Science lecture given in the Opera House Sunday afternoon [January 25] was well attended. The lecture was given by Rev. W. P. McKenzie, C.S.B., of Cambridge, Mass. He was introduced by Frank A. Walker as follows:—

*Ladies and Gentlemen:*—It is again my privilege on behalf of First Church of Christ, Scientist, of this city, to bid you a cordial welcome to this our third annual lecture. In extending to you the hospitality of this occasion there is no wish on our part to proselyte, to ask you to become Christian Scientists, or even to believe in Christian Science, but to offer a cup of cold water in Christ's name, and emphasize the fact that "God is our refuge and strength, a very present help in trouble." No religious movement since the early days of Christianity has attracted so much attention or been more misunderstood than has Christian Science. In order to correct these misunderstandings a Board of Lectureship has been established by The First Church of Christ, Scientist, in Boston. One of the members of this Board will address you this afternoon. It gives me pleasure to introduce to you Rev. William P. McKenzie of Cambridge, Mass.—*The Barre Times.*

### At New York, N. Y.

On Sunday afternoon, January 18, there assembled in Carnegie Hall about two thousand people to listen to a lecture given by Judge William G. Ewing of Chicago, under the auspices of Fourth Church of Christ, Scientist.

Judge Ewing, who was introduced by Assistant District Attorney Osborn, spoke for about an hour and a quarter to a most attentive and appreciative audience. He gave a clear and remarkably spiritual presentation of his subject, and one well adapted to correct the many misapprehensions as to the real nature and work of Christian Science.

In introducing the lecturer Mr. Osborn said:—

It gives me a great deal of pleasure to appear on an occasion of this character. I am about to introduce to you a man who from the honor which he has had, and from the positions which he has occupied, must be one whose opinion is worth something, and this opinion he himself will announce to you. I know that it has to do with the subject of Christian Science. I myself do not know much about the Science, but I have known many of the persuasion. I have always found them to be extremely intelligent and conscientious, and I have never had the misfortune to prosecute a single one of them for crime.

It would give me a great deal of pleasure to talk about the subject of Christian Science, but I know from experience that if a speaker is to talk about a thing he knows nothing of, he has the joy of indulging in an unfettered imagination.

I claim that we should give to those who profess to have knowledge, and whose reputation for intelligence and honesty is world-wide, a patient hearing. We ought to do a little more than this; we ought to give those persons who discourse upon a subject of this nature not only a careful but a sympathetic hearing, for we know from so many people that there is much in it, and it is unbecoming all persons who claim to be intelligent to try to batter down with the hammer of fanaticism and prejudice a thing they do not know anything about.

I take great pleasure in introducing to you this gentleman, whom you will hear with much interest. In addition to being a man of extreme intelligence, he is commended to you by the very high positions which he has occupied and his undisputed standing in the community. Ladies and gentlemen, I have the honor to introduce to you the Hon. William G. Ewing.—*Correspondence.*

### At Manchester, N. H.

Judge William G. Ewing of Chicago spoke in support of Christian Science before an audience of some eight hundred people in the Manchester Opera House yesterday afternoon [February 1].

The audience was representative of the best people of the city, and included many prominent members of all denominations and sects. The interest prompting attendance at the lecture was varied. Almost the entire membership of the local Church of Christ, Scientist, was present; many others were there out of deference to wishes of friends; and it may be said that there were a great many more who attended out of curiosity, even such curiosity as is felt by those who, perhaps, are bitterly opposed to certain teachings of this new church.

Judge Ewing was introduced by Oliver E. Branch, who said:—

I believe it is an entirely conservative statement to say that Christian Science, at the present time, is attracting the thoughtful attention of more thoughtful people in the United States than any other form of Christian faith. Nor is the reason for it at all obscure. The ancient rituals, however sanctified by time and venerated associations, appeal but slightly to the religious nature of thousands of men and women, who were born and nurtured in the old faiths and doctrines. The metaphysical speculations and abstract conclusions of transcendental cults, furnished them no adequate or satisfactory explanation of the mystery of life, the destiny of the soul, or the nature and purposes of God.

If I understand correctly what Christian Science is, or claims to be, it is the revival and rehabilitation of the revelation given to the world by Jesus, as set forth in the Gospels; and the actual, positive application, in the experiences and life of men, of the truths exemplified in his career and proclaimed in his teachings. It finds its foundation in the Bible. From the Bible it obtains the assurances upon which it rests. It asserts that God is not dead, nor banished, nor an exile from His universe; that He is not helpless or confounded in the presence of the seeming complexities of human life, but that He is as powerful to order and sustain as He is to create; that God is not an arrogant monarch, enthroned somewhere in the immensities of space, who is to be placated and supplicated as a con-

Digitized by Google

dition for His benefactions to His children; but that, so far as He is comprehensible to mortal consciousness, He is the all-inclusive, all-loving Spirit immanent in every heart that is opened to its indwelling, or that is brought into unison with its influence; that now we are in truth "sons of God;" that the "kingdom of God is within" us; and that in so far as we realize our divine origin, divine nature, and real sonship with the Father, there is peace, joy, health, life, in place of discord, sorrow, disease, and death.

It affirms that Jesus Christ revealed to the world, as it had never been revealed before nor has been since, the nature of God as supreme Love, of which all that we discern by our senses or apprehend in our consciousness is only an expression and manifestation; and that in Christ there was embodied and manifested the perfection of this Spirit, so that He was in truth the "word," Immanuel, "God with us;" that the "tidings of great joy" which he proclaimed were not that of a "plan of salvation" from consequences of an imputed Adamic sin, nor of a bodily resurrection after a long-deferred immortality; but that the gospel which he preached, which caught the ears of the multitudes that thronged his way wherever he passed, asserts the ability of every human being to rise superior to every form of sin, through the indwelling presence of God, and the power potential in those who became his disciples to do the works which he did; that the one thing which most distinguished the life and ministry of Jesus Christ was the healing he wrought of sickness, infirmity, and disease; that they were not miracles in any superstitious sense, not something done in opposition to the so-called laws of nature, but were only a manifestation of Truth, that the power that created man and bestowed upon him the gift of life, is adequate always and ever to sustain that life and preserve it from decay, destruction, and death. Furthermore, Christian Science affirms the truth of the declaration of Jesus, that he was and is "the way" of life, and that to those who believe on him and follow his teachings and example there is given the power which he possessed, so that the works which he did, "and greater," they may do also; that this gospel was not a message to the poor peasants and humble fishermen of Galilee alone, nor limited in its duration to the first century, but that it was a message to all the world and for all time, and opened the kingdom of heaven to all believers.

If these are the claims of Christian Science, and if they are even measurably valid, should we much wonder that it is growing with a rapidity that confounds misrepresentation, abashes ridicule, silences skepticism, and conquers disbelief; or that its interpretation of the Scriptures, especially of the New Testament dispensation and revelation, is satisfying the questionings of multitudes who, recoiling from the incredible assertions and dark mysteries of the old theologists, were drifting down to the hopeless despair of fatalism, or into the rayless night of agnosticism?

Some of you who have come here this afternoon are already fully persuaded of the validity of the truths of Christian Science. Perhaps others of you are, like myself, friendly and tolerant investigators of its claims; but all, I am sure, will be pleased to listen to the able gentleman and distinguished member of my own profession, who has given this subject a great deal of thought, and who has come here to present to all, who are of open mind and candid temper, the reasons which ought to commend it to their acceptance and belief.

I have the pleasure of introducing to you the Hon. William G. Ewing of Chicago.—*The Union.*

### At Albany, N. Y.

A large and intensely interested audience attended a lecture given by the Hon. William G. Ewing of Chicago, on Christian Science, in Odd Fellows Hall last night [January 22].—*The Albany Journal.*

The speaker was introduced by Mr. John F. Montignani, a prominent lawyer of this city, who spoke as follows:—

*Ladies and Gentlemen:*—I have been requested to introduce the speaker of the evening. I regard that request as a high compliment, and that we are all to be greatly felicitated upon the privilege and opportunity of having presented to us, by one of its ablest advocates, the teachings of Christian Science.

This is by no means, as I understand it, a gathering of the believers of Christian Science to affirm and confirm their faith. It is rather an assemblage of earnest inquirers, who would, in the interests of truth, give to a new doctrine a fair hearing, desiring to inquire as to all things and to hold fast that which is good. In fact, I believe my own position is probably that of many of you. I am not a Christian Scientist. I am not prejudiced in favor of Christian Science, but I am willing to investigate it; and I have a profound respect for the high character and the lofty ideals of those of its followers whom I so well know. Moreover, I recognize the manifold good work that these believers are doing throughout the community, and I am profoundly impressed with the solemnity and importance of the claims that are made in behalf of this new faith. Indeed, it has seemed to me that not only this hall, but every hall in the city, should be filled upon the suggestion that we should hear to-night of the new interpretation, I almost said the new revelation, so claimed, of the doctrines and the life of the Christ.

Consider, consider, realize what that means: A new-old interpretation of the life and teachings of Jesus,—a subject of the profoundest importance, that deals with the relation of God and man; that touches the problems of life, death, and the hereafter. Our religion, our morality, our civilization, is built upon the Bible, and millions believe that in those sacred Scriptures are contained the only true rule for the conduct and the salvation of the race. And Christian Science, as I am told, claims that to this Bible, to these Scriptures, it can, after centuries of misunderstanding and misinterpretation, give the proper explanation and the true key. Is there any need, then, of further explaining our interest, our intense interest, in the subjects that are to be considered here to-night?

The gentleman who is to address us is an honored member of his profession. He has served the people long and well; has received high judicial station and promotion. Years ago, feeling convinced of the truth of the principles that he represents, he left the law and its emoluments, and, listening to the call of duty, took up the labors of the public platform, and became known throughout this country and abroad as one of the most earnest, interesting, and convincing exponents of the teachings of his church.

Ladies and gentlemen, I have great pleasure, indeed, in introducing the speaker of the evening, the Hon. William G. Ewing of Chicago.—*Correspondence.*

---

It matters not what our environment or circumstances are on this mortal plane of existence. Though our path is beset with temptations, trials, and difficulties, we can resist and surmount them all, if only we realize the omnipotence, omniscience, omnipresence, and allness of God, keep His commandments, and continue in the right pathway, with our eye ever on the goal.—Mrs. F. H. Coit, Chicago, Ill.

---

We are touched with the music of all sweet singers; the deep things of the sages stir the abysses of our hearts; the more we feel the greatness of God's strongest sons, the more are we conscious that we, too, are his well beloved.

Charles Beard.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL


## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Not "The Church of America."

CONSIDERABLE has been said in the newspapers and elsewhere about the proposed change in name of the religious denomination known as "The Protestant Episcopal Church of America," and it is interesting to note that among the names suggested are, "The National Church of the United States" and "The Church of America."

The right of a religious body to change its self-bestowed name is one that cannot be denied, and if "Protestant Episcopal" no longer describes the denomination, there can be no question of the propriety of a change, but the selection of a name implying that this particular denomination is *the* Church, that it is the State Church, or official Church of the United States, will not be relished by the American people, either as members of other churches, or as citizens of a country whose constitution guarantees religious equality.

The confidence with which the names, "The National Church of the United States" and "The Church of America" are advocated seems to betoken an utter disregard of propriety, and is in the nature of an insult to other religious organizations. The following editorial in the *Boston Herald* of February 13, the title of which we have placed at the head of this article, is a merited rebuke to what it justly terms a presumptuous proposal:—

> The lecture of Bishop Cortlandt Whitehead in Trinity Church, on Wednesday evening, was interesting, but it does not seem quite logical. He proposes to substitute for the name, "the Protestant Episcopal Church," the name, "the American Church." He objects to the designation Protestant that it has somewhat lost its primary significance and is not now well understood. This would seem to be the fault of the preachers more than of any one else. It is their proper business to make it rightly understood. We do not clearly apprehend why the church of which the excellent bishop is a prelate should suddenly have become ashamed of being known as a Protestant church. The objection to the term Episcopal in the title seems to be that it is not the only church that is governed by some form of episcopacy, or something equivalent to an episcopal order. He prefers to have his church called "the American Church." Is "American," then, so much more distinguishing than "Protestant" or "Episcopal"? Does it not seem almost absurd that one who objects to the present name for the reasons given by the bishop should propose to substitute such a commonplace as American? But there is a reason for this choice which the bishop did not mention, but it was suggested in his reference to a proposal to call it "the National Church." To call any church "the American Church" would be one of the worst misnomers of which there is any record. No church can be the American church. At best, it can be only an American church. There is "the English Church" because it is, in fact, the established church of England. But we have no established church, thank God! This proposal that a particular church may, aping the English style, arrogate to itself the name of "the American Church" is one of the most presumptuous of which we ever heard. It is in terms an affront to every other organized body of Christians. The Congregationalists or the Presbyterians, the Quakers or the Mormons, the Roman Catholics or the Jews, might just as properly proclaim themselves to be the American Church. Why a religious body with a long and illustrious history and a consecrated fame should want to discard all reference to its distinctive religious and organic character from its name and assume a common title without religious or spiritual significance is a marvel. The American constitution or the American navy means something. If our friends of that communion are bent on doing something of the kind, we will modestly suggest a more appropriate name. Let them call themselves "the Americanized Church of England."

In another column we quote from the address of Bishop Whitehead as reported in the *Boston Herald*. It will be seen that the Bishop does not favor the use of any name that includes the word "Catholic," but in that regard he differs with his brethren of the so-called "High Church" wing of the denomination, who advocate the name "The American Catholic Church in the United States." It is significant that the adoption of this name is urged by that ritualistic element which from time to time has taken on much of the ceremonial and garniture of the Roman Catholic Church. It is, perhaps, but a milestone marking the road leading to further efforts to unify Episcopalianism and Roman Catholicism. M.

### "Speak, Lord, for thy Servant Heareth."

NOT he who prays most wins most, but he who is most truly reverent; whose attitude is most receptive, most sensitive to the touch that is divine; whose inner ear is wakeful to Truth's "still voice," and who ever craves for good with extended and expectant palm,—his gains are an hundredfold.

Sad and humiliating indeed is it to find oneself in the presence of an object of great interest, be it man or masterpiece, with no conscious responsiveness to its greatness: and how beggarly poor does one feel as he turns away, knowing that even that which he had,—the content of ignorance,—even that hath been taken away from him. Yet how much sadder to discover that through ignorance, stupidity, or vagrancy of thought we have been so irreverent, so irresponsive at the moment of supreme opportunity and supreme need, as to be robbed of the strength and inspiration of the Word that was spoken for us from the foundations of the world.

The hearing ear is the true man's inheritance and possession, but for the human consciousness it is an acquirement to be gained through that watchful endeavor which means spiritual awakening. Reverent listening determines our spiritual receptivity. It brings the atmosphere of true worship, and within the temple it awaits, as did little Samuel, a Father's call, and while waiting it hears celestial harmonies. Here is childhood's vantage. The confusions of maturity have not disturbed as yet its open-eyed wakefulness to the good. It is not afraid of the ideal, and does not tremble or grow hysterical at the portals of heaven. It is more accessible, more free; and while Eli doubtingly prays and unexpectantly longs for the revelation, Samuel has repeatedly heard and answered as best he knew.

This attitude of Christian thoughtfulness is an alert and glad reverence which is equally removed from both vacant revery and fuereal long-facedness. It is childlike, but not childish; meditative, but not melancholy; pious, but not

Digitized by Google

pietistic. It withholds no joy and encourages no pretence, but is careful to be considerate for the devotional sensitiveness and privilege of others, and to be receptive always to the least suggestion of Truth.

On no plane of life does true culture count for so much, as on the religious; and a cultivated and scrupulous regard for the proprieties of the place and hour of worship contributes in no small degree to that true devotional attitude which fails not to find its own. Error would use the kindly impulses of friendly association, sometimes, to make us forgetful, and when thus tempted we may well remember that only in the hush of reverent thoughtfulness can we say, "Speak, Lord, for thy servant heareth." W.

## A Subtle Enemy.

OUR most dangerous foes never approach with blatant threat and stormy aspect, they are silent, subtle, seductive. One of these sly, insidious, innocent-appearing enemies is the demon impulse of separation, little and unobtrusive at first, but at the last, grown great and aggressive, it mercilessly divides home and Church and State. In the beginning, it seems inoffensive and easy of control as were the oozing drops from the dyke which were stayed by the palm of a little child, but which, had they been unrestrained, would with increasing and destructive force have buried thousands in a watery grave.

In the home circle, the error of separation may begin with a frank criticism or the free expression of personal opinion, temperamental sensitiveness, a defence of settled habits, and all the phases of self-justification; its masks are legion.

This same weakening impulse unrecognized, would, if not forestalled, invade even the sacred precincts of the church. By comparison and criticism of personality, fed perchance by envy or ambition, it would ripen into dissensions, factions, feuds, until through its unhallowed counsellings it would crucify again the Prince of Peace. Only by the prompt recognition and mastery of this error in its incipient stages, can these results be interdicted.

Even less than the grain of mustard was the seed of national dissension suffered to remain in the clauses of our Constitution relative to African slavery, left on the plea of its apparent necessity. It was so insignificant that our good fathers anticipated its speedy extinction. They did not measure its future baneful influence and left it in our country's soil where, its roots grown gross with greed and inhumanity, it well-nigh cleft asunder our beloved land.

It is time that we wake responsive to the call, clear and unmistakable, as it comes to us afresh through Christian Science. "Hear O Israel; the Lord our God is one." Our God is Good,—one Good, one Love. In Love is unity, not separation, and man reflects that unity, for in Science there "is no inverted image of God, no escape from the focal radiation of the Infinite" (No and Yes, p. 26), hence man reflects the unity of God and recognizes his interests as one with the general good, the universal reflection of the one God.

Love is all and Love is one, and our only protection lies in the willingness prayerfully, honestly, unselfishly, and fearlessly to lift the mask of every impulse that would separate us ever so little from those with whom we should work in loving unity in the home, in the Church, and in the State. S.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

## Advocates a Change.

"THE intrusion of the word 'Protestant' in our title is a stain upon our escutcheon. . . . It emblazons a falsity. . . . It puts us in strange and objectionable company. . . . It is an anachronism."

These quotations contain, in a nutshell form, the sentiments of Bishop Cortlandt Whitehead of Pittsburg, Pa., as expressed in his address last evening [February 11] at Trinity Church, on the desirability of a change in the name of the Protestant Episcopal Church of America.

The word "Protestantism," he declared, has degenerated in the past one hundred years, and in its general acceptation now stands as a name for sects which no self-respecting Episcopalian should be willing to have in the same category with his own church.

In effect he argued that truth itself demanded that the word "Protestant" should be dropped from the title of the Episcopal Church, and declared that a change in name was not only possible, but right, reasonable, and expedient. However, he said, it must come slowly.

Bishop Whitehead, after outlining the history of the movement for a change of name, said in substance:—

The word "Protestant" once had a very definite meaning. At the time of the organization of the church in this country there were certain well-defined reasons why it seemed expedient to make it very evident to the dwellers on these shores that this church, with its prelates and its prayer book and its methods as well as its Catholic character, was what was popularly known and understood as a Protestant body. But in the course of a hundred years to what degeneracy has that innocent word been condemned. Two hundred sects appear in our religious census, all of them Protestant. We find ourselves in strange, and certainly objectionable, company.

Many communions are Protestant simply in the sense that they will have nothing to do with Rome. They do not stand upon Catholic tradition. They are the offspring of traditional hatred of everything, not only Roman, but most that is Catholic as well. They have prejudice much more than principle to defend. They have no intelligent appreciation of the grand principles which underlie the true protest against Rome.

In the mean time this sort of thing has grown to be the popular significance of Protestantism. Then it is not possible for us to be unmindful of the general disintegration of Protestantism, so-called. A reaction has set in, and it has changed the face of Protestantism. It is now beginning to be uncertain whether the Bible is inspired, what constitutes the Bible, or whether there is any Bible at all.

But it is a fact that whatever reason may influence its supporters, a change is called for. Why "Protestant"? The word is not irenic, but polemic. It is too late in the history of the church for a body of Christians to put it into their name that they are the enemies of the Roman Catholic Church. If we must have denominations, we want in their names something positive, not negative; something that unites rather than antagonizes; something that defines rather than differentiates. There was a time when nearly the whole Christian church of Europe was Roman Catholic; then it was proper for people to protest and to call themselves Protestants; that time is now past. The churches that inherit the general designation of Protestant are stronger in influence and power than the Catholic, and there is no longer any reason for them to be putting their antagonism into the forefront; for they see very little of the Roman church, and no longer trouble themselves to antagonize it.

The bishop instanced the name proposed by Mr. Hill Burgwin, and favored by the convention of the diocese of Pittsburg in 1898, namely, "The National Church of the United States," and then considered as most appropriate,

Digitized by Google

"The American Church," which has received the adoption of popular usage, as constantly employed both colloquially, and in sermons and addresses and synodical action. It is a name as old as 1783, when the Connecticut clergy applied for the consecration of Bishop Seabury.

Then the bishop continued: Of course there will be many objections urged, but I feel confident that we shall gain nothing on any side by the use of the epithet "Catholic," simply because it is next to impossible to clarify the popular mind as to what the word means. To ninety-nine out of one hundred, and to Romanists themselves, it means simply papal, and you cannot change it. If the "American Church" seems too large a claim, there might indeed be added the words "in the United States." But it is absolutely true that the world over, "American" means the United States. It does not mean Canadian, nor does it mean Mexican, nor does it mean South American.

And, again, I remind you, with all seriousness, that there is no arrogance in a name which describes a normal and complete thing, rather than present attainment. It is the usage of Scripture to give what may be called ultimate names. Instances have been cited, Israel for Jacob, Abraham for Abram, and, we may add, Sarah for Sarai, Peter for Simon, even the name of Jesus, which still awaits the attainment of its full significance. And is it not true that God looks upon all His children, not as they are, but as they shall be? Does not the church see in the infant gathered into her arms and declared regenerate in holy baptism, not that which it has attained at that moment, but that which, by God's grace, it shall be in due time?

Excerpts from report in *Boston Herald*.

## From our Contributors.

### Practical Trust in God.

WE are permitted to use the following letter of counsel, addressed to her sister by one who well says of it, "I have no right to claim anything as of myself, it is simply a glimpse of truth revealed unto a seeker for truth, by that flash of inward light which is, I suppose, a momentary consciousness of the ever-abiding Truth within and without us."

When I read your last letter I felt as if I wanted to take you up and comfort you and make you believe that there is no need of worrying about your position. You may keep it or you may lose it, but all that matters is that you are filled with trust, and that you are happy all the time because you know that God takes care of you, and that you do not need to worry or even plan ahead very far, if you are always realizing in your thought that God is ever with you and always conscious of your needs, all-loving to provide good, all-wise to know it, and all-powerful to bring about everything He wants you to have.

You do not need to lose the buoyancy of vacation in this worry, but just to go on as happy as in the most care free hours, remembering that "on the helm there rests a hand other than mine."

Remember this every time the thought of worry comes, and because it is true it will destroy your anxiety, and bring good. It takes us all so long to learn that is a living truth. Our minds accept it, and in some of the supreme moments we rise to it in our practice, but to know it every hour and live as if we knew it! Wouldn't it be peace and happiness beyond all expression?

And why not? It only means a constant putting aside of what we know to be false, and a constant reverting to what we know is true. It is thinking and thinking day and night, "There is no cause for worry, God, Love is supreme. Divine Love does take care of me." And though we see no progress by-and-by an anxious thought comes more seldom, by-and-by if it comes it goes more easily, by-and-by we find life growing to be easy, harmonious, free from worry and discord.

Doesn't it seem strange that in the deeper things of life we persist so in clinging to mistakes? In the working out of any ordinary problems, when either we learn for ourselves or are told by those who know, that certain things are false, we eliminate them once and for all from our thought, no matter how true they seem. They enter into our calculations no longer, but we put in their place proven facts —truths. What a state of chaos would come to the consciousness of any one who insisted, despite the proofs to the contrary, that the sun does move around the earth daily, and who persisted in basing his entire thought on that mistake. Now haven't we had more definite proof of our own inability to see wisely, to act wisely, to choose wisely, and to bring about the results we plan, than we have of the truth in regard to the sun and earth? And haven't we had proofs enough of being taken care of and guided and helped by some supreme Intelligence, to make us know what is the truth of life? Why, I remember saying long ago, "I never yet got a thing by insistence and pressure, that I wasn't sorry I had it, and I never yet got a thing that proved for the best until I had quieted my desire and sincerely felt, "I will be willing either way,—only the best will come." And yet I have worried on and on, as if I, unassisted, had it all to plan and decide and carry out.

Now I'm not writing all this for you. It is for myself equally. Just as soon as pressure comes, when I don't know how to decide or how to carry out, then I am stirred up in thought and I grow tense in every nerve and muscle, and strain and worry and think, "Now surely this is the time that I can't work out my problem,—suffering and destruction must come this time." Now I'm trying the best I know to leave it all where it belongs,—with God,—to quiet my excited thought, to know that step by step the path will be opened and I shall be led on to the end which will be the successful solution. So I say to myself in the tumult, "Now be still, more than that, be happy, even now, while you cannot see the end and all is chaos and darkness." And then the thought of a child's trust helps me so much. I can remember how I would put my hand in father's or mother's and go anywhere and do anything, just walking along and being happy, though I knew nothing of the way nor the end, because they knew and I didn't need to know. It wouldn't do any good, either, if I did, because I couldn't go alone.

Sometimes I look back and think of the months and years I have worried away, when I might have been happy as well as peaceful all the time. My anxious thought did nothing but delay the coming of the good. I've usually, on coming into a moment of sanity on this subject, wished weakly and ineffectively that I might always remain therein; but with the coming of stress again, I went under, though still wishing I could keep afloat and trying unavailingly to do so. Now a thought has been received into my mind which shows me that wishing and ignorant effort are as productive of nothing here as elsewhere; but that there is a right way to go systematically to work to bring about the result we wish, just as there is in solving a problem in mathematics. It consists in putting away, as I have said, everything that is a mistake, and, if it won't stay put away, just refusing again and again to consider it, and in place of it, constantly reiterating to ourselves the principle on which the solution depends. Why, it comes to me so clearly that if we only applied to the spiritual problems of our lives the same treatment we have learned to use in all the others, we should just as surely rejoice in a correct solution in the one case as we do in the other.

One of my failings is that I only half trust to Truth. When I came to a hard problem in mathematics I used to work tremulously and fearfully, if it were new to me.

Digitized by Google

The steps were new, surely there was nothing to guide, I should fail,—I must, I couldn't help it. At last, by sticking to the principle I would come out all right, the tremulousness didn't affect the truth, nothing mattered in the solution but sticking to the truth. But the fear and trembling made me longer getting there and made the way hard. I might just as well have been enjoying a happy, strong effort if I had only unreservedly committed myself to the firm foundations I really did stand upon.

I wonder if I have brought these thoughts to you with the same clear light shining on them and through them that illuminated them for me. It is so beautiful to feel that one has been a medium through which truth has come,—just for a moment like a window washed free from dust and smoke, transparent to the light which then floods the room. And how sad to think of interposing in the window of our consciousness the opaque veil of self, retiring into darkness and saying, "There is no light!" And as the thought carries itself out to me still further, we know that we have only drawn an opaque veil of nothingness, so that what hides the light hasn't even the virtue of reality,—only a suppositional veil and a suppositional darkness!

Oh, to see life and truth always as they are in God, as Christ saw them! If it were by one supreme act of self-effacement that we could do it, it were easy, but the forty days and forty nights are ours too. The day by day, moment by moment clearing away of the veil of self, a little less opacity found, now here, now there, must result at last in an illumined consciousness in which there is no sense even of a transparent medium between. And so I suppose we must comfort ourselves as the darkness presses on us. There is nothing to be feared save that we become satisfied with the darkness and cease from working towards the light.

Many times lately as I have tried to turn away worries and cares, have tried to get my house settled and my clothes in order and all the apparently necessary details of material existence out of my path, I have heard echoing in my thought, "Wist ye not that I must be about my Father's business?" and my spiritual sense has responded to the call, but I knew no way save to try to glorify the little, every-day life, to try to rest sheltered in the peace and harmony and light of the great Reality; not to worry, or fear, or will, but just to try to know myself as my Father's willing, happy child.

I believe there is a wonderful reality before us. We must enter into it with joy.

Most lovingly yours,

E. H. M.

## The Golden Mean.

A. H.

As we grow in the understanding of Christian Science, we find in it safe guidance for thought and action in every direction; we must be willing in all things to say with the heart the words of our Leader's hymn,—

I will listen for thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

In our efforts to follow absolutely the right way, we are tempted on every hand to listen to human reasoning and turn aside from the true way.

In the care of our children, when they come to us with their little ills and trials, we should not burden them with our sympathy and anxiety, neither should we be cold and indifferent about them; but, with loving assurance, show them that discord of every name and nature is unreal and unnecessary, because God did not make it. In our family relations we are not to cover up or smooth over wrong actions and doings, crying peace, peace, when there is no peace, neither are we to talk continually about them and hold them up before ourselves and others as realities, but bravely and honestly uncover the error and point out the right.

In seeking a position in the business world we should not sit down and fold our hands and spend the time in what is sometimes called "declaring the Truth," but which is really dreaming it, neither should we go about anxiously, intruding upon all our friends and acquaintances, begging their help in a financial way or soliciting employment but we should avail ourselves of all the activities at hand with the conscious sense that infinite Good supplies our needs, and that "In Him we [*do*] live, and move, and have our being." In our business dealings with others we should not feel suspicious and be constantly watching for some one to defraud or deal falsely with us, for we know how harmful are such thoughts,—neither should we be slack and loose in business methods and associations, but we should deal absolutely as we would wish to be dealt by, and "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

In making statements about Science to non-Scientists, let us remember the words of our text-book, Science and Health, p. 14: "To be 'present with the Lord' is not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life as revealed in Christian Science," and not speak with mere emotional enthusiasm, neither let us withhold, when the occasion arises, to bear our testimony for Christ, but let us with dignity and assurance (born of proof) speak only the word which the occasion demands. Zeal not according to knowledge is very apt to show itself in our expressions of gratitude and appreciation to those who have been helpful to us and are doing good work in Science; let us be sure in giving utterance to our gratitude, that we are not merely emphasizing personality, which every Scientist is striving faithfully to grow away from, but rather let us rejoice with our friend in the amplitude of this impersonal Truth, well knowing that the best possible way in which to show gratitude and appreciation to such an one is to take up the cross joyfully, and work shoulder to shoulder with him in the Cause; in this let us remember Jesus' rebuke to the one who addressed him as "Good Master," "Why callest thou me good? there is none good but one, that is, God."

We might enumerate many other ways in which Christian Scientists are called upon to test action and thought by the absolute rules of Truth; but these are enough to show that the "Way" is indeed straight and narrow.

In the Manual of the Mother Church, we find a by-law, which seems to me a most perfect Christ-like rule whereby to test all our thoughts and actions; it is read in every Christian Science church the first Sunday in each month, and is called "A Rule for Motives and Acts." What could be added thereto to make a more perfect code for motives and acts? And if absolutely adhered to by every one who claims the name of Christian Scientist, would it not revolutionize the world, and establish the perfect brotherhood of man?

## "Am I my Brother's Keeper?"

F. B. HOMANS.

We as Christian Scientists of to-day should realize the importance of this question more than any other class of religionists in the land.

Christian Science stands for perfection, and Christian Scientists are its representatives. Very many are ready to watch, examine, and criticise every act of the Christian Scientist, much as the crowds in an art gallery examine and criticise the paintings displayed for exhibition, and are quick to point the finger of scorn at any mistake or failure which may occur in its ranks.

Digitized by Google

While the love of God should be the only prompter needed, still, out of respect to the Cause represented and love for our Leader, we should be ever alert that the world may have no just cause to condemn Christian Science on account of the inconsistency or indiscretion of our lives. If to gratify some selfish desire we bring reproach upon the Cause, then may we well shrink in self-condemnation like Cain, and say, "Am I my brother's keeper?"

Jesus said, "Thou shalt love thy neighbor as thyself." When entering a crowded car or hall are we willing our neighbor should have the best seat while we take the least desirable, or perhaps stand? Does this same thought of love possess us when we enter hotels, dining-rooms, and other public places?

Does consideration for our neighbor's welfare control our motive in business? In buying, selling, hiring, and discharging? In fact, are we desirous for our neighbor's good in all our daily transactions? The eye of the world is upon all these occasions and quick to detect any questionable action on our part and any rushing, crowding, or manifest anxiety to present our claims and secure the best, is quickly detected and charged against Christian Science.

The Master said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and that should be the motto of every Christian Scientist. We should examine ourselves from that standpoint only. Every act, every deed, and every thought has its influence upon mankind, hence it behooves us to guard our thoughts as well as our deeds, that our influence may be on the side of good.

All Christian Scientists are, or should be, healers, whether they occupy an office devoted to Christian Science healing or follow their regular pursuits in life. They should always keep their lamps trimmed and burning, that when a call comes they can meet the error with Truth and so destroy it on the spot. But let us not forget the tremendous responsibility thus laid upon us, and so guard our lives that we may fulfil this sacred trust with purity and love.

When a patient applies for Christian Science treatment, in a sense, his all is placed in the practitioner's keeping. Do our lives justify us in accepting this confidence? Are our thoughts filled with love and purity? Are our impulses wholly unselfish? We may heal him of his sickness; but have we left him better in mind; with purer, nobler, higher aspirations? Science work is not properly done unless each patient is placed upon a higher plane of thought than when the case was taken. Mrs. Eddy says in Science and Health, page 179, "The Spiritual capacity to apprehend thought, so as to heal by the Truth-power, is gained only in proportion as man is found, not wearing his own righteousness, but reflecting the divine nature." Again, on page 418, "Include moral as well as physical belief in your efforts to destroy error." Also, page 17, "And infinite Love is reflected in love." "By their fruits ye shall know them," Jesus said. Let us recall the many cases we have treated and see, not how many were simply healed, but how many were in the healing turned from sin to Science.

While we have no right to interfere directly in our brother's or neighbor's life, still, by the influence we send out from our own lives, we are our brother's keeper.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time.

## Among the Churches.

### New Quarters at Champaign, Ill.

It would be hard to find a prettier suite of rooms in the two cities than that just opened by the Christian Scientists of Champaign. The second floor of the new Dallenbach Building, was built and finished according to their plans and under their supervision.

The suite consists of an auditorium, a reading room, office, two cloak and two toilet rooms, and a social lobby.

The friendly greeting and talk after meetings is a feature of Christian Science churches, hence the outer hall, or lobby.—*Champaign Gazette.*

Sunday, January 4, 1903, was a day of great rejoicing for the Christian Scientists of this city. It was their first Sunday meeting in the new hall.

In taking this last step we know it is a very important one; that it involves more responsibility and more work, but we realize and know that divine Love governs. Poverty and fear have no place in divine Mind, which is the source of all supply. We therefore desire to offer an expression of love and gratitude to our Leader, Mrs. Eddy, for revealing Truth to us, and to those who have been helpful to the growth of the Cause in this city.

MRS. A. M. VALLERT, *Clerk.*

### Opening of Chapel in Poughkeepsie, N. Y.

The opening services in the new chapel of First Church of Christ, Scientist of this city, were held on Wednesday evening, and notwithstanding the hard rain storm there was a large congregation. Many other religious denominations were represented. Testimonies of healing were given by a large number, and many were still anxious to testify when nine o'clock had arrived, but the lateness of the hour compelled the leader to close that portion of the service and invite the former First Reader, J. Edward Smith, to speak a few closing words. Among other things Mr. Smith said:—

"When I came to your city five years ago, Christian Science was almost a stranger within your gates. This splendid audience, gathered within your own neat chapel, testifies that Truth is not a stranger here, and I seem to hear, as it were, a voice saying, 'They shall all know me from the least of them unto the greatest.'

"Mrs. Eddy, our Leader, has discovered, or uncovered, for the world, God's greatest gift to man,—a demonstrable truth. As sunlight is mighty to chase away the darkness of earth, so is demonstrable truth mighty to dispel the darkness of superstition and ignorance, and acquaint man with God and with himself.

"Theories may be logical, convincing, elevating, but facts, not theories, lead to finalities; facts, not beliefs, are the foundation stones of salvation; certitude, not speculation, must be the Christian's view-point, if he would see, understand, and assimilate the beatitudes of Christ.

"What shall we do with the gospel of Christ if we disregard the command, 'heal the sick.' . . . Who will explain the doctrine of the Trinity? or the omnipresence, omnipotence, and omniscience of God? All church members subscribe to all these verities, but do they understand them? Is not the ocular proof of healing more in evidence to the senses than any of these fundamental and vital essentials of Christianity? Can any intelligent man or woman deny the fact that the sick are healed and the sinful are reformed by the power of God in Christian Science to-day? Wherefore then the reluctance to see that Christian Science and Christianity are one?"

*Poughkeepsie Enterprise.*

Digitized by Google

## Testimonies of Healing.

My last dose of material medicine was taken July 10, 1900. For ten years prior to that date I was under almost constant care of physicians. I have undergone one very severe and two other not quite so severe operations at the Presbyterian Hospital (Chicago), which gave temporary relief.

I was treated by a Christian Science practitioner, and am cured of about all my ills and have been lifted spiritually into a new being. Truly I am putting off "the old man with his deeds" very surely and almost swiftly, and am thankful to my practitioner for her teachings and directions. After being relieved of a few of my worst ills, my dear husband took up the study of Christian Science, and now we both make very good demonstrations.

We were church members and for years I prayed for relief from awful pain, sometimes growing very bitter, indeed, but Christian Science showed me I had been asking amiss, and naturally I arose to a much higher understanding of God as taught in Science and Health, which interprets the Bible, and found life and health and that peace that passeth all human understanding.

My happiest moment was when I realized that God is conscious of no error; that came to me suddenly after studying the Science a few days. I seemed to be loosed from a tight grasp of something—a flood of light came over me—I felt free and realized that I had found the Truth that makes free.

HALLIE NORVELL HARD, Chicago, Ill.

---

In the spring of 1897 I first heard of Christian Science and tried it simply as an experiment, as I had tried almost everything else, homœopathy, allopathy, electrical treatment, and patent medicine. At the time I was introduced to the first Christian Scientist I had ever met, I had just obtained a supply of medicine from my doctor. I spoke of my ailments to this Christian Science student, and she asked me why I did not try Christian Science, and told me how it had helped her. I asked her if she thought she could help me, and she said she thought she could. We talked some time and I was quite loath to let her go, I was so impressed with what she said. I know now that my recovery dated from that day, for everything seemed changed to me. I bought a copy of Science and Health and afterward took treatment. After my second treatment I laid aside my glasses, which I had worn for many years, and have since been able to use my eyes in every way and do the finest needle work. Soon after I overcame many ailments which had clung tenaciously to me for years, among which were indigestion, chronic headaches, and backache. I continued the reading of Science and Health, and that spring the usual bronchial trouble, which had become chronic, failed to appear, and now I have the feeling that I am speaking of some other person, for it seems almost incredible that I could ever have had those old ailments, they have dropped away so completely.

I have often wondered how any one could feel anything but love and reverence for our dear Leader, Mrs. Eddy, when we see how much good the simple reading of Science and Health has done. After nearly six years' practice of Christian Science I can more fully appreciate and reverence the woman who has labored so unselfishly for mankind.

While I have received so freely of the physical benefits of Christian Science, I will say that the spiritual benefits are greater. I became dissatisfied with trying to believe things that I did not understand, and being told that the Bible was a book which we were not expected to understand, and yet were expected to believe. Christian Science teaches that we can understand it, and I rejoice that I have found a religion which can be demonstrated and tested on all points. Christian Science shows us more and more clearly how to "prove what is that good, and acceptable, and perfect, will of God."—A. C. COLLINS, Washington, D. C.

---

"Ye are my witnesses, saith the Lord." To be a good witness for the Lord it is our duty to testify to Truth as it is revealed to us.

I have been a member of the Congregational Church for more than fifty years, and I have come to the conclusion that creeds amount to very little unless they hold church members together as seekers after Truth, and thus enable them to be a help to each other and to the world at large as they show forth the Christ spirit.

For several years I have been seeking for a better understanding of spiritual life, I have studied the Bible and read many books on that subject to get a better apprehension of God, and I must say that the reading of Science and Health has given me a better understanding of the Bible and the life work of Jesus than any other book I have read. I don't claim to be a Christian Scientist, but I do say that I have found much that I can endorse and that is helpful to a Christian life. As far as the healing power of Science is concerned, I have not studied with that particular thought in view. In the past, when I have read the testimonies given by some who claim to have been cured of certain diseases through reading Science and Health, I have thought it almost foolish to make such statements; but demonstrations of truth are convincing. It is now nearly two years since I commenced to read this book. Previous to that time I was often afflicted with severe headache and sciatic rheumatism for several days at a time. These have entirely left me, and I have for the last year enjoyed better health and accomplished more work than I have in any one year for ten years, and I have not suffered from being tired. Mortal mind may ascribe this to any one of many causes, but why not ascribe it to God and the means that has given me a better understanding of His word and my relations to Him, and so give Him the praise who is my life and my light.

I have reason to believe that there is much good coming out of Christian Science both temporal and spiritual.

I know a friend who was sick and suffered long. She sought help from six different physicians, some of them specialists, and also went to the hospital for treatment, but her case grew no better, apparently worse.

At last she was induced to try Christian Science; she sought a practitioner, received treatment for a short time, and was perfectly healed and has been well for more than a year.—J. W. C., Warner, N. H.

---

As a tribute of gratitude for the many blessings which have come to me through Christian Science in overcoming sorrow as well as sickness, I offer the following. Two children were confided to my care, who had lost their mother and whose father was not interested in Christian Science, but believed in all the laws of *materia medica*. One morning, he said to me, "I believe the boys have whooping cough," to which I only replied, "Do you think so?" The next morning a neighbor hearing the children coughing, came over and kindly, as she thought, gave me, in detail, what I should prepare myself to go through with.

I closed the door behind her and turned to my Science and Health. Opening it at page 380, my eyes fell upon, "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God." Then again, on page 400, "This task becomes easy, if you understand that every disease is an error, and has no character or type, except what mortal mind assigns to it." And again, on page 377, "Without the human belief any circumstance is of itself powerless to produce suffering."

Digitized by Google

Holding on to this, and knowing God's ever-presence, enabled me to destroy the claim within seven days and not one trace of it remained. For this, and the many blessings which have come through Christian Science, I am thankful to our beloved Leader.

MRS. ABBY HAGLER, Caddo, I. T.

---

I would like to offer thanks for the benefit Christian Science has brought to me. In the spring of 1901, when I turned to Christian Science for relief, I was a victim of neurasthenia, unable to sit up at all, given up by the doctors, despairing, and almost hopeless. I had been an invalid most of the time for seven years, unable to do anything except just live and suffer. I think I had hundreds of weak spells and tried various physicians and patent medicines. As a last resort, I sent for a Christian Science practitioner, and I can never cease to be grateful to the kind lady who came to my relief. I can now do my own housework and sewing, and read, and though the demonstration is not yet complete, my present state is heaven compared to the condition I was in.

MARY MILLER, Wanlock, Ill.

---

I feel that I must not wait longer before making acknowledgment of some of the benefits received from the study of Science and Health. While not yet entirely free, I have been greatly relieved of asthma and have been healed of consumption and a number of other physical ailments. Before hearing of this method of healing disease we were all sick most of the time. Now all is different. The boys and my husband are seldom sick, and we have had some beautiful demonstrations in the prevention of contagious disease. The children have been exposed to whooping cough, measles, diphtheria, and chicken-pox without any ill results whatever. I am thankful for Christian Science and the good received therefrom.

MRS. ALLIE WOODGERD, Albany, O.

---

The Bible is read to-day in more homes than ever before in the world's history. More copies of it are sold now than ever before. Fifty years ago, the British and American Bible Societies issued annually 1,820,657 copies. Now they issue annually 6,791,212, while private publishers issue millions more. In our own country the issue of Bibles has more than kept pace with the increase of population.—*Exchange.*

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

---

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Henry Churchill King, D.D., President of Oberlin College, in an article on "The New Evangelism," says in *The Congregationalist and Christian World*:—

"Three great presuppositions may be said, perhaps, to underlie, more or less consciously, the new evangelism of our time, so far as it is a fact, and to determine its tone and method. First, that *religion is life*, that to be saved is to come into a sharing of God's own character and life, that every man of us, therefore, is bound to make the fight for character, that there is no escape except by character. This is becoming increasingly clear to all branches of the Church, both for the present and the future life. And face to face with that inevitable fight for character, the solemn earnestness of life deepens upon both speaker and hearer. It is no question of transactions, human or divine, but of the real achievement of real character.

"Second, the one indispensable condition of conquest is, that a man should put himself in the presence of the great realities, *in the presence of the best*, in the presence of the supreme fact of history, Jesus Christ. . . . The very greatest mission, therefore, of the preacher, the very essence of his calling, is to make men see these greatest realities and values, above all and summing up all, to make men see Christ—so to bring these realities and values home to men, that they shall surely count and become the dominant realities of life.

"This would mean, in the third place, that the preacher must himself be *a seer and a witness*. The Christian witness must personally see and experience the spiritual world. He cannot reach it as the result of mere argument; still less can another hand it over to him as a complete product in any theological system. The preacher's first great responsibility, therefore, is to put himself in the presence of these highest values, and let them make their own inevitable impression upon him, work in him their own conviction of reality. Only so can he come into any spiritual life that is his own. He may not simply imitate or repeat the expression of the life of another; he needs life in himself, and that life will find its own expression. And the highest possible service, in turn, therefore, that the preacher can do for other men, is to help them into the presence of the great realities and values, to help them find these alive and real, to put them, so far as another can, face to face with the supreme self-revelation of God—the inner life of Christ."

We hear a deal in this day about social religion. Certain leaders would make men religious in the mass. They talk about leavening the whole lump of society with grace and truth. The idea is a good one, but those who advocate it would have us begin at the wrong end. They would make society good in order to save the individual. Make society pure, and it will be an easy matter for the individual to be pure. If we can do the work in this wholesale way it will save a world of cross-bearing, reproach, and persecution. It will make the narrow way popular and easy. That day is not yet. We must begin with the individual. Only by saving individuals can we save society.

We are just now in danger of forgetting the importance and necessity of personal religion. The old Puritans, the old Presbyterians, and the old Methodists believed in and practised a faith which would enable a man to stand alone in the world. Now we must be supported and inspired by society, by conventions, by meetings, and masses.

To stand alone one must have unwavering faith in God. Elijah's soul was anchored in God so firmly that all the waves of popular feeling and worldly influence which might sweep over him could not move him. To him God was a reality.

*The Christian Advocate.*

Rabbi Fleischer, at the Council of Jewish Women, speaking on "The Attitude of the Jews toward Jesus," said:—

"Many Jews—and usually these are of the progressive type—are beginning to examine with an increasing interest and a growing appreciation the career and the character of this most influential of Jewish teachers, this loving and lovable rabbi, Jesus of Nazareth. A few Jews are tending to accept his helpful humanity and to believe that he had a beautiful personality.

"For my part, I believe that Jews act unwisely in the attitude that they take toward Jesus. Whatever Jesus was, he was a Jew, and I am willing not only that Jews shall receive credit for him, but that also in proportion to the intrinsic merit of his life and teachings we shall find further proof of the religious genius of the Jew. For one, I am glad to recognize the greatness of this human seer who chanced to be a Jew, and to acknowledge the singular beauty of his personality."

Here is Cain, the first born of the sons of earth, and the first murderer. We say to ourselves, "I am not like Cain—I would not commit a murder for worlds." Ah, but let us not think, because we would not be guilty of the overt act, that we may not be guilty of the sin of Cain. For sin is not an act, but a moral state, an attitude of mind and heart. Cain was a murderer before he killed Abel. His sin began with self-will, developed into envy and anger, and ended in fratricide. . . . The law of God makes the guilt consist in the angry passion from which the murderous impulse springs. Jesus defines violation of the seventh commandment as the evil desire of the heart. And the same rule applies to every form of evil. It is the thought of the heart that determines guilt or innocence in the sight of God.

*The Examiner.*

Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper, and in the habit of living, created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian redemption, by the settled purpose to do the will of God, always, in all things, at all costs, and by the power of the great hope, the full assurance, that after immortal years are spent there is a larger, fuller, richer life.—Rev. Dr. Dale.

Rev. H. A. Bridgman says in *The Congregationalist and Christian World:* "All these four men [Cain, Samson, Eli, and Saul] were made aware in their lifetime of their folly and their failure. It is sometimes thought that outward tokens of success blind the victim of temptation to his own failure and keep the world, also, ignorant of what he truly is. But it is not so. As Professor Griggs has recently said in his lecture on Dante: 'To be what you really are and to be conscious of it—that is all the hell a man needs in this world or in any other.' A man's conscience keeps him from being fooled by himself, and in the long run the world rates a man for what he is and for nothing more."

If you impute motives, and pretend to read hearts others will do the same towards you. A hard and censorious behavior is sure to provoke reprisals. Those around you will pick up the peck measure you have been using, and measure your corn with it. You do not object to men forming a fair opinion of your character, neither are you forbidden to do the same towards them, but as you would object to their sitting in judgment on you, do not sit in judgment upon them.

Spurgeon.

In our higher and happier moods, I think we all have visions of the truth that we never are nor can be paid for our best, save only in the doing of it. Our finest devotion is never recompensed in terms of the market. It can never be. We give ourselves, and find in return our larger life.

Frederick L. Hosmer.

Religion is not a little fenced-off enclosure, within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.—*Selected.*

Let us speak the fullest truth and do the plainest duty that we know; and then we shall not widely fail of what is best for us in this or any world which shares the boundless fulness of the life of God.

J. W. Chadwick.

It is worth while to do even the smallest kindnesses as we go through life. Nothing is lost. No dewdrop perishes, but sinking into the flower makes it sweeter.—*Selected.*

Every time we keep silent under insult and loving and sweet under irritation and provocation, we have made it easier for all about us to do the same.—J. R. Miller.

The man who does not want to mix his religion with his business must have a very poor quality of religion or a very shady sort of business.—*The Examiner.*

In morals as well as physics, men soon find out the difference between a candle and the sun.—Joseph Parker.

---

### LITERATURE FOR DISTRIBUTION.

Supplements to the Sentinel.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

German Supplements.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

Price:—Single copies two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

Pamphlets.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

Price:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

Tracts.

Expressions Concerning Christian Science.
Rich Blessing.
Beauty of Christian Science.
Theory *vs.* Realization.

Price:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

Reprints from the Journal and Sentinel.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men.

Price:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00

Twelve or more to one address, each, prepaid . . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 406 |
| SELECTED ARTICLES. | | |
| "Looking unto Jesus." | | 407 |
| What is Man? | | 407 |
| A Reply in Explanation. | | 408 |
| The Healing Faith. | | 409 |
| A Firm Foundation. | | 409 |
| The Fair Exchange of Values. | | 409 |
| The Rubber Industry. | | 410 |
| The Philippine Aborigines. | | 411 |
| EDITORIAL. | | |
| The Delay of Duty. | | 412 |
| The Recognition of Greatness. | | 412 |
| My Brother's Demonstration. | | 412 |
| LETTERS TO OUR LEADER. | | 413 |
| FROM OUR CONTRIBUTORS. | | |
| Distribution of Literature. | G. H. M. | 414 |
| Upon Accuracy and Inaccuracy. | Anne Dodge. | 414 |
| Obedience. | Margaret E. Halley. | 415 |
| Giving. | George S. Tebbets. | 415 |
| THE LECTURES. | | 416 |
| TESTIMONIES OF HEALING. | | 417 |



Vol. V. BOSTON, FEBRUARY 26, 1903. No. 26.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

George B. Cortelyou took the oath of office as Secretary of the Department of Commerce and Labor on the 18th. At the same time William Loeb, Jr., was sworn in as secretary to the President. The oaths were administered by Chief Justice Fuller of the United States Supreme Court.

The new secretary's official career began in 1889 as private secretary to the post office inspector in New York. Later he was confidential stenographer to the surveyor of the port of New York; private secretary to the Fourth Assistant Postmaster General; in 1895 executive clerk and confidential stenographer to President Cleveland; in 1898 assistant secretary to President McKinley and later secretary, which position he has continued to hold with President Roosevelt.

James R. Garfield of Ohio, second son of the late President Garfield, will be Commissioner of Corporations under the act creating the new Department of Commerce. The law provides that the commissioner shall have authority to make, under direction of the secretary, "Diligent investigation into the organization, conduct, and management of the business of any corporation, joint stock company, or corporate combination engaged in commerce among the several States and with foreign nations, excepting common carriers, subject to an act to regulate commerce, approved February 4, 1887, and to gather such information and data as will enable the President of the United States to make recommendations to Congress for legislation for the regulation of such commerce, and to report such data to the President from time to time as he shall require."

Judge Grosscup has issued an injunction against the Beef Trust on the ground that their agreement concerning prices is in "restraint of trade." By the legislation recently passed by Congress to expedite cases of litigation in which the United States is a party, this case, if appealed will go directly to the Supreme Court. Unless appealed, the injunction is permanent. Considerable interest is manifested as to what action will be taken by the trust.

President Estrada Palma, of Cuba, has signed an agreement which the leaders of the Cuban Congress are pledged to ratify, giving to the United States two coaling stations, naval depots, and military establishments upon the island for the mutual security and defence of the two high contracting parties. The arrangement gives the United States two harbors, Bahia Honda and Guantanamo.

Secretary Hay for the United States and Mr. Bowen for Venezuela last week signed a protocol providing for the adjustment of the claims of the United States against Venezuela by a commission to meet at Caracas. In case of disagreement, Queen Wilhelmina will name the umpire. This will be done as a compliment to the country of The Hague Tribunal. This protocol will probably serve as a model for the other claimants.

Justice Shiras of the United States Supreme Court last week presented to the President his resignation as a member of that tribunal to take effect February 24. William R. Day of Ohio (former Secretary of State) has been selected as successor to Mr. Shiras.

**Foreign.**

King Edward, accompanied by Queen Alexandra, and surrounded by the Court and the officers of State, opened Parliament February 17. In the morning the vaults of the Houses were searched, as usual, for imaginary conspirators by the yeomen of the guard. The movements of the troops taking up positions along the route of the procession followed. The royal procession, consisting of six state carriages escorted by Life Guards, started from Buckingham Palace. Their Majesties were seated in the last carriage, which was drawn by the eight Hanoverian horses which have figured in all the recent royal ceremonies. The King and Queen reached the Victoria Tower through the Mall, the Horse Guards, and Whitehall. All the officers of state, in varied uniforms, were assembled at the royal entrance of the House of Peers to receive the King. The procession formed here, and, headed by the pursuivants and heralds, marched to the robing room, their Majesties being immediately preceded by the sword of state, carried by the Marquis of Londonderry. After the robing the procession re-formed and, with a blast of trumpets, advanced to the Peers' Chamber, the Duke of Devonshire, Lord President of the Council, preceding their Majesties with the imperial crown, which he carried on a cushion. The King then seated himself on the throne, with the lords bearing the cap of maintenance and the sword of state standing on his right and left. The Queen sat on the left of the King and the Prince of Wales on his right.

The members of the House of Commons were then summoned, and on their arrival the Lord High Chancellor, Earl Halsbury, kneeling, handed the King the speech, which his Majesty read from the steps of the throne.

It is reported that a fire in the forest of Vallambrosa, fifteen miles east of Florence, has destroyed the Villa de Medici, a point of interest to artists and tourists. Vallambrosa was visited by Dante, is mentioned by Ariosto in "Orlando Furioso," and by Milton in "Paradise Lost." In 1038 a Benedictine abbey was founded in the forest. The present magnificent buildings were erected in 1673. The abbey was suppressed in 1869, and the buildings are now used for a School of Forestry supported by the Italian government.

It is stated on good authority that the Irish group in Parliament is convinced that the Wyndham Land Purchase Bill will be satisfactory, and that agrarian troubles and grievances will cease. It is expected also that Mr. Wyndham's bill will not meet with serious opposition from any section in the Commons, but will be helped along by Radicals and Nationalists and enacted quickly.

The Canadian Department of the Interior has been advised of a meeting of the Doukhobors with Peter Veregin, their leader, and the agents of the department at Swan River and Yorktown, at which it was resolved to become British citizens and Canadians. The Doukhobors also decided to take out their patents for homesteads.

It is said that certain of the Powers are prepared to go further than Austria and Russia in their determination to compel peace in the Balkan peninsula and to require the Porte to introduce needed reforms in Macedonia.

The Italian Chamber of Deputies has passed the bill making an appropriation for the erection of a Marconi wireless station. It is expected that the rate for messages to America will be six cents a word.

**General.**

The dimensions of the new cup defender, which, it is announced, may be named the Republic, are reported to bear the following comparison with those of the Columbia:—

Length over all, 141 feet, as against Columbia's 132 feet; beam, 28 feet 8½ inches, to 24 feet 7 inches; draft, 19 feet to Columbia's 20 feet. The waterline of both craft measures a trifle over 90 feet.

A gang of one hundred expert mechanics is now engaged on the hull of the boat and on the mainmast. The plating has progressed rapidly and the entire mid-sections are nearly covered over with metal. The step of the mainmast has been completed, and the platers are laying out and riveting the deck plates along the waterways on both sides.

On a recent trip of the Etruria from New York a newspaper was published containing summaries of the latest news of the world. This was received by wireless telegraphy when the vessel was still nearly two hundred miles from the Irish coast. The dispatches were received by Operator Hughes, edited by Purser McCubbin, set up by the ship's printer, A. Harris, and managed by Assistant Purser H. D. Stainer. A copy of the edition was placed at the plate of each passenger at breakfast. There was such a demand for the papers as souvenirs that a second edition was printed. Signor Marconi was among the passengers.

The Cedric, sister to the Celtic of the International Mercantile Marine Company, arrived at New York last Friday on her initial trip from Liverpool and Queenstown. The voyage was made in 8 days, 8 hours, and 16 minutes at an average speed of 14.43 knots per hour. Her best day's run was 390 knots. In spite of rough weather she rode as "steady as a church," and the passengers report there was no *mal de mer*.

This vessel is 700 feet in length, 20 feet longer than the Great Eastern, 75 feet wide, 49 feet deep, 131 feet from her keel to the top of her smokestacks. It took twelve tugs an hour to dock her.

In the collection of George Frederick Kunz, now on exhibition at the Museum of Natural History, New York, is a diamond embedded in the center of a forty pound meteorite. The diamond is of the purest and hardest carbon, but dark in color. With several other small particles of diamond dust it rests in a small jagged area of less pure carbon about the size of a large marble. The area is surrounded by solid meteorite iron from four to five inches thick.

The seacoast of Maine is the most wonderful in the world. In a straight line it measures two hundred and twenty-five miles, but when all the ins and outs are counted the shore line is two thousand four hundred and eighty-six miles. There are 54 lighthouses and 23 fog signals between Kittery Point and Quoddy Head. The tide at Eastport has a rise and fall of 18 feet 2 inches.

Bids have been accepted for dredging a thirty-five foot channel in Boston harbor out to sea. New York is dredging a forty foot channel; but with the advantage of a much higher tide at Boston the two channels will accommodate vessels of about equal draft.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### "Looking unto Jesus."

THE Christian world is trying to look unto Jesus, and the divisions among Christians arise chiefly through the different ways in which he is beheld. Many who do long to be Christians more than they long for ease or prosperity, are to-day refusing the help and healing of Christian Science because they fear it will destroy their concept of Jesus. Scripture tells us, however, "By their fruits ye shall know them." If, therefore, Christian Science can teach you to look unto Jesus in such a way that your sufferings will cease, your sins will grow distasteful to you, and your burdens will disappear, is not this a proof that it has a better way of beholding him than the world has known? Our text-book, Science and Health, teaches us to see in Jesus,—the perfect typifier,—man made in the image and likeness of God as Scripture declares God made him. Because Jesus did see and know that nothing short of absolute perfection could be the image of God or represent God, he held to this true concept of man and manifested it to the world, and his understanding of perfect manhood healed the sick. Now the Christian of to-day must learn to look unto Jesus in this same way, must see in him the perfect pattern of manhood, and must follow it. To stand at a distance and admire this beautiful picture, to dwell upon its different excellences, to go into ecstasies over it, will never make us any nearer perfection unless we learn to do as Jesus did, to see him as he is. Jesus never spared sin its fullest condemnation. He said, Go, and sin no more. This is the only way of escape from the consequences of sinning,—to cease the sin. Let us see it as Jesus did. But Jesus destroyed sin just as the light admitted into a room destroys the darkness which seemed to be in it, or just as the truth told about anything destroys and dissipates the false beliefs about it which seemed to hold it before the truth was known. Jesus knew that the true man was like God, was made to image Him forth, therefore he knew that the claims of sin, sickness, and death do not belong to God's man, and he could destroy them with the brightness of his understanding of God and man. Do you say, "I do not understand it; I do not see how I can do these wonderful things though I do see that Jesus did them"? When you began the study of mathematics did you refuse to try to work the first problems because you could not understand those at the end of the book? No, you learned a little and proved you did understand that by working the problems, and this fitted you for more difficult ones. So it must be in your work as a Christian Scientist. You will begin by "Looking unto Jesus," just as the artist looks at his model, and you will day by day see more in your model to shadow forth in your own life. You will learn that you must "let this mind be in you, which was also in Christ Jesus." Our text-book tells us (p. 234), "Sin is thought before it is acted. You must control it in the first instance, or it will control you in the second. Jesus declared that to look with desire on forbidden objects is to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses." So if we are really in earnest in "looking unto Jesus" we shall begin to manifest somewhat of the one Mind which it was his life's work to declare for the world's liberation from the fetters of sin and sickness with which it was bound. He "went about doing good," and so should his followers, and through manifesting the right understanding of God and man, they will be able to heal the sick and uplift the suffering, even as he did. He commissioned his disciples to "Preach the gospel," "Heal the sick," and he said, "Greater works than these shall he do; because I go unto my Father." Christian Science is bringing to the world the understanding of the Master's life and works, and is making the same works of healing possible to-day to all those who are learning to receive and put in practice this understanding, as it is given in "Science and Health with Key to the Scriptures."

This is what is meant by demonstration, it is demonstrating, or proving, that the Christian is "looking unto Jesus" with profit, that he is not simply admiring his wonderful life, but that he is following in the Master's footsteps.

S. F. S.

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

### What is Man?

ASIDE from the question, "What is God?" there is no problem of greater importance than the consideration of "What is Man?" For ages it has engaged the attention of both sage and philosopher, but its solution will never be gained so long as we view man from a material standpoint, for the real man was, is, and ever will be spiritual, regardless of what the five physical senses may say.

The Bible account of man is presented from both a material and spiritual standpoint, one real, the other unreal, the latter to be laid off, being that to which the apostle Paul referred when he spoke of "the old man with his deeds" to be put off; the former will remain forever indestructible and immortal.

To mortal sense, the account of man and creation as given in the first chapter of Genesis seems lost, and man as God's image was unknown (in the full meaning of the term) until Jesus came, being the "first fruits" of the spiritual birth, reflecting the Christ-man of God's creating which must in the cycles of time be recognized as the true man, —God's own image.

In the second chapter of Genesis we lose sight of the real man, and have a material sense of man and the universe set forth, wherein the Lord God formed (materialized) man and creation. So in considering man from the standpoint from which we see him to-day, he appears to be of a dual nature, material in his make up, suffering and dying, with nothing to lean upon but a faint hope of immortality.

The Adam man never was God's man. In order for us to get at the truth of the matter and be able to see man aright we must start from first cause, or God. Jesus said, "God is spirit." Then Spirit must be our standard, and we must realize that the image or likeness of Spirit is spiritual. Can the likeness of a thing be its opposite? Now Spirit and matter are opposite. Matter

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

never can be God's image; it is under a curse, conceived in sin and mortality. In the spiritual account given in the first chapter of Genesis man is blessed. This is the man that was, is, and ever will be, unfallen and perfect. This state of existence we must some day realize after we have all the Adam destroyed in our natures. All that we know of God, or the real man, is what we have seen man manifesting in life as kindness, unselfishness, and love. These are the fruits of Spirit, manifesting the spiritual man, or God's image. The opposite of this condition is selfishness, envy, hatred, and jealousy. These are the fruits of the flesh,—the carnal mind, evil, or devil,—bringing about death.

Man viewed from his present state is as the lump of ore, with gold and dross seemingly combined, yet it is only a seeming, for the gold is always gold, even if hid from view; so with the dross, it is always dross. They never mingle, being entirely separate in their nature. How thankful we should be to know that when this dross in our consciousness is destroyed, burned up by the fires of purification, that then and then only, will the pure gold, which is God's image, be brought out, and man will recognize his real self in the good, the spiritual and the perfect, where it is to-day, although hid behind the clouds of matter. Who would dare to say that matter is the image of God?

A deep sleep fell on Adam and all his progeny, "For as in Adam all die [sleep], even so in Christ shall all be made alive [awake to the true consciousness of Life]." Jesus Christ is the spiritual man, the first to awaken from the Adam dream of materiality. He proved by all he said and did that he was fully awake to the Science of man's true being. Well did they say of him that never man spake as he spake. He taught and lived a pure life, one free from materiality or matter, and never once recognized the universal claim of man's carnal nature, or that man's parentage was of human origin. He said: "Call no man your father upon the earth: for one is your Father, which is in heaven." He is our exemplar and Way-shower. This is the awakening for all mankind. In Matthew, 28 : 19, 20, he said, "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world [materiality]."

The man that is born of woman, he whom we see and the world is talking so much about, who draws his breath through his nostrils, whose fleshly body Jesus said profiteth nothing, whose mind is carnal and not subject to the law of God, must be classed as nothing, no real thing, no reflection of Good. Should we wish to try to make this the image of God after all the Scriptural condemnation? Well may we cease from him with all his aches, pains, and failures, and exclaim, "What is man?" for this cannot be the real. To see this is the great awakening from the carnal or material, to the spiritual. In Christian Science we see this spiritual fact as the rejected stone, and have made it the head of the corner (the risen Christ) of our teaching.

Since this state of sin and deception exists in our mortal consciousness, how thankful we should be that it is marked with suffering and death, for were it not for the fact that sin destroys itself, sin and its effects would be immortal, and man would indeed be forever lost—shut out from the presence of Life. The true man always abode in Eden —heaven or harmony, while the mortal sense is shut out. The five material senses would have us believe this mortal to be man—the real man in the image and likeness of God, and so long as this state of belief remains, harmony will be closed to us, and continue so until the teachings of Jesus are understood and the Science of man's being is demonstrated. Not understanding the Science of Christianity, sin, sickness, and death will continue until destroyed by the fires of suffering and purification. How thankful we should be for the revelation of Truth, this spiritual awakening; for without it, how dark and dreary the grave and man's future destiny; but the truth revealed is the bow of promise, bright with immortality, and while on earth it brightens earth's dark pathway and carries our thought far into the peaceful realms of eternity. This is the bright star of hope within us, speaking words of peace, and quieting this mental storm on life's troubled sea, giving us the rest of mind and body that we so much need, that satisfying and abiding assurance that our bark is safe, even in the storm, for Christ is at the helm, gently guiding us into that safe and quiet haven of rest—the true consciousness of man.

J. R. H.

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

## A Reply in Explanation.

Mr. Editor.

In the *News-Times* of the 10th inst., a Christian clergyman of your city is reported to have declared from the pulpit that Christian Science is "from the evil one," and that "it will ultimately cause the loss of the soul." When it is considered that in the last quarter of a century nearly seven hundred Christian Science church organizations have been established in this country alone, and that several hundreds of thousands of people are now worshiping God according to the religious tenets of Christian Science, the public accusation made by the reverend gentleman must be regarded as a very grave one. It is but fair that its position should be briefly defended.

What personage stands forth in history as the great exemplar in the healing of the sick by spiritual methods without the aid of drugs or other material agencies? Jesus of Nazareth. Did he teach that he healed the sick because of special powers belonging to his own personality? No. He expressly taught that his works were of God the Father, not of himself. Did he teach, like the reverend gentleman in your city, that for others to imitate his example in the healing of sickness by spiritual methods would "Ultimately cause the loss of the soul"? No. He commanded, "Preach the Gospel," "Heal the sick." And this command was not limited to any country, or race, or generation. And he gave the inspiring promise to all: "He that believeth on me [the Christ or Christ-truth], the works that I do shall he do also."

Is it not fair to say that it seems passing strange that a Christian clergyman, in defiance of the Scripture, should declare as being "from the evil one" a practice which emanated from Jesus? Indeed, is it not fair and perfectly just for Christian Scientists to answer that such an utterance as the *News-Times'* columns attribute to the reverend gentleman, not only seems to be wholly devoid of the spirit of Christian kindness and tolerance, but even partakes altogether too largely of blasphemy? The most charitable way in which Christian Scientists can deal with such an utterance is to treat it as having been given forth without any thoughtful consideration, and as belonging to that chaotic oratory which proves nothing and teaches nothing. It is the reproach of such oratory that it uses assertions instead of facts, and denunciation instead of logic.

The *News-Times* also reports the reverend gentleman to have employed in his sermon the phrase, "spiritism, falsely called Christian Science." Spiritism is defined in the Encyclopedic Dictionary to be Spiritualism. Can it be possible that the reverend gentleman does not know that the tenets of Spiritualism and of Christian Science are wholly unlike?

If so, he is respectfully advised to read a chapter devoted to a discussion of the errors of Spiritualism in "Science and Health with Key to the Scriptures" by the Leader of Christian Science, Rev. Mary Baker G. Eddy. He will surely

Digitized by Google

never make such an untrue statement again after reading that chapter. CLARENCE A. BUSKIRK.
In *Goshen* (Ind.) *Democrat.*

## The Healing Faith.

To the Editor.

*Dear Sir:*—To show that "cure by faith" is not a new idea, as was pointed out in your issue of December 17, one need not go to Japan to investigate any "sect of Buddhists." Every Christian can turn to his Bible, where examples of such cures are recorded from cover to cover. The earthly career of the Founder of Christianity, according to the Gospel narratives, was marked by the spiritual healing of the sick, and his example was followed by his disciples and apostles and by the early Christians. Christian Science is a re-affirmation of this healing, and it teaches the *modus operandi* scientifically. According to the law of God in Christian Science, "faith" is advanced to understanding, so that whoever will sincerely and honestly seek this spiritual healing may apply it to his own needs and those of others.

There is a particular merit of Christian Science which must not be overlooked; namely, that it is not confined to any exclusive set or sect, but is for every honest person to learn and use.

Mrs. Eddy's personal experience led her to state, in "Science and Health with Key to the Scriptures," the Christian Science text-book: "The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. This prayer, combined with self-sacrifice and toil, is the means whereby God has enabled me to do what I have done for the religion and health of mankind" (p. 1).

To learn how to pray like Christians is it not necessary to study Jesus' prayers and to learn the meaning of his advice?

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

W. D. MCCRACKAN.
In the *Cohoes* (N. Y.) *Republican.*

## A Firm Foundation.

A FEW critics seem to have the impression that Christian Scientists discard medicine and medical attendance because of their fanatical observance of a religious belief. This is incorrect. The class which represents the Christian Science movement is acknowledged even by critics, to be highly intelligent. It is because of their large experience that they have arrived at that state of mind necessary to the acceptance of new ideas. They are farther from dogmas, creeds, and beliefs than the average people, farther from these at the time of their acceptance of this Science than at any previous period. They have outgrown many of the superstitions that are common to mortals. They have relaxed their hold upon many of the traditions of the elders, and have learned to think for themselves. Continued failures, and disappointments in the employment of material means and methods have caused them to grow weary of waiting for results from such sources, and they are ready to look beyond the veil of matter into the spiritual realm. The effects of depending upon divine Providence for wisdom, happiness, and health have convinced them of the efficacy of Christian Science, and they are loyal to it, not because of mere promises or religious convictions, but actual results. Indeed, a Christian Scientist never entertains any religious convictions, except those which are the outcome of demonstrable understanding. If Christian Science were a mere will-o'-the-wisp, something which promises but never pays, its adherents would speedily abandon it. They are a class of people who are not looking for mere assertions, theories, creeds, and beliefs. They have outgrown these and have entered the field of inquiry, investigation, and demonstration. They will not be convinced except by actual proofs. They indorse and adhere to Christian Science because it has not failed them, but has kept its promise of health and happiness and the overcoming of physical and mental troubles.

Christian Scientists note that while they may be permitted, consistently with their own conscience and unmolested by the world, to think for themselves and to pray according to their own peculiar understanding, yet such a revolution in the general affairs of mankind as Christian Science predicts to be inevitable, can only be enforced in proportion to the general concession of the people and mutual compromises between Christian Scientists and the general public. ALFRED FARLOW.
In *Boston Times.*

## The Fair Exchange of Values.

GOD'S people certainly are entitled to live. Jesus said that the laborer is worthy of his hire. Paul taught that if he administered in spiritual things he was entitled to reap their carnal things. Surely God's people are entitled to live respectably, they who are doing His work. It is not intended that they should be paupers and beggars, and it certainly would be commendable if every minister of the Gospel, all editors of the religious press, and all other people devoting their time to His service in various lines, could lay hold on God's promises as Christian Scientists are doing and begin to lift themselves and others out of poverty as well as sickness. Jesus' life clearly proved there should be no lack in this line as well as all others.

Christian Scientists are appreciative of the achievements of the race in every avenue of thought,—in discoveries, inventions, art, and science. They are grateful for every step of progress, and appreciate the many hardships endured by our fathers, which seemed necessary to bring about the blessings we enjoy to-day. L. B. C.
In *Dayton* (O.) *Herald.*

The Christian Scientists make a good point when they say, "Whatever money has come into the Christian Science movement has come from its adherents. No solicitations have been made from outsiders. The liberal contributions of the Christian Scientist to the support of their movement are due to the love Christian Scientists have for their cause." Christian churches ought to look solely to their own membership for the support of their work. They beg money of outsiders at too great a cost to the efficiency of the work.—*The Watchman.*

Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life with a bit of poetry.—CHARLES ELIOT NORTON.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Digitized by Google

## The Rubber Industry.

COMPARATIVELY little use was made of rubber before Goodyear was led by his genius to the discovery of a scientific treatment of the crude product, which gave to the world a new commercially available product of extraordinary value in advancing the arts of modern civilization. Rubber has now become a vital necessity, its production assuming vast proportions, and its consumption is a dominant factor in a great number of industries.

Altogether the rubber factories of the United States use yearly over sixty million pounds of rubber, turning it out again in thousands of different useful articles, and the manufacture of all these rubber commodities has created a demand for rubber that is simply insatiable. Rubber, indeed, ranks third among American imports, being exceeded in quantity and value only by sugar and coffee. Whence comes this vast quantity of crude rubber? What are the facts relating to the world's rubber supply?

Rubber comes from South America, from the Central American States, from western Africa, India, and the Indian Archipelago. The best rubber, however, comes from the Amazonas, embracing a certain part of southern Venezuela and the borders of the Amazon in Brazil. In his book on South America, Mr. Frank G. Carpenter, the distinguished traveler who made a twenty-five-thousand-mile journey in search of industrial information, says: "Amazon rubber is the best of all rubber; it furnishes the bulk of the product." Seventy-five per cent of all the rubber produced in the world is shipped via Para and Manaos, from either one of which ships leaving for New York often carry cargoes of rubber valued at two million dollars or more. Manaos has gained its importance as a rubber port because of its nearness to that section of the Amazonas which scientists have discovered to be the world's greatest rubber country.

It is a significant fact that the greatest of rubber regions is now conceded to be within the borders of a country toward which the whole world is looking as the great new industrial Eldorado—Venezuela.

Rubber in its crude state is a sap, and should be gathered, as is maple-sugar sap, by tapping the tree. The present production of rubber is so inadequate as compared to the demand, that manufacturers are alarmed, as there is no substitute for rubber, and the opening of new rubber forests will bring immense fortunes to the exploiters. Mr. Carpenter, the traveler before referred to, says: "It takes from fifteen to twenty years after the planting before rubber trees will produce enough sap to pay for gathering it." Scientists who have studied the conditions add that it is not possible to plant and cultivate rubber trees here, there, or anywhere, with any degree of commercial success, any more than it is possible to raise oranges in Maine or coffee in Montana. The fact remains, then, that the rubber industry for many years to come must depend entirely upon the wild trees.

These wild trees grow along the borders of rivers, and the particular series of streams involved in the rubber industry are the Amazonas before mentioned, the greatest rubber-producing section of this greatest of rubber regions being that bordering both sides of the Rio Casiquiare, between the Rio Orinoco and the Rio Negro in Venezuela.

Let us journey into this region and see what the greatest of rubber countries looks like. Tracing the location first of all on the map, we come to Para and later to Manaos, the two rubber-shipping centers of the world. Para is a city of one hundred thousand people, many of the inhabitants having grown rich either by actually dealing in rubber or in supplying necessaries to the camps.

In both Para and Manaos the most prominent feature of industrial life is the shipment of rubber, just as the shipment of tobacco is most prominent in Havana. All the exporting sections of the cities are occupied by packing-houses where the rubber is packed for export. To these packing-houses the crude rubber is brought in lumps that very much resemble hams, though if you happen to drop one of these lumps of rubber you will realize that it is not the ham it seems to be, but a very elastic substance, since as soon as it touches the ground it bounces up and down after the manner of a heavy rubber ball. In the warehouses each lump of rubber is carefully weighed, and is then packed in boxes, three hundred pounds in each box, ready for shipment.

Scientific men explain that rubber is a product obtained by proper treatment of the milky sap or "latex" of such tropical trees as *siphonia elastica* and *siphonia braziliensis*, belonging to the genus distributed throughout the section of South America now under discussion. The last United States Census report says that although rubber may be produced from any plant, such as common milkweed, having a milky sap, still it can be obtained in commercial quantities only from tropical countries and from rubber trees. The census expert adds that, like other vegetable products, rubber differs in quality according to the place of derivation; and that the best rubber is shipped from Para and Manaos, in South America.

Let us see how operations in this rubber country are conducted; let us see how the Indians, native to the region, gather the rubber. In the first place, the rubber tree resembles ordinary forest trees, such as the English ash. The reader probably supposes that rubber comes from the rubber plant which ornaments his home, or which he has seen in conservatories; but that plant produces gutta-percha, and not rubber.

In the rubber forest the rubber hunter does most of his work in the forenoon, when the sap runs most freely. He begins by tapping the tree as high up from the ground as he can reach, neither boring the tree with an auger, as we do our maple trees, nor scarifying the tree as we do our turpentine pine trees of the South. The rubber-gatherer taps the tree with a tomahawk or hatchet which has an inch-wide blade. He makes only a slight gash in the bark with his hatchet, taking care not to cut the wood beneath the bark. Immediately a fluid, as thin and as white as milk, oozes forth. The gatherer now fastens a small cup into another cut made below the gash, thus catching the fluid as it runs down. He makes three or four similar gashes in each tree, fastening a cup under each gash. About noontime he goes from tree to tree and empties the milk from the cups into a bucket. He has only a certain number of trees allotted to him, and as there is a tablespoonful of fluid in each cup when he gathers it at noontime, each tapper has about a gallon of sap to show for his morning's work.

The rubber forests are divided into what are known in the rubber regions as paths. These consist of from sixty to one hundred trees each, the paths leading in and out of the woods and crossing streams. One such path is allotted to each of the native workers who tap the trees and gather the rubber. The size of a plantation is known by the number of paths that it contains.

After the gathering, the next process is that of smoking. As the sap coagulates on exposure to the air, it is necessary to smoke it the day it is gathered. By following this rule the best rubber is obtained. Under the influence of the smoke the sap hardens. The fuel that makes the fire that makes the smoke is covered with ordinary palm nuts, which, when fired, give forth a dense smoke. In this smoke the worker holds the lump of sap or rubber on a kind of wooden paddle, turning it round and round until the operation is finished.

The lump of rubber is accumulated upon the end of the wooden paddle by first dipping it in the sap or milk, and then holding it in the smoke. After turning it round and round rapidly for a minute, as described, the milk hardens. The worker again thrusts the paddle into the bowl of milk,

Digitized by Google

and again he holds it in the smoke, repeating this process until a ball of crude rubber of the regulation size has been gathered. If a rubber tree is not abused it will produce milk in abundance continuously for thirty or forty years.

ELLIOT WEATHERBY.
In *Exchange.*

## The Philippine Aborigines.

DAVID P. BARROWS, chief of the Bureau of Non-Christian Tribes of the Philippines, in a report received at the War Department on the ethnology of the Philippines, concludes that while the great majority of the population is unquestionably of Malayan origin, the aboriginal race of the archipelago is the dwarf black people known as "Negritos," or little Negroes. He says that the people of this race are almost the smallest on the globe, and are true savages. It was thought that their numbers were dwindling, and that not more than ten thousand remained in the islands, but inquiry shows not less than thirty thousand of these dwarfs. Some of them are four feet in height, but the greater number are under three feet. They feed upon roots and small game, and do not live in villages, but roam through the mountains in small groups of a few families each. They are timid and fearful of approach, and yet to a certain extent are feared by the more civilized tribes. Mr. Barrows says,—

"The number of problems presented to the ethnologist by these little blacks is almost bewildering. Their identity with the Sakais of the Malay Peninsula, and the Mincopies of the Andaman Islands, is almost certain, but what is their relation to those other pygmies—the dwarfs of central Africa? And further, what may be their connection with the true Negro race of Melanesia, almost contiguous to them? The geographic distribution of the Negritos is such that we must conclude that at one time they were practically the sole possessors of the Philippine archipelago; and unquestionably the first to arrive and to dispute their possession of the soil and to drive them into the mountainous interiors which they now occupy, were the tribes of primitive Malayans which still constitute the most considerable element of the non-Christian population of the islands."

In contrast to the dwarfs are the tribes in the vicinity of the Gulf of Davao and Mount Apo in eastern Mindanao. They are very tall, with hair wavy rather than straight, a narrow and prominent nose, and a color of skin approaching that of the Polynesians, and according to Mr. Barrows, they are another non-Malayan element. He describes the seven Christian tribes, the Mohammedan Malays and other Malayan peoples, and says,—

"Of such diverse and varied elements, then, is the population of the Philippines composed. Of the mixtures with Chinese and European blood it is unnecessary to speak further here. The variety of problems they present is equally great for the ethnologist and the statesman. Since the first arrival of the Portuguese in Eastern waters the mind of the Malay has appeared to the European as a closed book. Both races have ever misunderstood and mistrusted each other. Out of mutual ignorance and fear have followed hatred, oppression, and retaliation. In the establishment of order in these islands this government is attempting to rear a new standard of relationship between the white man and the Malay. The success of this effort, so full of possibilities for the future of life and intercourse in the Far East, will depend in a large measure on our correct understanding and scientific grasp of the peoples whose problems we are facing."

He opposes very strongly the application of the Indian reservation scheme to the Moros, and says that his inquiries into the treatment of the Indians in this country have satisfied him that, in spite of excellent intentions, the policy has not brought forth satisfactory results, and "in a thousand cases has not done justice to the Indian."

*The New York Sun*

## The Possibilities of Life.

THE possibilities of life are inestimable just because life never has been and never can be accurately gauged. One knows little more of what is within himself than of what is within his fellows. Both the strength and the weakness of his character are incalculable except from such data as can be gathered in the collisions of persons and events. The unexpected in events is always happening, and it is always calling forth the unexpected trait or fostering the unsuspected tendency of personal life. Thus one becomes acquainted with himself upon the same terms and in the same manner as with his fellows, surprising himself as often as others surprise him, and finding cause for both elation and depression in the knowledge thus thrust across his path. We are continually appearing as we did not expect to appear, continually doing what we had not purposed to do, continually saying what we did not intend to say; and these modes of self-manifestation would have been less surprising if we had known as much of the content and quality of our lives and characters as we have so confidently assumed that we knew. We do not know, and because we do not know, we cannot anticipate what we shall do or say, or how we shall appear. It is what we actually are that declares itself under the stimulus of the unexpected, not what we think we are nor what we mean to be. We are led out of ourselves in the encounter with persons and events; and we appear in such shape and power as we must, and not as we have wished or willed.

REV. E. G. SPENCER.
In *Christian Register.*

My daily task, whatever it be, that is what mainly educates me. All other culture is mere luxury compared with what that gives.—W. C. GANNETT.

## "Doe the Nexte Thynge!"

FROM an old English parsonage
Down by the sea,
There came in the twilight
A message for me;
Its quaint Saxon legend,
Deeply engraven,

Hath, so it seems to me,
Teaching from heaven;
And on through the hours
The quiet words ring
Like a low inspiration,
"Doe the nexte thynge!"

Many a questioning,
Many a fear,
Many a doubt
Hath its guiding here.
Moment by moment,
Let down from heaven,

Time, opportunity,
Guidance are given.
Fear not to-morrow,
Child of the King,
Trust ye your Father,
"Doe the nexte thynge!"

*Anonymous.*

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Delay of Duty.

THE man who said, "I shall pass this way but once; any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again," was a philosopher who well knew the evil of procrastination, and if his deeds were in keeping with his wise words the world profited doubly by his life.

The temptation to procrastinate seems to be especially subtle when we are called upon to unite in any undertaking requiring the co-operation of many. How natural it seems for us to wait until we see what others are doing or intend to do. Frequently we are tempted to postpone our efforts until our associates have done that which we consider to be their duty; forgetting that *our* duty should be done without regard to what others are doing, and that we cannot with propriety or certainty forecast what another should do. To yield to this temptation is to retard the progress of the enterprise and frequently to prevent the very acts which we regard as pre-requisites to action on our part.

Usually we can do nothing more profitable than to do our best, irrespective of what others are doing, and without regard to whether they are doing just what we would do under similar circumstances. And when we say similar circumstances, we forget that we do not, and cannot, know what problems our brother has been compelled to solve, nor can we measure his achievement in solving them. The success of united endeavor is insured only through the unselfishness and zeal of every individual. If "each does well his part" the outcome cannot be uncertain.

A general must have the loyal support of his entire army in order successfully to execute his plans, and the greater part of his army must move forward, when the proper time comes, without knowing the details of the campaign. All the preliminary work, the drilling of the troops, the laying in of supplies, must be done befo e the campaign can be entered upon, and it would be a rash commander who would press forward or disclose his plans until that work is done. The quicker this preliminary work is done, the earlier the campaign can be commenced. And after it is commenced, the individual must continue to do his duty without procrastination and without flinching. M.

### The Recognition of Greatness.

FEBRUARY, though the least of the months, has made itself so famous through its gifts that its days are all too few for its anniversaries.

Among literary lights it has brought us a Dickens, a Hugo, a Longfellow, a Holmes, a Horace Greeley, and a John Henry Newman; among scientists, Copernicus, Galileo, Darwin, and Edison; among musicians, Mendelssohn, and Handel; among patriots and statesmen, Robert Peel, Washington, Lincoln, and Kosciusko. Of all these and many more we are reminded in this second month, and it is well if they lead us to forget present occupations in the remembrance of past achievements, for he is most worthy of his inheritance who is most mindful of those by whose labor and sacrifice he has been enriched. Moreover, we may find a stimulus to virtue in the thought that no man can be far removed from that greatness which he recognizes and gladly honors. That which we appreciate and approve in our brother is latent, if not active, in us, and we may thus know that we are akin to all that we love and revere, and so verify the saying of Pythagoras that real friends have all things in common. All this speaks for the basic oneness, in kind and capacity, of all men, their common sonship and endowment in Him "of whom the whole family in heaven and earth is named."

The pride that would link itself to greatness that it may have whereof to boast, is no less petty than abundant, but to find in the goodness and strength manifest in our fellowman, the proof of our kind and possibilities, is to recognize the splendor and dignity of true manhood and be strengthened, day by day, in our endeavor to attain it.

John Locke was right when he said, "I find, and can find, that only without, which is within." Our knowledge of the good of another individuality can only be expressed in the terms of our own, and every discovery of good in our brother encourages our consciousness of the awakening good which is our true selves. We shall be (are), like Him when we see Him as He is, and the conscious gain in our perception of the beautiful and the good in others should deepen, by so much, our knowing that the sense experience of weakness and of sin has neither maimed nor marred, but only hidden the true individuality,—that "Sin has not touched me, and cannot." This is one of the most inspiring revelations of Christian Science, and its clear light penetrates and dispels the mists of the centuries, and re-establishes that sense of Divinity within, which is humanity's only sure anchorage, its one stable ground of self-respect, courage, and good cheer.

The greatest service any man can render his race, is not that of philanthropy but of inspiration. It is the disclosure to others, through his own spiritual supremacy, that the ideal life is not only possible but immediately attainable, and this is effected in some measure by every true man, in the instance of all those who see in him an avenue through which divine Life is revealed.

Our remembrance of the great and good most honors them and is most helpful to us, as we identify their greatness and goodness, not with personality but with Principle. To think of a fine achievement as explained by reference to unique environment, equipment, or good luck, is to gain from it neither the courage nor the counsel we need. We cannot assume the place nor exact the endowment of another, and upon the plane of personality we are remanded to our own seemingly little, if not dull, way and work: but when we think of such achievement as the individual manifestation of that infinite Intelligence and Love which is behind all and in all, and which floods every channel that is open to it, without selection and without partiality, this is to understand how Simon, the Galilean commoner, could become Peter, the silver-tongued leader and liberator of men. It is to awaken to the realization that life is not a personal enterprise, but a ministry, and that by virtue of his sonship, every child of God may show forth the excellency of his greatness. W.

### My Brother's Demonstration.

"WHAT is that to thee? Follow thou me," was Jesus' rebuke of Peter's curiosity concerning John's demonstration; and in that sacred sermon which is the life-chart of every earnest Christian, he said, "Judge not."

In "Miscellaneous Writings," page 287, our Leader says, "Great mischief comes from attempts to steady other people's altars, venturing valor without discretion, which

Digitized by Google

is virtually meddlesomeness. Even your sincere and courageous convictions regarding what is best for others may be mistaken." And all wise teachers have so advised and warned and remonstrated.

Experience has added her lesson of keen regret when we have spoken unkindly, though perhaps ignorantly, of another, for charity would have counselled silence; and yet despite counsel and experience, how easy it is to yield to the temptation to measure our brother's demonstration.

There are two requisites to even an approximate estimate of another's growth. First: What is his present altitude? This we may in a measure discern "through a glass darkly;" but the second: How long and how difficult has been the way to his present altitude? this is beyond our ken. No one but our neighbor can know of his secret wrestlings, his temptations, and his victories.

I have seen a real little hero suppress his sobbing and hold his temper in half subjection with an effort that was most manly, though unappreciated, while his little sister, for sweet and natural complacency, won loving commendation from their parents, who deemed his experience a defeat, hers, a victory. But was it so?

In Christian Science, one man's demonstration may hold him in the busy marts of life, his neighbor's may take him therefrom; and the growth of each is to be measured not by his staying or going, but by the Science, the Christ-likeness he manifests, whatever his environment. This manifestation also measures his opportunity for doing good, for where the fountain is pure, there will the thirsty come and drink. Let us forego meddlesome curiosity regarding him that goes or him that stays, and avoid Peter's question: "And what shall this man do?"

Many a home to-day is blessed and beautified by the untiring patience and self-forgetful love acquired by a humble mother's daily study and hourly application of Christian Science. Through Love, she has brought sweet peace to the family fireside, banished the temptation of the saloon, protected the son, and liberated the daughter from a couch of pain.

Should we presume, by comparison, to criticise that mother's seemingly narrow field of demonstration, the Christ would speak to us to-day, "If I will that she tarry till I come, what is that to thee?"

It is also unwise for us to attempt to estimate another's demonstration of physical wholeness. We know that health is harmony and disease is discord; yet it does not always follow that those who are most robust have made the highest demonstration of health. A belief of health is far from the demonstrated freedom from disease which is gained through the understanding that there is no reality but Love and Love's manifestation.

If we, to human sense, are naturally endowed with accurate sight, sensitive hearing, elastic step, and stalwart frame, or if we have prayerfully established this physical harmony, can we not without criticism and surely without censure await the differing and sometimes lingering demonstration of him who will anon see more clearly, hear more quickly, and walk with greater freedom?

A fuller realization of the omnipotence, omniscience, and omnipresence of Love will lift our sense of responsibility and concern, and fill us with an abiding assurance that all is well with our brother. However circuitous may seem his route, the end is at-one-ment, and it is assured. S.

## Letters to our Leader.

We are permitted to publish the following recent and interesting note addressed to Mrs. Eddy by the First Reader in Concord, N. H.:—

*Beloved Mother:*—I thank you for sending us Professor Hering's loyal and loving letter. It is beautiful to see his clear vision. The letter afforded the opportunity to speak of Science and Health as God's instrument in the healing of the sick and sinful, and the importance of placing it in the hands of Concord people.

Two cases of healing by children were given last evening. A little Concord boy of eight, who had been under treatment but a week and whose widowed mother did not understand Science, healed his aged grandmother of two ailments. The dear child said, "In the afternoon grandma had a bad pain in her head and I treated her, and at night she was all right." A second time he helped her, and now the grandmother gives God the praise.

The merchant, Mr. William A. Clark, told of a little girl who, having seen a copy of Science and Health and having been told about it by her grandma, went to see her little friend who was ill, sat by her bedside in prayer, and three days later this child, who was given up by the doctors, was playing in the yard. "A little child shall lead them."

Our Sunday congregations, even in this wintry weather, fill our little hall. We are even now in need of larger quarters, and unless other arrangements are made before next summer people will be turned away.

Lovingly,
Irving C. Tomlinson.

Also the following letter from the First Reader in New Bern, N. C.:—

New Bern, N. C., February 11, 1903.

*Dear Mother:*—Your beautiful victory for God and its demonstration of His protection over you and over all following your teachings in your loved state, touched me deeply, and my first prompting was to let you know of my rejoicing with you. Just as I received the account of this victory, our legislature had proposed a bill to regulate the practice of medicine. In Sunday's paper it was announced that the bill had passed the House. Our lawyer engaged to report to us, it seems, was out of the city, and on returning found the legislation advanced to this point. On Monday he succeeded in getting the bill recalled, and is now promised by the Committee on Health that we shall be given a hearing. We are resting all in God and His dear love.

In our state the situation is unusual,—I might say unique,—not a man acting as First Reader or Publication Committee. There is one Second Reader, a male, in Asheville. Our four churches have about seventy members. We know many are in sympathy with the movement but not yet emancipated from bondage to their old church beliefs. There is not a Christian Scientist in Raleigh, our governmental city. A comforting thought to me is that God, divine Mind, is there,—the One Revelator of Perfect Truth,—its lawyer and law-maker. I felt I must write to you our situation just because you love us and we love you. Not one that I have ever brought to the light of your glorious work has raised one word against its Founder, but all have joined in thankfulness that you were with us to show forth "His wonderful works to the children of men." Rest assured we are at work bravely, not cast down, but joyous in the privilege given us to stand for our glorious Cause in the dear old North State. You once were on the soil in person, and I feel you will now be in spirit, in Mind, yea, ever-present with the Christ to see the waves still and the victory for Him, His Cause—our Cause. "The Word of Spirit is our only weapon."

With joyous gratitude to God and to you for the victory, and trusting Him in all, I am lovingly,

Mary Hatch Harrison.

Prayer is a closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame.

A. C. Thompson.

Digitized by Google

# From Our Contributors.

## Distribution of Literature.

G. H. M.

THAT the Christian Science publications are carrying the truth to remote parts of the world, and there finding welcome, the following letters bear interesting testimony.

In answer to a request published in the daily papers for reading matter for the soldiers, a subscription for the *Christian Science Sentinel* was presented by a Christian Science Association to each Company of United States troops serving in the Philippine Islands.

These letters, with many others of similar import, have been received by the Secretary of the Association in acknowledgment.

"Cebu, Cebu, P. I.

"*Dear Sir:*—Your letter of May 26, 1902, in reference to the receipt of the *Christian Science Sentinel* by this Company received. I have the honor to inform you that same has been received and is welcomed by a goodly number of the men of the Company. Just at present the men are new to the conditions of army life and their appetites and desires are not what they will be in a year to come. If the desires of the men (that is, of the majority) should be consulted now, they would not care to receive this class of literature. With a little longer service, however, this condition will be reversed, and as their company commander, for the good it does the few now, I hope you will continue to send the paper."

"Binan, Laguna Province, P. I.

"*Dear Sir:*—Answering your letter of inquiry, dated May 26, 1902, I have the honor to state that the *Christian Science Sentinel* has been regularly received by the reading room of my troop, for which I wish to express my thanks and appreciation. With regard to the character of your weekly, it is probably read as much as any religious weekly would be, by a class of men who are recruited from all conditions of mankind. Although not a Christian Scientist myself, I would be pleased to have the subscription of the weekly continue."

"Calanan, Laguna Province, P. I.

"*Dear Sir:*—We have been receiving the *Christian Science Sentinel* at irregular intervals, and the paper is read by some of the soldiers with a great deal of interest."

Extract from another.

"Permit me to acknowledge receipt of the very interesting and instructive paper, whose worth I assure you the men of my command thoroughly appreciate, and would be glad if your kindly offices could continue."

Another.

"The *Christian Science Sentinel* has been received regularly and has been well read. Reading matter for the soldiers is scarce enough at these isolated stations to insure plenty of attention being given to everything received, and I am sure the men appreciate your paper and would be glad to get it right along."

Another.

"It makes a welcome addition to the reading matter available for the use of the troop. One of the great needs of the army in the Philippines is to have good, wholesome literature for the use of the men, and I wish to assure you that I appreciate your kindness in remembering my command."

The welcome for Christian Science literature is no less evident among the educational institutions of New England. Science and Health and "Miscellaneous Writings" have been presented to the libraries of several colleges and universities during the past year, and in every case they have been received with ready and sometimes marked appreciation, the proposed gift in one case calling out the exclamation, "Why certainly, Mrs. Eddy's books should be in every library. She is one of the greatest religious thinkers of our day."

In public libraries, national soldiers' homes, homes for aged people, life-saving stations, lighthouses, sailors' homes, and in the reference libraries of some of the Boston daily papers, these books, together with the *Journal* and *Sentinel*, have also found ready acceptance.

While it is most gratifying to realize the vast amount of good inevitably resulting from such dissemination of the truth, equally helpful has been the influence on the workers themselves in the exalted and unified purpose resulting from the effort to share as far as possible, with all mankind the blessings of Wisdom, Truth, and Love which have come to us through the writings of our beloved Leader, Mrs. Eddy.

## Upon Accuracy and Inaccuracy.

ANNE DODGE.

To be accurate involves strict adherence to the truth in all things—"from the least unto the greatest." It means not the slightest deviation from the rule laid down by our Master, who always put truth first at any sacrifice.

The practice and demonstration of the truth is the most important thing to the Scientist, and how necessary, then, that he be accurate, even in detail,—in every word, every description, every impression given out; how more than important not to practise deception in any way, but to abide steadfastly in Truth, and to guard himself carefully from giving or receiving a wrong impression of anything.

Inaccuracy is but another word for deception, hypocrisy, and all that "maketh a lie." Inaccuracy in the least, means a mistake in the result of our working, and that we must go back, erase the mistake, and do our work all over again, and it is a more wearisome task, and grows more distasteful with every repetition; whereas, had we been accurate in the beginning, and accurate throughout the successive stages of our problem, there would be no weary retracing of old footsteps, but a joyous pressing forward to the fulfilment of our glorious "calling."

Truth is not wearisome, nor do its demands tire or harass us. It is when we step aside to take part in "the policies of error" that we are depressed, discouraged, and dejected; and had we been faithful to Truth we should have been saved such experiences.

I have had many opportunities of proving that adherence to Truth confers buoyancy, hope, cheerfulness,—an elasticity and hopefulness of disposition, that nothing can equal; also that deflection from truth, or inaccuracy, in even the little things, brings about the opposite mentality,—discouragement, depression, and a darkened view of everything.

The consciousness of having been accurate, of having adhered religiously to the truth, is in itself an elevating condition of thought, and delivers us from the "depths;" whereas the consciousness of having been inaccurate is an accuser that condemns us to a state of hopeless despair and unhappiness.

Happiness is that state of consciousness, of right-thinking and right-doing, of firm adherence to Truth, Principle, through temptation and persecution, from the love of right and of good, which comes only after a battle with evil, and victory over sin and temptation.

If we could see sin in its natural hideousness we should loathe it, but sin is too subtle and too cunning to appear what it really is,—deception in itself and all its professions It masquerades in the "livery of heaven," and only close adherence to Truth will strip off its disguise and disclose

Digitized by Google

its hideous deformities. Truth alone can reveal the nature of the deceptions of evil, and disclose the nothingness of its fawning hypocrisies and flatteries. How important, then, to abide in Truth and escape being deceived by the lie! We cannot pray too earnestly that we may ever be clear-sighted, honest, upright, so that sin in its many forms will not deceive and entrap us.

## Obedience.

MARGARET E. HALLEY.

A QUARTER of a century ago I was one of a corps of Sunday School teachers in the very poor neighborhood of Homerton, London, Eng.

We were giving our little ones an outing in the country, and only those who know what city poverty is, can understand what joy it was for those little creatures to get into or see a green field. Suddenly we were attracted by shouts of delight and exclamations of "Oh, teacher! come! I see the eggs growing." On going to see, what was our horror to find the children eady to devour toadstools. Close investigation ensued as to whether any had been eaten, then fingers that had touched them were washed, etc., and great was our thankfulness that no evil came of it.

This incident has often come to mind since coming to Christian Science. How often we mistake and call our human opinions the truth! and by holding to these opinions, stubbornly and wilfully declaring that we are right, are mentally poisoned thereby. There is no excuse for us; those children never offered to touch the toadstools after they were warned. Can't we be childlike and obedient, knowing that when we are able to understand, we shall see clearly why we were told to do this or that? In Science and Health, page 103, it reads, "The liberation of the powers of mortal mind through Science, whereby man may escape from mortality into immortality, blesses the whole human family. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of good and evil, for this knowledge is unreal." Paul tells us that children are under tutors and governors. (Galatians, 4 : 1, 2.) Our ignorant human mind wishes to make us think we are full-grown men; whereas, so long as we are conscious—have knowledge—of good and evil as factors in belief, we differ nothing from a servant,—we are not freed men. At present many of us need, and need badly, tutors and governors, rules and by-laws, and if we will only be honest and obedient we shall not find them irksome. The more I advance in the study of our Leader's works, the more I see and feel with growing reverence, God's love in giving us the blessings which have reached us through her devoted life, her moral courage, and her clear realization in showing us the narrow way. She has clearly defined to our consciousness the difference between Principle and hu an opinions, that false charity is only human selfishness and self-righteousness. It is a glorious study to learn how to know that evil can be and must be condemned, and yet be impersonal. That in Science we can realize every word of the Lord's Prayer and the spiritual interpretation thereof. Our Leader tells us we can reach this "heaven-born aspiration and spiritual consciousness" (Science and Health, p. 16); and one of the results is instantaneous healing. Are we going to let anything stop this realization?

I have found one of the greatest helps to clear human consciousness in the daily reading of the chapter on "Animal Magnetism" in Science and Health, beginning page 100. There are only thirty paragraphs in the chapter, were one to study particularly one paragraph a day, as well as the reading of the whole chapter, it would be found invaluable to the "excision of error" (Science and Health, p. 462).

## Giving.

GEORGE S. TEBBETS.

As Christian Scientists, we cannot give much thought to the subject of "Giving," without realizing that, in its highest and best meaning and demonstration, it is a vital element in our profession as followers of the Master.

It is a subject that will furnish us all much food for thought, and I am thankful for the opportunity of referring to it because of the help and blessing it has been to me to ponder over it and search my own heart.

The true broad thought of "Giving" is imparting to others, it is that which is back of and which impels all action tending toward spiritual ministration or material help.

We are all more or less accomplished at "getting" or acquiring for our own good, and no doubt many of us give this subject much thought and could write volumes about it. But how much time and thought do we spend in learning how to give? how to help others with self-sacrificing devotion and consecration to humanity and our Cause?

We who call ourselves Christian Scientists are enlisted in a movement which is establishing Christ's kingdom on earth, revealing the brotherhood of man and abolishing sin, sickness, and death. Is this not truly the greatest thing in the world? and should we not ask ourselves the question: "Are we learning to give as we should of our time, thought, and means to this sacred Cause,—are we manifesting a true, helpful, Christ-like, giving spirit, and meeting the demands made upon us?"

From a recent editorial in the *Sentinel*, I take the liberty of making the following quotation. After speaking of an eminent English scholar and his life-long habit of reserve and reticence, and wasteful hoarding of knowledge, it goes on to say:—

"With less eminent people it very often happens that a laudable ambition to acquire, to gain for their own good, is apparently wanting its true counterpart, the productive impulse, an impelling desire to give out to others; and the unhappy divorce of these normal associates has marred the usefulness and consequent satisfaction and growth of many lives."

We should ponder these words most carefully, and in so doing many serious questions will present themselves.

Have we an impelling desire to give out to others? Are we giving as much of our time as we should to the needs of the church? Do we give a loving, cheerful greeting to all we meet? Do we give our loyal, loving support to the church and its officers? Do we give to the financial needs of the church as God has prospered us? Do we give encouragement and help to our business associates and acquaintances? "Are we giving as we should?"

If our thought is right and we are making our spiritual gifts and sacrifices, will not the giving of our material means follow as a natural and scientific result? If the material giving is lacking, does it not indicate a spiritual deficit? In giving we necessarily sacrifice, and we all know how this promotes our progress and brings true peace and joy.

What an example of giving and sacrificing do we find in the life and works of our dear Leader. We catch only a faint glimpse of the toil and sacrifice referred to in these lines from "Retrospection and Introspection," p. 47: "No one else can drain the cup which I have drunk to the dregs, as the discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting this cup."

Also these from "Rudimental Divine Science," p. 30: "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories, under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science."

Also these from "Miscellaneous Writings," p. 213: "All that I have written, taught, or lived, that is good, flowed

Digitized by Google

through cross-bearing, self-forgetfulness, and my faith in the right."

We demonstrate Love as we "give." We have been told that love is interest. How can we manifest true interest in our brother, our church, our Cause, without giving to them of our means, both spiritual and material?

In "Miscellaneous Writings," p. 12, we find these words: "We should measure our love for God by our love for man; and our sense of Science will be measured by our obedience to God,—fulfilling the law of Love, doing good to all; imparting, so far as we reflect them, Truth, Life, and Love to all within the radius of our atmosphere of thought."

We have all proved to some extent that giving in right directions does not impoverish; nay, rather it enriches us many times over, and as we are thus blessed we are demonstrating that God is the source of all supply.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## The Lectures.

### At Ashland, Ore.

The lecture of Carol Norton of New York City, at Pioneer Hall, Tuesday night, January 27, was well attended. It was a comprehensive covering of the cardinal points in the Christian Scientist's creed, including those which have aroused so much discussion and controversy.

*The Ashland Tidings.*

### At Chino, Cal.

One of the most charming speakers a Chino audience has had the pleasure of listening to was Carol Norton, C.S.D., who lectured in Odd Fellows Hall Tuesday evening, December 30. His subject was "Significance of Christian Science." He made a most eloquent plea for the doctrine of the Christian religion applied to physical as well as moral regeneration. The hall was well filled, a number coming from Pomona, Covina, Ontario, and Cucamonga.

*Chino Valley Champion.*

### At Auburn, N. Y.

Not large but representative was the audience at Music Hall last evening [January 27], when Judge William G. Ewing of Chicago began his address on Christian Science. Judge Ewing was introduced by Mr. C. I. Ohrenstein of Syracuse, First Reader of the church there, who said that Judge Ewing's lecture was, as had been said in a Syracuse paper, orthodox, that it was based on correct doctrine, the result of which is right doing and right living.

*Auburn Advertiser.*

### At Syracuse, N. Y.

Several hundred people attended the Wieting Opera House yesterday afternoon [January 25] to hear an address on Christian Science by Judge William G. Ewing of Chicago, who came here under the auspices of First Church of Christ, Scientist. Judge Ewing is an earnest, forceful speaker, and for about two hours held the closest attention of his audience, although he did not resort to any sensationalism, which many of the audience thought they would hear. Judge Ewing was introduced by Mayor Kline, who occupied a seat on the stage throughout the lecture.

*The Telegram.*

### At Eureka, Cal.

The lower floor of the Ingomar Theatre was filled last night [January 20] with an audience which listened with great appreciation to the lecture of Carol Norton, C.S.D., on Christian Science. Special trains from Fortuna and Arcata helped swell the large attendance.—*Daily Standard.*

Professor George B. Albee introduced Mr. Norton in the following words:—

*Ladies and Gentlemen:*—This is an age of individuality. An age of independence in thought and in action. A time of breaking away from old forms, customs, and practices, and a time for the rebuilding and re-arranging of man's ideas of life. Although many of us do not accept the teachings of Christian Science, yet any movement that attracts and holds thousands of our most intelligent citizens has in it much of real worth. It therefore affords me great pleasure this evening to present to the citizens of Eureka and of Humboldt County, Mr. Carol Norton of New York City, an ardent and enthusiastic worker in the field of Christian Science.—*Correspondence.*

### At Shawnee, Okla.

The Opera House at this place was well filled by an appreciative audience on last Tuesday, February 3, to hear a lecture delivered by Judge Septimus J. Hanna.

Judge Hanna was introduced by one of the leading citizens of the city, Judge D. F. Singleton, with the following appropriate and well-chosen remarks:—

For years I have attached deep significance to the third verse of the seventeenth chapter of John, which reads, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

If this simple statement be true,—that age-lasting life is the result of the knowledge of God,—then of what transcendent importance is the study of God and our relations to Him. I deem it of such vital importance as to demand of each of us, personally, an honest and thorough investigation. Grave errors are frequently taught by honest, well-meaning people and are received into good and honest hearts. We have learned by experience and observation that we cannot always rely upon the age of an accepted proposition to determine its truth. By an examination of the history of peoples closely related to us, we are sometimes amused, as well as shocked, to observe the extremely grotesque errors held to by some very bright minds, and I make bold to ask this intelligent audience, under the resplendence of all the enlightenment of this wonderful age, if it is not within the range of possibility that we may be hugging to our bosoms some errors which in years to come may then appear as absurd as do now some of those held to by our forefathers.

We would do well to remember that habits of thought are as hard to overcome as habits of body, perhaps more so. And it may be that many, many errors have come down to us through the gateways of the centuries unchallenged for long years, and when challenged, plead only their antiquity as an excuse for further toleration.

Therefore, ladies and gentlemen, if to-night our distinguished guest should bring to us, as I am sure he will, thoughts which we are not in the habit of thinking, concerning our vital relations to God, views that have not been written in our creeds and catechism, let us not on that account reject them; but in the language of that inspired philosopher, Paul of Tarsus, let us "prove all things: hold fast that which is good." And, as did the people of Berea when Paul and Silas preached to them, let us search the Scriptures daily to ascertain if these things be true.

Ladies and gentlemen, we have with us to-night one who will talk to us of some of the vital forces which connect us with the God whom to know, is life eternal. I bespeak for him a careful and an honest hearing, and now I have the honor and the very great pleasure of introducing to you the speaker of the evening, Judge Hanna.—*Correspondence*

Digitized by Google

## Testimonies of Healing.

On the evening of October 27, 1898, I was on my way to church, and when crossing the street was knocked down by a runaway horse, picked up unconscious, and taken into a drug store. My clothes were very much torn, and all said it was a miracle that I was not killed. While I never had heard of Christian Science, still I insisted I was not hurt, and would not have a doctor examine me, but after being taken home, a doctor was called and did examine me. He found the left hip-bone split, and the spine badly hurt where the shaft had struck me; I was also hurt internally.

I was confined to my bed for about six months, only able to be up for about an hour at a time and then in constant pain. The doctor said I would be well in about six months, but at the end of that time, I was but a little, if any, better, and he finally told my mother he could do no more for me. I would have to call in a specialist.

My case had attracted great attention, and my church friends, as well as outsiders, did all they could to have me see different doctors; however, I had but the regular practising physician and the specialist, who was one of the best in the city.

When the specialist was called, I asked him if I could ever be well again. He said, "You may be, but it will take a long, long time." This was said after a careful examination, lasting over two hours.

He doctored me for more than two years, and I took quantities of drugs, besides electric treatment. Every day I took two or three doses of morphine to keep me quiet, besides being almost constantly rubbed with chloroform liniment.

At last I began to think I never should be well again, dismissed the doctor, and gave up all medicine,—everything but the liniment. I couldn't seem to let go of that.

It was eight months before I turned to Christian Science. During this time almost everything in the way of healing was offered me, but I would not listen to any of it, until an old friend called and gave me a *Christian Science Journal*, told of her own healing, and said that I too could be cured. She left the *Journal*, but I did not touch it until a week later, when she called to see me again, and said she felt I was not reading it. I had just started to read it the day she called. I tell this to show how discouraged I was, and what a hold error had on me.

She wanted me to go to a practitioner, but I was so disheartened I wanted to die, and felt there was nothing for me. I prayed to die, and it seemed the more I read, the more discouraged I became, but I kept on reading all the *Christian Science Journals* my friend would bring to me. I was very much impressed by the reading of them, and thought that if others had been healed, I too could be, so on December 28, 1901, I called on a practitioner, and that was the first time I ever saw the book Science and Health. After four treatments, I was able to straighten my back without pain. When I went to the healer, I carried myself on one side. My struggle was to give up the liniment. I had said nothing to my practitioner about it, but that night, when I retired, my back ached worse than ever, and I got up three times to get the liniment, but finally decided that it must end then and there; that medicine and Christian Science would not go together, for my Bible told me: "Thou shalt have no other gods before me." I went to sleep and that was the last time I ever thought of using the liniment.

I want to say that I am a working girl. I had spent all my money and was in debt when Christian Science found me, but after five months' treatment I was able to go to work again,—the first time in three and a half years; in fact, I had been told I would never be able to work again.

I am thankful to say I have been working over eight months, and am able to do all that is necessary for me to do, have gained twenty pounds, and my many friends marvel at my recovery.

I feel that it was God who directed this good friend to our door, and surely "man's extremity is God's opportunity." I am thankful to our God, to the revelator of this great truth, and to my practitioner who was so kind and patient with me. I send this with the hope that it may benefit others who, to sense, are discouraged.

ANNIE M. DAHL, Chicago, Ill.

---

I have known something of Christian Science for about nine years and have received benefit from its teaching, but it was only four years ago that I accepted its teaching without reserve. At that time I was a hopeless sufferer from what all believed to be consumption, and also neuralgia in its worst form. The trouble was pronounced by the doctors to be incurable. For many years I could not talk or eat without severe pain.

I believe my lungs are perfectly sound now, and my neuralgia is almost a thing of the past. My eyesight is also much improved. Though I am nearly sixty-four years old and had worn glasses for more than twelve years, being unable to read even the dates on the first page of the *Sentinel* without them, I can now read all the Christian Science literature with ease without the aid of glasses.

Though I am very thankful for the physical relief, I am yet more grateful for the spiritual uplifting and the knowledge that we have an ever-present help in every time of need.

I can never be thankful enough to Mrs. Eddy for what she has done and is doing to give this knowledge to suffering humanity. I wish as well to thank the Scientist through whom I have received so much help.

I have not had the privilege of class instruction or of attending Christian Science services, as we are the only Christian Scientists in this village. Through the study of Science and Health and other Christian Science literature I have been able to overcome the ills incident to a family, as well as to help others.

MRS. MARY TURNER, Bealton, Ont.

---

Nearly two years ago, our oldest son, who is now twelve years of age, was taken with St. Vitus's dance. It was the worst case I ever saw. We took him out of school in the spring, and had him treated, but for several weeks he seemed to grow worse. We held to the truth, however, never doubting for one moment, for we knew that it was the wisdom of God, the word of God that destroys the wisdom of the serpent or error, and at the beginning of the school, the first week of September, he was entirely healed, and started to school the first day and has not lost one hour of school since on account of sickness.

For this and many other blessings I am thankful to our dear Leader, Mrs. Eddy, who, through the purity and consecration of her life has given to the world the blessed truth of Christian Science. I have had many beautiful demonstrations in the past year, and every day I have proof of the power of Truth over error.

MRS. KITTIE WOOD, Omaha, Neb.

---

My first knowledge of Christian Science, came through a friend's kindly lending me "Unity of Good" by Mary Baker G. Eddy. Just at this time I was sorely in need of help, as I was afflicted with consumption and had lost an only daughter of the dread disease, the same year.

I did not try any material remedies, for my daughter had tried everything,—medicines, change of climate, and electricity.

After reading "Unity of Good," I saw so clearly the

Digitized by Google

reality of good and the unreality of evil, that after repeating the Lord's Prayer, as was my custom the last thing before sleeping, I realized "my lungs are well," and in a short time, my cough disappeared, my lungs were well, and all the other distressing symptoms disappeared. I have never had a return of the ailment, and have been able to heal myself and others. It was seven years ago that I first read "Unity of Good."

I have been through class instruction since, and am trying to work for Truth.

I wish to express sincere gratitude to God, and my deep thankfulness to Mrs. Eddy for her untiring efforts for the good of humanity, and for the truth that makes free indeed.—MAGGIE RICHMOND, Ripon, Wis.

---

Eight years ago I was suffering with chronic stomach trouble, neuralgia in every part of the body, and consequent nervousness. I had suffered untold agony from these troubles for more than twenty-five years. Under the care of different physicians I was sent to the hospital twice, but received no lasting benefit. Through a kind friend who came to my home and read to me from Science and Health and *The Christian Science Journal*, I first saw the beauty of this truth. As I heard the words "God is Love," I at once saw that He is not the author of sickness.

When I commenced reading Science and Health I could not sit up all day, but after reading a few weeks, I was out calling. I then took absent treatment for a month or so, and was entirely healed, none of the trouble ever returning. I have never used medicine since a few days before hearing of Christian Science. After two years I had the privilege of taking class instruction from one of Mrs. Eddy's students and received great benefit therefrom. The physical gain is not to be compared to the spiritual uplifting. I write this hoping it will help others who are suffering. I wish to express my gratitude to our dear Leader for what she has done and is doing to redeem mankind.—MRS. H. J. KITTRIDGE, Camden, Me.

---

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

---

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. J. D. Reid says in *The Christian Register*:—

"The kingdom of God is not in the crowd. It is in the individual, in you and me; and nothing that takes it out of you and me can restore it to the masses. To make one man like every other man is to efface the image of God in all men, and to destroy the kingdom of God on earth. It takes the endless variety of human nature to give back the complete reflection of the glory of the divine nature. . . .

"And what is the kingdom of God? It is just our own complete life. Any life is a failure that does not come up to the measure of its own capacity. So for a man to rest content with his share, either earned or received as a gift by him, of the material products of civilization, and not to put forth his inborn powers to the nobler tasks and enjoyments of life, is to miss the true satisfaction of living. He has lived but half his life and that the meaner half. The complete life of a child of God is not to live on what we can get of the satisfactions of the moment, which bring with them no hopes for the future, and leave behind them no memories to enrich the thoughts, and in no wise deepen life's meaning for us; but it is to live like God in that we share with Him the creative impulse which sets all our experience in an ordered sequence of growth, making the lower and lesser a stepping-stone to the larger and higher. To eat the bread and drink the wine of life, and say, 'This is all there is of life, and we have tasted it to the full—in what, then, are we better than the gross elements that impart to us such short-lived pleasure? But to eat the bread and drink the wine, and know in them the body and blood of a greater and diviner life, a memory full of all tender meaning, and immortal hope, and a love that counts no sacrifice and that faileth not,—this is indeed to live; for it is not a consummation, a cup drained to the dregs. It is but a beginning, a foretaste of the joy that cannot be exhausted and of the life eternal."

God's word to the world is spoken to the spirit; Christianity is a message to the spirit. It is addressed to man as the religious being and concerns the unfolding and development of his spiritual nature. It pertains to the identification of man's nature with the vital, spiritual power which comes from God, and which it is the purpose of Christianity to identify with humanity.

It is when the soul realizes that this new energy and influence has come in upon its life that we begin to understand the Gospel as a saving agency and to recognize the naturalness of the supernatural. It is then that we realize that it is "unto salvation;" that it proposes and would secure our personal deliverance—a deliverance not primarily from outward or external evils in this world or in the next, but from evils that afflict the soul and dwarf its powers; that drag it down to the hells of defilement and render life degraded and degrading.

If we are now asked whether the thing we seek to bring to attention in all this is a miraculous or supernatural agency, we have no hesitation in answering explicitly, No. It is not necessarily anything beyond or above nature. While undoubtedly Christianity, in itself considered, is a revelation from God, and while the power is of God, the *application* of Christianity to the needs of the soul does not partake of a supernatural character. It is rather the divine education in goodness and love. We are educated along the lines of human life naturally by its instrumentality. . . . We are to grow in grace, the Lord's grace, and in the knowledge of the truth—the Lord's truth. It is the spiritual nature pluming its wings for the heavenward flight and preparing to enter upon its only proper air and light.

*The Universalist Leader.*

Rev. John Clifford, D.D., says in *The Watchman*:—

"If I were to look for that which has been the chief obstacle to the progress of a Christian Church, I should say subjection to the obsolete, surrender to the tyranny of the past, so that the Church has become incapable of meeting present needs, or dealing with present phases of thought, and of winning the sympathy and the cohesion of the advancing intelligence of men.

"Now, our discipleship is not to a Church, but to a Master; and discipleship to a Master means intellectual advance, growth of thought, the opening of the windows of the mind to all the winds that blow; readjustment of view, constant change of the point of outlook; frequent broadening and heightening of the horizon; the soul always alert for the fresh settings of old truths, a hospitality to the new ideas, whilst not expelling from the corners of the mind the old ideas which are true; the cultivation of broad sympathies with all that is human and Divine, ever ready to welcome the new thought and the new speech and the new movement, believing that God is alive, and that throughout the whole of human society He is pushing forward to greater and higher things. The mind of the disciple is a mind that is always moving on, marching forward; it is never, never at what it can call finality. Christianity knows nothing of finality; it is always looking for something bigger, wider, holier, and it is only as that spirit is cherished in the Church of the Lord Jesus Christ that it is possible to keep up its influence on the world."

President H. C. King, D.D., of Oberlin College, says in *The Congregationalist and Christian World:* "We profess to believe that the supreme revelation of God was made in the earthly life of Jesus; but are we using the new great opportunity of our time historically to know that life? It must mean great things for preaching and for the life of the Church, when the results of the modern return on the part of scholars to the historical Christ are fully recognized. This return to the very sources of our faith cannot be in vain. It is a reasonable expectation, that the best preaching and the best response to preaching that the world has ever seen lie just ahead of us. But that result can come, as has been said, only through direct, first-hand, inductive, historical study of the Bible, book by book. It is here that a man ought to find his own communion with God most real, his surest sense of God's personal revelation to him, that will enable him in his preaching to speak out of his own experience and life."

The trouble is that so often the world can see no difference between the Church-member and the non-church-member six days in the week. The world is not so cynical and unfair in this as some suppose. Public opinion is not unfavorable to the Church or to active Christian living. It is not specially keen to find half-hidden signs of saintliness in the ordinary, every-day sort of man, neither is it slow to recognize manifest tokens of real piety. The world judges us by things which we like to call little and unessential, but the very fact that we are judged by them proves that they are not little; so that if we believe ourselves to be rated below our true value we can only blame the market, or the law of demand and supply, or some equally intangible abstraction. If ours is the kind of religion that blesses society, society will learn of it sooner or later, and with the demand for that kind the rating will rise.—*The Standard.*

It may be true that God has called us to the highest and best instructed class in His world school, as many of us believe He has; but that is all the more a reason why we should be kindly in our thought of less advanced or misled brothers. Denying opinions is no reason for not loving men. No man was ever driven to right beliefs, however he may submit to forcible conformities. God has not finished His work with any of His children here on earth—not even with us to whom a clearer light is given. If it is light we must let it shine. And if it is the true light we need never fear that it will fail to prove attractive to those whose eyes are fitted to its rays.

*The Congregationalist and Christian World.*

Love is the everlasting worker of miracles. When all seem hopeless, and the soul is descending upon the road that has no turning, let it be awakened to love, and immediately all the forces of the spiritual world converge upon it to lift it toward God. Love is the saviour, love is the perpetual wonder of life.—EDWARD HOWARD GRIGGS.

There is no character without some defect of growth and symmetry. Some people see nothing but the defect, and so lose sight of the moral good health and beauty of character so often to be seen by those who look for it.—*The Christian Register.*

If your religion is something you cannot carry with you every day in the week, you may make up our mind that it is not a religion of the practical kind.—F. B. HAWKINS.

True religion is like the sun, which cannot withhold its radiance, but pours it forth involuntarily and in copious streams to light and heat the world.—*The Examiner.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How Should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00

Twelve or more to one address, each, prepaid . . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 422

SELECTED ARTICLES.

Some Distinctions. 423
The Right Point of View. 423
In Answer to Criticism. 424
Burdens. 425
The American Hemp Industry. 426

THE LECTURES. 427

EDITORIAL.

Important Announcement. 428
The Right Attitude. 428
A Hindrance to Progress. 428
My own Demonstration. 428

FROM OUR CONTRIBUTORS.

Obedience. Gilbert D. Robertson. 429
Readiness—Opportunity—Reflection. Juliette M. Mink. 431
The Dragon. Mrs. May Kenworthy. 431
"Weed your own Garden." Theodore R. Hinsdale. 431

AMONG THE CHURCHES.

A Word from Charleston, W. Va. 432
Distribution of Literature in Toronto, Ont. 432
A Word from Berlin, Germany. 432
Fifth Church in Chicago. 432

TESTIMONIES OF HEALING. 433



Vol. V. BOSTON, MARCH 7, 1903. No. 27.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The passing of the bill by Congress establishing a Department of Commerce in the Government of the United States increases the number of departments to nine. At the head of each department is a secretary, who is also a member of the President's Cabinet, all of whose members are appointed by the President. At the formation of the Government of the United States in 1789 there were but five departments,—State, Treasury, War, Justice, and Postoffice. The Navy Department was added in 1798, the Interior Department in 1849, the Department of Agriculture in 1889. Many of the functions of these later departments have been in existence from the beginning, but they were performed by existing departments until their increasing importance demanded their separation into a special department. At first the War Department had the care of the small navy; the treasury included some functions of the present Department of the Interior, and this at first included some of the duties attached to the Department of Agriculture. The bureaus of the newly formed Department of Commerce are taken chiefly from the Treasury Department.

Attorney General Knox has sent to the clerk of the United States Circuit Court for the eighth circuit the formal certificate, under the act of February 26, 1903, to secure precedence and an early argument for the case of United States *vs.* the Northern Securities Company. This act provides that the Attorney General may file a "certificate that, in his opinion, the case is of general public importance," and it further provides that, upon such filing, the "case shall be given precedence over others and in every way expedited, and be assigned for hearing at the earliest practicable day, before not less than three of the circuit judges of said circuit." It is expected that the argument will be had some time in March.

**Wayne MacVeagh, former Attorney General and former ambassador to Italy, has been suggested by the United States to the non-blockading Powers having claims against Venezuela as their representative before The Hague Tribunal in its consideration** of the questions involved in the contention of England, Germany, and Italy that they are entitled to preferential treatment in the pecuniary settlement of the Venezuelan troubles. It is proposed that Mr. MacVeagh shall be the sole representative of all the peace nations, which are the United States, France, Belgium, Holland, Spain, Sweden, Denmark, and Mexico.

When Canada agreed to submit the Alaskan boundary question to arbitration, it was with the expectation that three judges of the United States Supreme Court should be appointed to sit with three British and Canadian judges of repute. In the appointment, therefore, of Senators Lodge and Turner especially, there is a feeling that the commission is far from impartial, and this may lead to delay in the naming of the Canadian members of the committee.

Mr. Fairbanks' proposal for $25,000 as an appropriation for an experimental "rural telephone free delivery" will not be passed in this year's appropriation. As in many parts of the West almost every farmer has a telephone, it is proposed to issue a special stamp that shall authorize the postmaster to open the letter to which it is affixed and transmit the contents to the addressee by telephone.

**Foreign.**

The proposal to revise the French Constitution contemplates, among other things, making the French Court of Cassation, the highest tribunal, independent of Parliament and enduing it with power to pass upon the constitutionality of all acts of Parliament and in its discretion declaring any of them null and void, thus standing as the counterpart of our Supreme Court; by another change the President is to be chosen by the nation, not by the Parliament, and his cabinet shall not necessarily be composed of members of Parliament. These changes will cause the constitution of France to approximate closely to our constitution, as does also the new Australian constitution.

The Holy Synod has ordained that February 19 o.s. (March 3, N.S.), the anniversary of the emancipation of the Russian peasants, who to the number of twenty-three million were liberated by Alexander II., in 1861, shall hereafter be celebrated in the orthodox churches by elaborate thanksgiving services, instead of by a single requiem mass. This is regarded as being a highly important action, particularly in view of the present prominence of the peasant question.

According to a despatch from Constantinople the Sultan has instructed the Department of War to take measures in conjunction with the government to select immediately European officers for the Macedonian gendarmerie, in accordance with the reform plan insisted upon by the Powers. A circular note will be addressed to the Governments of Belgium, Sweden, Holland, and Switzerland, requesting them to point out officers suitable for the duty.

The mission of Mr. Chamberlain to restore harmony in South Africa is admitted, even by the radicals, to have been eminently successful, and a marked improvement in affairs from many quarters is reported. As the last act of his tour, before sailing for England, he promised the early release of Dutch political and military prisoners who are serving terms in Cape Colony for assisting the Boers, but the franchise will continue to be withheld from them.

General Gaspar Ochoa, who owns the Popocatapetl volcano, including the immense sulphur deposits in its crater, is reported to have sold that property to an American syndicate in which the Standard Oil interests are largely represented, says a despatch from Mexico City. The purchase price is said to be $5,000,000. The purchasers intend to build a cogwheel railway up the mountain and operate the sulphur deposits on an extensive scale.

**On last Friday, M. Jesseraud, the French ambassador, and Minister Bowen for Venezuela signed the protocol for the adjudication by a mixed tribunal of the claims of French citizens against Venezuela.**

**Industrial and Commercial.**

Boston is far ahead of all other Atlantic coast ports in the shipments of apples thus far this season. The 12,831 barrels sent to Liverpool and London last week brought the total up to 692,376 barrels. New York holds second place with 563,457 barrels, Montreal third with 476,792, Portland fourth with 230,379, Halifax fifth with 62,792, and St. John last with 37,309 barrels.

Last year at this time Halifax was the leading port of apple shipments, with 218,571, or about one-third of Boston's present total. Boston then was second, with 137,316 barrels, or about one-fifth as many as this season. New York had shipped 129,592, Montreal 122,406, and Portland 76,110 barrels. In 1900–1901 Boston had the lead at this corresponding time, with 389,671 barrels; Montreal second, 246,955; New York third, 223,692 barrels; Portland fourth, 186,061; Halifax fifth, 108,801.

It is estimated that at least eight hundred million dollars will be spent during 1903 on the improvement and maintenance of railroads in this country. More than three million tons of rails are expected to be laid during the year. Orders already booked insure the steady operation of rail mills well into 1904. Large demands are being made upon the manufacturers of structural railway material, and the capacity of concerns manufacturing railway equipment is being gradually increased to meet the accumulating demands.

A joint call has been issued by the chairman of the Transcontinental, the Western, and the Southern Passenger Associations for a mass meeting of all the Western railroads at Chicago, March 5, for the purpose of discussing the effect of the passage of the Elkins bill on passenger traffic, and the steps necessary to secure a rigorous observance of the act. It seems to be appreciated that strict adherence to the requirements of the law means millions of additional revenue to the roads of the country.

**General.**

The new Isabella Stewart Gardner Museum, Incorporated, was opened to the Boston public for the first time February 23. This is virtually a public fine art collection containing an immense number of really first-rate works artistically grouped and displayed among attractive surroundings. "With its two magnificent Titians, its three Raphaels, its two Botticellis, its Fra Angelico, Fra Filippo Lippi, Andrea Mantegna, Pinturicchio, Crivelli, Agnolo Gaddi, Fiorenzo di Lorenzo, Paul Veronese, Guardi, Tintoretto, Bonifazio, Correggio, Giorgione, and Giotto, besides the many lesser names of the Italian Renaissance, it takes immediate rank with the great Old World museums in this important specialty." The building is after the style of Italian palaces with a large court covered in by glass and beautified with plants and indoor shrubbery. For the present the museum is open on the first and third Mondays and Tuesdays of each month, and admission is by ticket.

Daniel C. French has completed his plaster model of the figure of "Alma Mater" which is to be placed in the center of the fine sweep of stone steps leading up to the library of Columbia College, New York. The figure of colossal size, is represented sitting in a chair of classic form, her elbows resting on the chair arms, and both hands raised. On her head is a classic wreath, and on her lap lies an open book. Drapery falls from her neck to her sandalled feet, only the arms and upper neck being left bare.

Rev. Dr. Kohler, senior rabbi of the Temple Bethel-El of New York City, has received a unanimous call to the presidency of the Hebrew Union College in Cincinnati, the first seminary in America for the education of Jewish ministers, and the chief seat of the progressive or "reform" Jews. **Dr. Kohler has been a pastor of the Temple Beth-El for twenty-four years.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Some Distinctions.

CHRISTIAN SCIENCE shows that the mortal mind, or the general human consciousness, can undo certain effects of its own, but such a process would not be considered a case of complete cure in Christian Science, because until the false mental concept which produced the discord is removed by Science, the discord is liable to return, and, in fact, is likely to do so until altogether removed by a spiritual understanding of Good as omnipotent over all evil of every sort.

If psychology is concerned with the human mind only, no mere knowledge of psychology can perform the work done by Christian Science, which Mrs. Eddy has very properly defined "as the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

From the standpoint of Christian Science, to heal the sick does not consist in changing their beliefs by mental suggestion, but to expose and destroy these beliefs as incompatible with the actual facts of the Science of Being, "We should understand that the cause of disease rests in the mortal human mind, and its cure with the immortal divine Mind" (Science and Health, p. 174).

No "miracle," of course, is performed by the Christian Science treatment, although to human sense the results obtained are extraordinary. The law of Good governs the universe, and evil in its multiplied forms is the abnormal, unnatural, and unreal of human experience.

It has been said that Christian Science "is but a step towards pantheism." It is true that God is All-in-all, but the pantheist imagines God to be in matter, whereas Christian Science teaches that matter is a false human and perishable sense of things. Christian Science shows the universe, including man, to be spiritual and not material. As a matter of fact, no physicist or psychologist has yet been able to define matter satisfactorily except in terms of mind.

W. D. MCCRACKAN.

In *Elmira* (N. Y.) *Telegram.*

### The Right Point of View.

Mr. Editor.

A recent issue of your paper contains an editorial in which you set forth your conceptions of Christian Science, and quote at some length from Science and Health, the text-book of Christian Science, by Mary Baker G. Eddy.

It must be remembered that Science and Health is written from a standpoint of the spiritual and ideal man, and also that the Bible, in its clearer teachings relative to man and especially in the first chapter of Genesis wherein is given an account of the creation of the perfect and ideal man, is written from the same standpoint. Into this idealism, the material element does not enter. Man created "in the image and likeness of God" is necessarily spiritual and perfect, and it is this man, or this conception of mankind, that Science and Health recognizes as spiritually perfect and exempt from the conditions of materialism which seem to govern the human or mortal sense of things.

It will readily be seen that we approach the subject from a standpoint entirely different from yours. Christian Scientists concede that on a basis of materialism it is impossible to understand spiritual truths, and that should man and the universe be considered from the viewpoint of matter exclusively, they are subject to all that matter includes.

The first point which you raise in the argument is the question of immortality. You ask, "Did it ever strike our Scientist friends that the death spoken of in this and various other parts of the Scriptures means spiritual and not physical death? Christ said that all who believed in him should have everlasting life. Does any one suppose he meant that such people would not pass through a physical death?"

The Christian Scientist does not understand what you mean by "spiritual death." The teaching of Christian Science is to the effect that God is Spirit, and that man, created in the image and likeness of God, is spiritual. That this true spiritual man, being the image and likeness of God, Spirit, Life, necessarily partakes of that Life in its fulness and completeness. In Proverbs we read, "In the way of righteousness is life; and in the pathway thereof there is no death;" and in John: "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life;" and again, "And whosoever liveth and believeth in me shall never die." Paul said, "For to be carnally minded is death; but to be spiritually minded is life and peace." Christian Scientists know that from the ordinary mortal standpoint sickness, sin, and death are very much of a reality, and Science and Health, the text-book of Christian Science, also recognizes this fact and indicates the method by which they can be overcome, which is the method established by Jesus and practised by him and his disciples.

Christian Scientists recognize that mentality, properly governed, is governed by God, divine Mind, and that in this government by divine Mind there is no room for either sin, disease, or death. Every Christian denomination holds out the hope of something better than this present mortal existence; the hope that at some time, in some place, the condition of perfection may be attained. This has been termed the "Kingdom of God." Jesus said, "Neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you," and Christian Scientists are endeavoring to make this "Kingdom of God" a present fact. In their attitude towards sin, disease, and death, Christian Scientists do not repudiate any teachings of the Scriptures, or any truth which is, or has been existent in the world. They recognize that Jesus was "in all points tempted like as we are, yet without sin," and as Jesus is conceded to be the example for all humanity to follow, he must be a practical example, and one whom it is possible to follow. We find that Jesus did overcome sin, disease, and finally death, and he being the Way-shower for all Christians throughout all time, it is entirely consistent to believe that

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

those who follow sincerely and in truth will to some extent be enabled to participate in his demonstration of Truth.

There is nothing in the teachings of Christian Science that will exclude one of its followers from ministering to the sick in the method most beneficial. They are not devoid of sympathy and love for their fellow-men, and their whole effort is to cheer, comfort, and regenerate in every practical Christian way. True sympathy for the sufferer is best expressed through the destruction of the suffering; it is not kindness to the sufferer to perpetuate or emphasize his belief in suffering, through our limited sense of human sympathy. Jesus' sympathy took a more practical form; he recognized man's spiritual perfection, and brought it out through the healing. The love for man which frees him from sickness and sin, is the highest, truest expression of Love and the only expression of Love consistent with the teachings of Christian Science.

You state, "All the doctor can do, all the Christian Scientist can do, is to aid nature in effecting a cure. In a large percentage of cases nature will effect a cure without any aid."

The term "nature" is perhaps not understood in its fullest, most complete expression. The good represented in nature which brings about the healing and saving work is that of God; where you state, "Nature will effect a cure without any aid," the Christian Scientist would state, "God will effect a cure without aid."

The difference between these statements is simply the difference between your conception of the good in nature and the Christian Scientist's understanding of the Infinite All-Good,—God. Thus you will see that there is really not so much difference between your sense and that of the Christian Scientists.

You state, "There are, perhaps, a million Christian Scientists in the United States. Does Mr. Rendall assert that they are longer lived and less liable to disease than other people? Is the death-rate less among these people than among other people?"

In answer to these questions, I will say, Yes, most emphatically. The very fact that Christian Scientists are living in a right condition of thought, that they are cheerful, hopeful, prayerful Christians, looking always upon the bright side of life, and recognizing good on every side, is in itself a good and sufficient reason why, even from the standpoint of *materia medica,* Christian Scientists are longer lived and less liable to diseases than people of other denominations. This is conceded by all who have made a study of mental conditions; and when, in addition to a clear and cheerful mentality, we add recognition of God as the divine Mind and Principle governing and controlling every effect, and seek to trust Him implicitly at all times, you may see another reason for the fact that the Christian Scientists are healthier and happier than most people. A very large per cent of the Christian Science denomination are people whom physicians had given up to die; and that they are alive to-day speaks volumes for the efficacy and health-giving influences of the religious belief which they have adopted.

You are earnestly invited to investigate these facts for yourself, and you will find that there is much in Christian Science that you can heartily commend when you understand more of its teachings. JOHN L. RENDALL.

In *Creston* (Ia.) *American.*

---

Jesus does not drive his followers on before, as a herd of unwilling disciples, but himself goes before, leading them into paths that he has trod and dangers he has met and sacrifices he himself has borne, calling them after him and to be only followers.—BUSHNELL.

## In Answer to Criticism.

Mr. Editor.

In a recent issue you reported a sermon by the Rev. Orville Reed. I am sure the gentleman will not be offended if we assure him that he has altogether misapprehended the spiritual import of Christian Science. He has only considered it from a material point of view. Instead of "comparing spiritual things with spiritual," he has compared the spiritual teaching of this Science with his material views, and for this reason takes exceptions to it. He refers to Berkeley as "their philosophical founder." While good Bishop Berkeley correctly stated human phenomena, he did not even attempt the teaching of Christian Science, that God is infinite Spirit, Mind, Love, and the universe is the expression or reflection of the deific Mind. Berkeley did not even give us a hint regarding divine cause and effect. His ideas were good, and were in their sphere a very correct explanation of one's material impressions.

Our friend declares, "I am not unmindful of its good points." We would respectfully call his attention to the fact that every idea contained in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is a consistent deduction from its fundamental teaching, "God is Good, God is Mind," and therefore every statement contained in the text-book is consistent with every other statement therein. So if we admit that any part of it is good, we must admit that it is all good. If it is correct and good to say that God is infinite Spirit, then every statement contained in the Christian Science text-book is correct and cannot be disproved. Why should not "men go to extremes" in their adoption of spiritual truths, since the Scriptures teach that God is All-in-all? If we ascribe aught to Deity we must give Him all power, all life, substance, and intelligence, and must recognize the universe as the product of the deific Mind, the likeness of God.

There are two species of pantheism. One assumes that the material universe, taken as a whole, constitutes God. The other, the so-called idealistic pantheism, pretends to resolve substance or creation into spirit and still insists that its sum-total constitutes God. This is nothing more than a shift from tweedle-dee to tweedle-dum.

Christian Science is entirely independent of either theory, since it teaches that God's creation is His likeness or manifestation. The extreme material belief of the age is that man and the universe are material, are separate and apart from God and independent of Him, ruled and governed by certain laws within themselves. Another extreme belief, and one which not only serves as a basis of Oriental philosophy but of many modern so-called sciences, assumes that God is Spirit and mankind partakes of the substance of Spirit and is virtually God; that eventually man will become absorbed into Deity and lose his individuality. This theory is revolting to Christian Scientists, whose teaching may be called the happy medium between the two extremes. It presents the satisfactory explanation of cause and effect, that God is Spirit, Life, Truth, Love, and creation is His expression or reflection,—not a part of God, but manifesting every characteristic of Him, hence Godlike in every sense. The abstract statement, "there is no matter," needs the fuller explanations given in the Christian Science text-book. The difficulty with critics lies in this that they do not consider what Christian Science gives in exchange for what it repudiates. To say that everything we see is nothing, is not the teaching of this Science, for all things are real, from the smallest to the greatest in creation, though they are not what they seem to the erroneous concept of the human mind. It is the misconception of creation which is denied by this Science, not the creation itself.

Mrs. Eddy teaches, "God is individual and Personal, in

Digitized by Google

a scientific sense, but not in any anthropomorphic sense; therefore man, reflecting God, cannot lose his individuality" (Science and Health, p. 336). The divine Mind could not exist without thought any more than thought could exist without Mind. Hence Mrs. Eddy's statement that God without the image and likeness of Himself in man would be a nonentity, is rational and scientific. God alone is the Creator, the Life, the Substance, the Intelligence. In Christian Science all power, all substance, all intelligence is ascribed to God.

Evidently our critic is in a maze of misconceptions regarding the teaching of this Science in respect to death. Jesus denied the common human understanding of death when he said, "The damsel is not dead, but sleepeth," virtually declaring that death was a dormant mental condition from which the victim could be aroused through the power of God, and he proved his assertion by resuscitating the damsel.

It is not claimed that Christian Science is in accord with the more materialistic philosophies or so-called science; but it is scientific from a Scriptural standpoint and is in strict accord with the teaching of Jesus. Moreover, it is but justice to the scientific world to say that most modern physicists have declared ideas very nearly in accord with the teaching of Christian Science, that all causation is mental. The noted Professor Oswald declares matter to be "a mode of thought." While our friend is declaring Christian Science to be unscientific and out of harmony with what is ordinarily regarded to be science, he should hold the great men of the ages to account for the fact that their teaching is a very close approximation to Christian Science.

Our critic is in error in his supposition that Christian Scientists believe in what is called thought transference or telepathy. The adherents of this faith do not believe in any ability to read the thoughts of others except that which is in accord with the teaching and practice of Jesus. This Science teaches that God, the one infinite Mind, governs and controls the entire universe, and that when mortals deport themselves accordingly, the possibility of any thought transference from one mortal to another is destroyed. It is because of this that Christian Science furnishes a much needed defence against the intrusion of evil thought.

Our critic asks, "If there is no power in whiskey and poison itself, why not bring up an infant on these as well as upon milk?" Here again he fails to perceive the true logic of Christian Science. St. John advised the use of the world as not abusing it. It cannot be said that whiskey and poison have no power over the individual so long as he wilfully gives it power by using it. In order to give as little power as possible to material things, we use the more simple and spurn the drug to which mortal mind gives the greatest potency. Upon this basis a Christian Scientist might advocate simple diet in contradistinction to some of the gluttonous habits of the age, not because he believes in dietetics from a medical standpoint, but from a spiritual standpoint. While our critic is discussing the question of the probability of death on the part of Christian Scientists, he might explain the meaning of Jesus' words, "If a man keep my saying, he shall never see death." He who is generally acknowledged by Christendom to be the greatest teacher the world has ever known, claimed that the strict observance of his teaching would lift mortals to that state or condition wherein there could be no death, and the prophecy of John was to this end.

While Christian Scientists recognize the fallibility of their present degree of understanding and their inability to demonstrate at this time all that Christian Science promises, they believe the words of the Master, and that though centuries may pass meanwhile, the prophecy "and there shall be no more death," will eventually be fulfilled. While they believe that in their present condition it is necessary to eat, live in houses, and wear clothes, they do not believe that spiritual individuals who inhabit the realm of God's kingdom eat to live. ALFRED FARLOW.

In *Montclair* (N. J.) *Herald.*

## Burdens.

"CAST thy burden upon the Lord, and he shall sustain thee." Who is doing this? The world is crowded with weary ones, whose burdens seem more than they can bear. These are not ignorant of God's goodness and love, yet they have convinced themselves that they have to bear these burdens, and that in some way they are doing God service by patiently bending to their weight. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Who is getting rid of his burdens in this way? I suppose many who are believing that they are Christians are still groaning under some heavy burden, quite forgetting the help that is held out to them in Scripture. What we need is to make practical these promises, and to gain an understanding of how to avail ourselves of them.

Christian Science has revealed the way in which all who will, may lay aside the weight which has caused them so much pain and sorrow, and thus may be like the man represented in Science and Health, p. 442, "Then the prisoner rose up regenerated, strong, free. . . . All sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his 'feet beautiful upon the mountains,' as of one who bringeth glad tidings."

Burden-bearing becomes such a habit that it sometimes takes longer to be rid of it than we think. Often we forget that "There is no burden in Christ," we are careless about cleansing consciousness of the old shadows which error casts, because we are so used to this walking in darkness that we do not realize our freedom as we should. Divine Love casts out our fear as soon as we turn toward it and let the light of Truth illumine all the darkened places, and prove to us that there is nothing real there to cast a shadow. "Now are ye light in the Lord."

All the burdens and all the shadows disappear when our faces are turned resolutely toward the light. Everything that deceiveth and "maketh a lie," is seen to be a falsity, and we no longer feel its evil presence. S. F. S.

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

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily, and the natural results of such work will always be the things that God meant him to do and will be his best.

JOHN RUSKIN.

Departure from tradition at first seems irreligious; but by-and-by, we learn that religion is not dark and narrow. We have only taken down the old fences to enlarge the field. Religion is not dying out of the world to-day; it is simply widening its sphere. It is growing larger and sunnier and brighter. The trouble used to be that it only struck a few chords in human nature; now the whole vast organ is beginning to thrill and sound and sing. The religion of to-day is gathering to itself and appropriating every element of beauty and strength and truth, that may be found in the realms of literature, science, music, art, sociology and criticism!—*Exchange.*

Digitized by Google

## The American Hemp Industry.

THE recent expansion of the hemp industry in the United States entitles it to consideration as one of the most interesting of the nation's newer fields of activity. The hemp plant grows to a height of from five to fifteen feet, and when cultivated for fiber produces only a few small branches near the top of the slender stalk. The leaves are of a rich, dark-green color, and the fiber consists of numerous series of long cells in the inner bark, firmly knit together, which, when cleaned from the surrounding tissues, form tough strands nearly as long as the entire plant. This is a bast fiber, and is classed commercially among the soft fibers, with flax, ramie, and jute.

Hemp fiber is long, soft, very strong, and capable of almost as fine subdivision as flax. It is especially adapted for use where strength is required. It is used in the manufacture of fine twines, carpet thread, carpet yarns, sailcloth, and for homespun and similar grades of woven goods. Nearly all of the best grades of long fiber—"dressed line"—is utilized for making twines and yacht cordage, while the cheaper grades are converted into binder twine. The tow is used for threads and for yarns to be woven into carpets, homespuns, and linen goods, while the refuse fiber combed from the tow is used as oakum for calking ships. As indicating the possibilities of development for the domestic hemp industry, it may be noted that of the 18,000,000 pounds of hemp consumed annually in this country, only about 8,500,000 pounds are raised in the United States.

The great center of American hemp production is Kentucky, where, in nine counties of the Blue Grass region, three fourths of the American hemp fiber is produced. About two hundred acres are devoted to hemp cultivation in Nebraska, and during the last half dozen years the industry has developed in several different sections of California. A foothold has also been gained on a small scale in Texas and Illinois.

It is sometimes the practice in Kentucky to have hemp follow hemp on the same land for two or three years, but as a rule it is preferred to cultivate a series of crops in rotation. One of the chief aims of the hemp grower is to secure an even stand of plants, uniform in size, for it is well-nigh impossible to make good fiber from a mixture of stalks of various sizes.

Naturally the harvesting of the hemp is an important operation. The hemp is cut when the staminate plants are in flower, and the time of harvest therefore varies from eighty to one hundred and forty days from the date of seeding, the period of growth being dependent on the mean temperature and the supply of moisture. In Kentucky, the harvesting usually occurs in August or September, and in California and Texas in July. On the Pacific Coast, the hemp is cut with self-rake reapers or mowing machines. In Nebraska the self-rake reapers have almost entirely displaced the mowing machines. In Kentucky reapers have been introduced of late years, but the major portion of the crop is still cut by hand by means of the primitive reaping knife or hemp cutter, which has some of the characteristics of both the corn cutter and bush scythe.

An experienced workman with a reaping knife will cut the hemp from a tract of about half an acre in a day. With a sweep-rake reaper, under the most favorable conditions, from five to seven acres may be cut in a day, and with a mowing machine the daily cut ranges from seven to ten acres. After the hemp is cut it is allowed to lie on the ground from four to eight days to dry, and the unbound bundles are usually turned so as to dry both sides. When thoroughly dry the hemp is bound in small bundles with cheap twine or small hemp stalks, and stacked or set up in shocks. If the stacks are properly built the hemp will remain in this position, uninjured, for a period of two or three years, and furthermore, the quality of the fiber is improved and the breaking and cleaning rendered easier by a process of sweating or fermentation which the stalks undergo when in stack.

An essential process of hemp production is the retting or rotting, whereby the vegetable gums surrounding the fiber are dissolved and the fiber at the same time freed somewhat from the woody interior portion of the stalk and also from the thin outer cuticle. These gums are not soluble in water, but are destroyed by a kind of putrefaction which takes place when the stalks are immersed for some time in soft water or are exposed to the weather. Retting by immersing the stalks in water is largely practised in France and Italy, but nearly all the hemp now produced in the United States is dew retted; that is, spread in long rows on the ground during the fall and early winter, and exposed to the weather until the bark, including the fiber, readily slips from the inner woody portion. In Kentucky the hemp must, in many instances, be hauled two or three miles from the harvest field to the retting grounds. Retting in Kentucky is carried on during the month of November.

After the hemp has been retted sufficiently to enable the ready separation of the fiber there comes the breaking, by which the fiber is separated from the stalk and roughly cleaned. This is the final operation which falls to the lot of the hemp grower, as the hemp is, by this means, prepared for market as rough hemp. Nearly all the hemp is broken by hand breaks, but with one of the crude, heavy, wooden breaks an experienced operative can readily clean about two hundred and fifty pounds a day. The work is performed by alternately crushing or breaking the stalks between the long jaws of the break, and beating and whipping them over the break to free the coarse part or hurds from the fiber. It is a slow process, requiring skill as well as strength, but the wage usually paid is only one cent a pound. To break an average crop of fifty acres requires the services of ten skilled hemp breakers for two months, and entails an expense of about $500. This excessive expenditure of time and money has been largely instrumental during late years in forcing the hand break to give way to machinery, of which several types are already in the market.

In Nebraska and California there is in use a machine consisting of a series of coarsely fluted rollers followed by a rapidly revolving spiked cylinder, which breaks hemp and delivers the fiber in the form of tow. In the hemp factories at Lexington, Ky., are machines consisting of long series of corrugated rollers which are occasionally used for softening the fiber. Last season saw the operation in Kentucky, for the first time, of three decorticators, in which the hemp stalk is crushed in passing between rollers, corrugated for unretted hemp and smooth for retted. The hurds are then loosened by a rapidly vibrating mechanism, and the fiber is partly cleaned by a kind of carrier which gives a rapid scraping motion. These machines weigh only about one ton each and require but six horse power for their operation. The average daily output of a machine is two to three thousand pounds of rough hemp.

In some instances hemp is disposed of by the growers direct to the manufacturers, but in most cases the rough hemp fiber is tied in bales weighing about one hundred and fifty pounds each and sold to dealers in the local markets. Under fair average conditions an acre of hemp yields about one thousand pounds of rough fiber or about six thousand pounds of dry retted stalks. At five cents per pound for the fiber it is a very good paying crop, and the minimum limit of profitable production is regarded as about three and one quarter cents per pound.

WALDON FAWCETT.

*The Scientific American.*

Digitized by Google

## The Lectures.

### At Greenback, Ore.

The first public Christian Science lecture at Greenback Mining Camp, Ore. (formerly known as Placer), was given on the evening of January 29 to a large audience in Greenback Hall by Carol Norton, C.S.D., of New York. The practical worth of Christian Science to people in all walks of life was well shown in the attentive audience that welcomed Mr. Norton's helpful lecture. The work already accomplished by Christian Science in these mining lands in elevating the moral tone, increasing Bible study and spiritual thinking, and in physical healing, proves the great utility of this religion and the discerning judgment of our loved Leader, Mrs. Eddy. Mr. Norton was introduced by Mrs. Clara Willson Thompson, First Reader of the local society.

*Correspondence.*

### At Boise, Idaho.

Christensen's Hall was filled last evening [February 5] with a large and appreciative audience which came to hear the principles of Christian Science expounded by Mr. Carol Norton of New York. The lecturer was introduced by W. E. Borah in the following words:—

*Ladies and Gentlemen:*—I know but little concerning the great subject of which we are to hear much to-night; but it is a subject which is now engaging the attention of the best thinkers of the age, pro and con, and we are fortunate in having with us to-night a gentleman of the highest attainments, who has brought to his subject an earnest and cultured mind. Whether we are of those who accept the message in all its fulness, or those who simply wish to be instructed in regard to this fascinating theme, we are to enjoy a splendid treat this evening. I now have the honor, and I assure you the pleasure, of introducing Mr. Carol Norton of New York. I bespeak for him your closest attention.—*The Idaho Statesman.*

### At Oklahoma City, Okla.

An audience which crowded the Opera House to the doors listened on Monday evening, February 2, to a lecture by Judge Septimus J. Hanna, on the principles and tenets of Christian Science.

Judge Hanna was introduced by Attorney Frank Wells.

*The Times-Journal.*

The introduction by Attorney Wells was in part as follows:—

*Ladies and Gentlemen:*—The speaker to-night is from the good old town of Boston,—the home of the Pilgrim Fathers, who were willing to endure every hardship and brave every danger that they might worship God according to the dictates of their own conscience, and compel others to worship Him in the same way. The idea of religious toleration has grown some since then, and we no longer recognize the right of the majority to dictate the worship of the minority. A few years ago a new religion sprang up in this country called Christian Science. It has made wonderful progress. In almost every town and village there are instances of cures claimed by this new order which to us, who are not Christian Scientists, are inexplicable. These matters demand careful thought. It is with great pleasure that I introduce to you Judge S. J. Hanna of Boston, who will lecture to you on the general subject of Christian Science.—*Correspondence.*

### At Niles, Mich.

Monday evening, February 9, Judge Ewing lectured here on Christian Science. The Opera House was filled with interested people, and many came from South Bend, Ind., and Dowagiac, Mich. Judge Ewing was introduced by Professor J. D. Schiller, Superintendent of our Public Schools, as follows:—

*Ladies and Gentlemen:*—From the appearance of this large audience, I am led to believe that we have not met, all of us, as Christian Scientists, but as seekers of truth. The Great Teacher and Healer of the world gave us a standard by which we can measure all doctrines and beliefs: "By their fruits ye shall know them." All doctrines, beliefs, and creeds must be measured by this standard or go down with the judgment of the people. If there is anything in Christian Science that will alleviate the physical and mental suffering of the human race, that will lift us out of the Slough of Despond, out of self, up into a higher and purer atmosphere, into a higher plane, give us a more comprehensive view of life, we want it. We are therefore all seekers for truth, and it affords me great pleasure to introduce to you a gentleman who is so well fitted by nature, training, and profession to speak to us on this important subject. His profession has made him a student of abstruse questions and a thinker. He has become a sincere student of Christian Science, a firm believer, and a humble disciple through actual experience of what it has done for him,—a man so imbued with its benefits that he makes it the one object of his life to enrich and make wider the circle of light from the lamp of life that has been left us for guidance by Divine Providence.

I take pleasure in introducing to you the speaker of the evening, Judge William G. Ewing of Chicago, who will address you on the subject of Christian Science.

*Correspondence.*

---

Liberty is not the right of doing whatever a man pleases that does not encroach on the right of others; it is the right of freely choosing the means by which to attain to the rational and virtuous goal which he has freely prescribed to himself. I would not fetter intellect, nor seek to subject it to arbitrary codes; but, when I deem it necessary, declare, "Your means are not consonant with your end."

JOSEPH MAZZINI.

---

Blessed is the man who has a quiet chamber in his soul where hope and memory can sit together and contemplate the mercies of God.—*Selected.*

---

### The Power of Prayer.

Lord, what a change within us one short hour
Spent in thy presence will prevail to make,
What heavy burdens from our bosom take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!

Why, therefore, should we do ourselves this wrong
Or others that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee?

*Selected.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

COMMENCING with this issue, the *Sentinel* will be published on Saturday instead of Thursday as heretofore.

## Important Announcement.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY has long contemplated the publication of an official denominational monthly, to be printed in the German language, and has patiently and hopefully awaited the time at which it could be issued with usefulness to the Cause. The Society is much pleased to announce that the steadily increasing demand for a magazine of this character indicates that the time for its publication is at hand; the first number will, therefore, be issued on April first. The name, *Der Christian Science Herold,* has been selected, and for the present each number will contain about thirty-two pages of reading matter.

It is not intended that the *Herold* shall take the place of the *Sentinel* or *Journal,* nor is it supposed that its subscription list will be confined to those who read German only. The call for Christian Science literature in the German language has come from many English-speaking people whose work has brought them in touch with the large German population of the United States and Canada, as well as from the German people themselves, and we believe that they will welcome and support this important addition to our official publications. We feel sure that our brethren in Germany will find the *Herold* a valuable assistant in their work, and that it will materially help them in making known the saving and regenerating gospel of Christian Science.

It is desirable that a large number of subscriptions should be received for the year commencing April, 1903, and we hope that our friends will be prompt in sending them in. The subscription price for the United States, Canada, and Mexico, is one dollar per year, in advance; for all other countries, one dollar and twenty-five cents. Remittances should be made to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass., U. S. A.

## The Right Attitude.

How many times do we find ourselves questioning and doubting the efficacy of our prayers, at times we are almost confident that we have asked for that which is unattainable; and how frequently do we find ourselves in that state of consciousness which prompts us to say, "I am sick," "I am unable to do what others do," and so on through the entire range of uncertainty and discouragement. We forget that in making these declarations we are working against our own right desires and denying the harmony and sufficiency of God's creation, the permanence and availability of His watchful care.

What would be thought of a traveler who continually declared his inability to proceed, or of a mechanic who persistently decried his ability to do the work assigned him. The one would make but little progress toward his destination, the other would soon find himself without employment or support, yet they would both be quite as consistent as the Christian Scientist who is but half-hearted in his declaration of God's allness, and of the immutability of the Christ-truth which fulfils all prophecy, and brings to humanity salvation and peace.

We need a more confident and constant trust in God, a keener sense of our call to "stand porter at the door of thought" (Science and Health, p. 392), a clearer realization of our ability to do all that we should do, and to say no, when we are tempted to enlist our thought and speech upon the side of error. We must bring to the solution of every problem the confident assurance and assertion of the power and reality of Good, and the consequent nothingness and inevitable destruction of the belief of evil. We must stop making declarations of limitation, and think more persistently of the unlimited manifestation of infinite Mind.

M.

## A Hindrance to Progress.

IT is manifest that intellectual advance is quite impossible for him who estimates the value of information upon the basis of its antiquity. Reverence for authority is always more or less subject to degeneration into antagonism to the unfamiliar and modern, and history furnishes abundant illustration of the mental torpor and inertness inevitably resulting from the persistent maintenance of this attitude.

This has been peculiarly and most lamentably true with respect to religious thought, and it explains the meager showing which religious progress presents when compared with the astonishing advance of physical science and civilization in general.

In speaking of this a recent writer has said,—

"If I were to look for that which has been the chief obstacle to the progress of a Christian Church, I should say subjection to the obsolete, surrender to the tyranny of the past, so that the Church has become incapable of meeting present needs, of dealing with present phases of thought, and of winning the sympathy and the cohesion of the advancing intelligence of men."

It is clear that while many of the thoughts of our fathers are of the greatest significance, their value does not inhere in their age, but in their established truth. If the revealed word had not been marred, ofttimes distorted, by the human channel through which it came, then it would abide forever, as it was spoken by saint or sage, but the human element is sure to reveal its presence and when discovered it must be discarded; otherwise there can be no gain through experience. Our fealty is to be maintained, not to the statements of a creed or the shibboleth of a sect, but to demonstrable truth, and the more ready we are to hold all else with but a tentative grasp, keeping ourselves alert and open-minded to new revelations of truth, the more sure and steady our advance. Practically to deny the possibility of further revelation, the coming to human consciousness of new and nobler apprehensions of Truth, is to court stagnation and insure decay, for lethargic satisfaction is the grave of improvement.

W.

## My own Demonstration.

IN Truth-seeking, we never blunder upon success. It would be absurd in the endeavor to solve a problem in mathematics to begin to "cipher" without a definite idea of the purpose of our calculation.

We are no more sure of the satisfactory solution of our life problem if we work in an objectless manner. To-day, swayed by the impulses of benevolence, we may bring material supply to our neighbor's need; to-morrow, impelled by pity, we may drop a tear or speak a word of consolation to the sorrowing and thus effect a certain good, but we are not, in this indefinite way, working to a

Digitized by Google

definite end in the achievement of our own demonstration, and we shall not blunder upon success.

It is highly important that we apprehend, first of all, the nature and object of life's lesson. It is a translation, and by steady purpose and prayerful application we shall ultimately be able to read the lesson, not in the language of materiality, but in the word of God. There are passages which are certainly difficult to recast. Mortal mind has so long reiterated them that they seem true, and if not alert, we shall accept them as truth and so permit them to remain and mar the harmony of our translation. These inaccuracies present themselves in the discordant influences of heredity, of temperament, of hygiene, of climate, of lack, in short in all the suggestions that would limit man's dominion, that absolute dominion which was pronounced in the language of Spirit.

In this supreme lesson, the translation of consciousness from false to true, we may turn as confident students to our text-book to read (p. 295), "Mortal mind transforms the spiritual into the material, and must give back the original, if it would escape from the mortality which follows its error."

In our demonstration of right expression, we pass through a stratum of improved beliefs, which may seem to the casual observer to contradict the conditions of Science. To illustrate, we have the assurance that, "He giveth His beloved sleep," sweet sleep that liberates the wearied human mind from care and rests the material body. But when we read, "He that keepeth Israel shall neither slumber nor sleep," we are assured of the tireless activity of the Divine image and likeness. Again, an active and retentive memory is a harmonious belief, but the omniscience of God is reflected by the *constant* all-knowing of man as the revelation of Mind, not by memory, for memory suggests a knowing that is characterized by lapse and recall.

Now in this state of awakening consciousness, our present human plane, on which Jesus said: "Suffer it to be so now," we need to be sensible and patient with ourselves. We must learn from the Master not to destroy, but to fulfil the orderly and legitimate demands of human relation, and gradually make our translation from the unreal to the real, from the mortal to the immortal, from the material to the spiritual. Such indeed is each man's demonstration, and to make it well, requires concentration, consecration, and a foreseeing and persistent holding to the one grand possible result, the realization of the perfect man.

S.

## An Age of Tolerance.

THE defeat of the anti-Christian Science healing bill in the legislature of New Hampshire by a vote of 194 to 70 reveals the fact that American traditions are still strong in New England, and that religious and professional intolerance cannot find in the Granite State a lodgment in the statute book.

It was the emphatic adverse report of the judiciary committee, the committee which sits as a tribunal for the adjustment of bills to the principles of constitutional right, that settled the fate of this appeal to sectarian intolerance and professional prejudice. Often the judiciary committee of a legislative body is attacked as a graveyard for progressive legislation; but, as in this case, it may also serve as the bulwark of fundamental principles.

Mistakes undoubtedly have been made under the name of Christian Science mind- or faith-cures. Among the thousands who have obtained relief, there is the occasional one who succumbs to disease when possibly another method might have resulted favorably. What then? Have no graves been filled by the established medical profession? Is there an orthodox medical school which by law can make no mistake? Shall there be no cures permitted, except by the use of drugs or the knife?

A few centuries ago there were orthodox theological schools which had the only correct methods of securing salvation. Law and war and the Inquisition were called into being to enforce the theories of these conflicting theologies. Each nation of Europe had an established theology which was the right one from its point of view, and all opposing religions were put under the ban of law.

It was to escape the intolerance of the old world, that population flocked to the new. Certainly, the United States in 1903 cannot be brought to the acceptance of a mediæval doctrine which was rejected in 1776. Because Christian Science rests on a different principle, and practises different methods from those of established churches and medical schools, it cannot, under the American constitution, be placed under the ban of law.

Every age has its discoveries in religion and medicine as in science and industry. Because an institution has age, it has no greater rights under American law than an institution that is young. This country has no tribunal to determine what is the orthodox church and medical school, and until such time comes the law cannot be made the instrument of intolerance and prejudice.

Editorial in *St. Paul* (Minn.) *Globe*.

## From our Contributors.

### Obedience.

GILBERT D. ROBERTSON.

ALL through the Bible, both in the Old and New Testaments, the obedient are commended and promised every good thing, while the disobedient are always spoken of in most condemnatory terms, and threatened with the severest penalties, even that of death. Solomon was one of the greatest characters in the Bible, one of the wisest, and certainly one of the most successful, and in the book of Proverbs attributed to him much stress is laid on the virtue of obedience, in fact it is made very plain that the wise man is obedient, and only the fool disobedient. It would be difficult to put the matter more forcibly than this, for all want to be wise, and there is nothing in the world more useless than a fool. Even life itself is made conditional on obedience, or at least promised as a reward for it, as in "keep my commandments and live;" and that man is characterized as foolish who "fretteth against the Lord," that is, sets his own sense of human will and desires against the divine will, while on the other hand, he who listens to "instruction" is highly commended.

In Isaiah we read, "If ye be willing and obedient, ye shall eat the good of the land," and in Jeremiah, God is represented as saying to the children of Israel, "Obey my voice, and I will be your God, and ye shall be my people," but they did not obey, and so we are told in the next verse that they "went backward, and not forward." Paul classes the disobedient with blasphemers, and "lovers of their own selves," certainly a very appropriate definition, and also with "haters of God." Naaman hesitated to obey when told to wash in the Jordan, because it seemed such a little thing to do; but human life is largely made up of little things, and if we neglect these, then we shall not be ready for the larger ones as they come. When Naaman did obey, he was rewarded by complete healing, and it is perfectly safe to assume that the lesson brought to him vastly more than the mere physical cleansing.

We may, however, find our strongest lesson on obedience in the first book of the Bible. In the story of Adam and Eve, disobedience to a very simple and reasonable command of God was the starting-point for all the ills that flesh is heir to. Our so-called first parents literally had the earth. Everything was at their disposal except the

Digitized by Google

fruit of one tree, and yet they were not satisfied, but must have this one thing as well.

There is no doubt that this same disposition, the desire to have that which does not belong to one, which one has not earned, possibly has made no attempt to earn in any legitimate way, or which does belong to some one else, is at the foundation of most of the troubles of mankind. Many a man will spend his time and energies in seeking something he does not, perhaps, really need, rather than in making the best of that which he already has. How often we find that the possession of a thing destroys our desire for it, and that we do not enjoy, when it is once ours, something we have worked years to attain.

God says, "Thou shalt not covet," but from the beginning of mortal history the refusal or neglect to obey this simple command has expressed one of the strongest traits in human character, and one of the most prolific in discord.

It would seem to be comparatively easy to be content to let another enjoy undisturbed the fruits of his own industry. There is enough for all, and that one man has made a success in business, or in his chosen profession, has not lessened by one iota the amount of success there is in the world, or made it one whit less available. On the contrary, he has proved practically that success may be attained by any man who will use the same methods he has employed; viz., an industrious, intelligent application to his own particular line of work. In so doing he has helped rather than hindered his fellow-man, and his example should serve as an incentive to persevere, rather than as an excuse for envy and jealousy, as is so often the case. All down through the ages, history proves that covetousness, or a desire to get hold of something, to increase one's hoard of gold or power, a never-satisfied desire to cater to self in one form or another, has been the inciting cause of the most disastrous wars, and has led both nations and individuals to commit crimes innumerable.

In the First Epistle to Timothy we are told that the law is not made for the righteous, but as society is constituted to-day it is necessary to have laws, and it is also necessary to have vast armies of those whose duty it is to see that these laws are enforced. A very large part of the enormous taxes imposed by state and municipal governments goes to the support of the law, the enforcing or protective branches of those governments, and yet universal obedience to a very simple command of the greatest, and at the same time meekest, man who ever lived, would make entirely unnecessary this burden which mortals are staggering under, and which is getting heavier and more crushing every year. Do "as ye would that men should do to you," sounds very easy, and it is difficult to see why it might not *be* as easy as it sounds to any even ordinarily honest and thinking man. With anything like a clear realization of its scope and meaning, obedience to Jesus' rule of conduct would not be difficult, and its observance would lift most of the burdens which are lying so heavily on the shoulders of mankind to-day. Christians of all denominations profess to follow the teachings of Christ, and this rule was one of two which he said constituted all the law, for love your neighbor as yourself is simply another way of saying precisely the same thing. The first rule was to "love God with all thy heart." Is it possible to love God with *all* the heart if we are doing to another something we would consider evil if done to us; or, to put it still more strongly, would it be possible for us to do, or even want to do thus if we really were loving God, Good, with all our hearts and minds?

When one begins to look deeply into this question, the benefits to mankind which would result from universal obedience to these commands of Jesus are seen to be unlimited. Sickness, or physical suffering in its various phases, is probably the most comprehensive manifestation of the woes of humanity, and yet a strict observance of the rule above mentioned would result in eliminating a very large proportion of even the diseases of mortals. Any one whose endeavor it is to alleviate the sufferings of humanity, from whatsoever standpoint he may be working, will appreciate this statement, for he soon finds that a very large part of the diseases of to-day are directly traceable to the failure of some one to observe the law as Jesus defined it.

The pride of human will would make one think that obedience is weakness, and that self-assertion and resistance to any form of authority indicate strength of character. This disinclination to submit to authority extends even to a resistance to the government of God, to the will of God, though it is absolutely certain that there is nothing which would confer such power on man as unswerving reliance on God, and an implicit yielding to His will. When worshiping God aright, and obeying His commands as revealed to them by those whom He appointed to speak for Him, the Hebrew people were able to overcome armies of their enemies which were numerically and physically vastly superior to their own forces; and Jesus, who from the beginning to the end of his earthly career had but one purpose in life, and that to obey in every particular the will of his Father, was able to perform, and that evidently without effort, tasks such as no amount of physical force or human intelligence ever have been, or ever will be, able to accomplish.

Thus we see that obedience is the very corner-stone of Christianity, and that the present chaotic condition of human affairs will never be overcome until this fact shall have been universally recognized, and all mankind shall understand, and yield loving obedience to, the one divine Mind.

The great difficulty in the past has been, that the existence of God as Mind has not been recognized. Until our Leader, Mrs. Eddy, through her unselfish and persistent labors in behalf of humanity, brought out the fact that Mind is One, and that One is Spirit,—God,—until that time the human mind was believed to be as real and virtually as necessary a part of Being as the divine, but there at the outset was the basic error of minds many, making unity an impossibility.

The teachings of Christian Science, through its text-book, Science and Health, and the other writings of its Founder, illuminating and making practical the life-work of Jesus and of the prophets of the Old Testament, have shown how this unity not only can, but must be attained, and so have made it possible for all who will, to manifest, in some measure, the mind which was in Christ, and thereby bring out that perfect obedience to the law of Truth which shall make men free; for to obey Good for Good's sake alone is the only true obedience.

---

I remember when sailing one day in a steamer, the captain's son, a bright little fellow of five or six years of age, was on board, and wanted to take the place of the man at the helm. The good-natured steersman, to humor him, put the spoke of the wheel into his little hand, which was hardly able to grasp it. But he was careful at the same time to put his own big hand on the child's tiny fingers, and took a firm hold, and moved the wheel in the right direction, and the boy was in high glee, imagining that he himself was steering the huge steamer. Now, so God deals with you. He puts His almighty hand on your feeble hand when you are ruling your own spirit, and makes His strength perfect in your weakness.—MacMillan.

---

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.

Alexander Maclaren.

Digitized by Google

## Readiness—Opportunity—Reflection.

JULIETTE M. MINK.

THESE words come to me in connection with the healing of the man born blind. Jesus was always ready, he lived in the realization of Being. Spirit was all; so, as he merely passed by, he saw his opportunity; a two-fold one, denying the power of evil and affirming the omnipotence of Good; showing that one in human form could manifest that Good; and that what was impossible to man, was possible to God; that one born blind, could by the operation of divine Love be freed from darkness.

This deep shadow and gloom was pierced and destroyed by the full reflection of Truth—a reflection pure, clear, direct, and effectual. The same light is here to-day,—the Christ-light; but the light cannot be shed unless we reflect the nature of Truth, and to reflect that nature means a close following of him who most clearly demonstrated its power. The demonstration demands self-abnegation, a consecration of self, not "once for all," but daily, the honest prayer "not my will, but Thine, be done."

When this has become our attitude we shall be ready and find our opportunities, not make them; and reflect the all-Good, in a clear and steady shining, because our lamps are filled, trimmed, and burning.

## The Dragon.

MRS. MAY KENWORTHY.

SOME years ago, in Salt Lake City, there was held a Pioneer's Carnival. One of the principal features of this carnival was the elaborate street parade.

The daily papers announced that on a certain day a great Chinese Dragon would be the attraction of the parade. Thousands were gathered along the line of march, waiting to see this unique thing. Our attention was attracted by the clashing and clanging of the cymbals, and other inharmonious sounds,—a fitting prelude,—and cries of "The Dragon."

Sure enough, there came the huge, glittering, writhing monster, hideous in every movement. It was dexterously carried by many Chinamen hidden almost entirely from view.

Why did the people press forward to get nearer so fearful looking an object? They had no fear of it; they knew it was perfectly harmless; knew that had the men stepped from under it and no longer supported it, it would have collapsed, a motionless heap.

Now we know in Christian Science that the "Great Red Dragon" is the type of the sum-total of evil of these latter days, and that God is all, and God is Love. In the proportion that we apprehend this glorious truth, our fear becomes less, and with the understanding of Love, we uncover, dissect, and destroy—reduce to nothingness—each claim of evil, be it sin, sickness, or fear of death.

Material personality or mortal man is the only support the dragon, or evil, ever had or ever will have, and this counterfeit man is not God's man, and when we can separate personality from any and all of evil's claims, the work of destroying the error is more readily accomplished; then, and not until then, can we be true followers of the Christ and be obedient to our Master, Jesus Christ, who bade his followers heal the sick, cleanse the lepers, raise the dead, and thus preach the Gospel.

Words utterly fail me when I attempt to express my gratitude for what our Leader has done for me. The darkness was dense before I caught "Christ's keynote of harmony, 'Be not afraid!'" (Science and Health, p. 410); but now I am realizing more and more "In Thy light shall we see Light."

## "Weed your own Garden."

THEODORE R. HINSDALE.

How many of us when we stand in our garden, choked with the weeds of error, instead of going to work to clear out the ground so that the flowers of purity, health, happiness, generosity, peace, and love, may bud and blossom in our consciousness, look over the fence into John Smith's garden, and say, "Oh, John, why in the world don't you weed your garden? it's full of everything that doesn't belong there. Surely your flowers never will amount to anything. Just look at that big weed, and that one."

Friends, what does the Bible say? "Judge not, that ye be not judged," and really are we minding our own business? If we all, each and every one of us, would pull up weeds in our own garden, roots and all, and continue the process until every false thought is eradicated from our consciousness, then we would find that John Smith will presently look over the fence and say, "How nice your garden looks; when you have finished won't you come over and help me weed mine?" Surely this is letting our light shine.

We read in the Gospel of John, "And I, if I be lifted up from the earth, will draw all men unto me," not with the influence of mesmerism or personality, but by the reflected love of God. When our garden is cleaned, we must guard it vigilantly. Science and Health says, page 392, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results." We must not entertain any but the right thought; right thought brings right action, right living. We may test our position by analyzing our thought and we may always be sure that if we are not thinking good, we are certainly thinking evil, there is no half way position. "Miscellaneous Writings," on page 338, quotes,—

> Think truly, and thy thoughts
> Shall the world's famine feed;
> Speak truly, and each word of thine
> Shall be a fruitful seed;
> Live truly, and thy life shall be
> A great and noble creed.

I AM grateful for Christian Science, which teaches us how to work out a full salvation. When not working for others, we have plenty to do for ourselves, putting away every error, thought, word, and deed, that, when mirrored on the body, bring sickness and death, and putting on the divine consciousness, pure thoughts of Life, Truth, and Love, that redeem the body, and reveal immortality. As we have to see every claim of error, in the members of our body, as unreal, so have we to see our brother as a perfect member of the body of Christ (the true Church). To redeem our own body we need to see perfection in others.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."—MRS. GERTRUDE E. MERIAM.

Churches are properly extensions of the homes of the people. As there is no reason why one home should dominate other homes, excepting through its superior influence, so one church should seek to dominate other churches only by its superiority in the statement of truth and the doing of good. The church which has the most wholesome atmosphere will ttract as surely as a salubrious climate and a fertile soil.—*The Christian Register.*

A childlike trust of heart, that can take a hand, and, wondering, walk in paths unknown and strange, is the prime requisite of all religion.—JAMES MARTINEAU.

Digitized by Google

## Among the Churches.

### A Word from Charleston, W. Va.

It seems appropriate that the first Christian Science Church to be organized in the State of West Virginia should have been at its capital, and that the first public lecture on Christian Science, in the state, should have been given under its auspices. The church was organized with eleven charter members, and a little more than one month later, on Thursday, December 18, we had with us Judge William G. Ewing of Chicago, Ill., who lectured to a fair-sized audience of representative people. The audience showed its appreciation by giving the lecturer undivided attention. We have held services in the city more than a year at 108 Bradford Street, but for some months now we have occupied a neatly furnished, centrally located hall, with seating capacity adequate to all present requirements. We are truly grateful to our dear Leader for blessings which have come to us through her devotion to Truth.

*Correspondence.*

### Distribution of Literature in Toronto, Ont.

Our Christian Science Reading Room Association of First Church of Christ, Scientist, undertook last summer a systematic free distribution of Christian Science literature. Our aim was to place our periodicals as freely as possible before the people of this city, and thus offset an effort made to fill the homes with spurious literature. During July and August we distributed about eleven hundred copies of the *Sentinel*, besides having copies sent to five of our public libraries each week for a year. Of course we have copies of Science and Health in the library, as well as the *Journal* in the reading room. We established also a circulating library, and among the places where Science and Health was gratefully accepted, were some of our leading hotels. They were placed where the guests could have the use of them. The steamers running between Montreal and Toronto also accepted copies of our text-book, and when navigation closes these books are collected and put in other public places. A copy of Science and Health was presented to the Central Prison for the use of the inmates. We have been encouraged by hearing good reports from the different lines of this work, and the results have altogether been most satisfactory. M. I. BROWN, *Secretary.*

### A Word from Berlin, Germany.

Berlin, Germany, January 22, 1903.

To the Editor of the *Sentinel.*

*Dear Brother:*—A Scientist from Boston, who visited Berlin a short time ago, gave me a copy of Science and Health to be used as might seem best. This was sent to the Royal Library of the University of Berlin, and I have received the following acknowledgment:—

(Translation.)

The undersigned expresses his thanks for the present that has been kindly presented to the Library of the University, and the two pamphlets about Christian Science, and I also beg to offer my thanks to the donor.

(Signed.) DER DIRECTOR.

This copy of our text-book will be a power for good. The *Sentinel* and *Journal* are a constant source of inspiration and strength to us, and grateful thanks go out constantly to the workers at headquarters, and the faithful ones all over the Field, who contribute to their success, and above all to her on the watch-tower, who is ever calling us to go up higher.

Sincerely yours in Truth,

FRANCES THURBER SEAL.

### Fifth Church in Chicago.

On account of the rapid increase in the membership of First Church of Christ, Scientist, of Chicago, which nearly equaled the seating capacity of the building, and the consequent inability to take care of the "strangers within her gates," one hundred and sixty-nine members, having long enjoyed the privilege of membership, felt it their joyful duty to ask for letters of dismissal to enable them to take the steps necessary for the establishment of a fifth church. Their petition having been heartily endorsed by the Directors and approved by vote of the church, an informal meeting was held on December 11, 1902, to make all preliminary arrangements, and on January 8, 1903, Fifth Church of Christ, Scientist, of Chicago, was formally organized, with a membership of two hundred and forty-six, all former members of First Church. The first services were held on January 11, 1903.

It is with great pleasure that we report to the Field this multiplication of churches and the growth of the cause of Christian Science in Chicago.

At this time of rejoicing over an advanced step taken, our thoughts turn with love and grateful acknowledgment to her who has revealed the true idea of God to this age and made such a church possible.

JEANNETTE R. GOODMAN, *Clerk pro tem.*

Services are now held in Rosalie Hall on 57th Street, and the membership is chiefly drawn from Hyde Park, Woodlawn, and a part of the Kenwood district. We learn that the present attendance is between five and six hundred, and that the Sunday School numbers about one hundred, though only forty-five children were withdrawn from the Sunday School of First Church.—ED.

## Just where thou Art.

Just where thou art lift up thy voice
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee.

Out yonder in the broad full glare
Of many lamps thine own might pale,
And thy sweet song amid the roar
Of many voices slowly fail;
While these, thy kindred, wandered on
Uncheered, unlighted, to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.

*Exchange.*

Christianity excludes malignity, subdues selfishness, regulates the affections. It would unite men in one great brotherhood.

Help the grumblers to be happy and they will correct the cause of their grumbling.—*The Universalist Leader.*

I pray for strength to live
To all life's noble ends, prompt, just, and true,
Myself, my service, unto all to give,
And giving, yet renew
My store for bounty, all life's journey through.

WILLIAM C. RICHARDS.

Digitized by Google

## Testimonies of Healing.

When I turned to Christian Science for help, I was well-nigh desperate. I had no faith that I could be helped, for more than one doctor had said to me, "Christian Science is all right for nervous troubles, but it can never help you, because you have something the matter with you." However, I consented to try it for the sake of some one else.

For twelve years I had been treated by reputable physicians, and yet the suffering grew worse. There was not a day that I was free from pain.

My healing has been slow. For a long time, I could not see that I improved at all, and it was not until I decided to be obedient to my practitioner that I could see results. If it had not been for the loving patience shown me by this good friend I should have given up in despair. But at last the light of Truth dawned on my consciousness and it is gradually growing stronger and brighter. I am deeply grateful for Christian Science, very grateful to Mrs. Eddy for the sacrifices she has made, and grateful to the pioneers, whose efficient work, has made so much easier the way for later Scientists.

GERTRUDE W. CHANDLER, Chicago, Ill.

---

I have received so much help through the healing power of God since I began the study of Science and Health, and have had so many proofs of the loving Father's protecting care, that I regard it as a privilege to send my testimony to our dear *Sentinel* in which I find so many helpful thoughts.

I had heard of Christian Science through other members of the family, and although I did learn to trust God more from what they said, yet I thought I did not want Christian Science for my religion, nor did I even care to read and find out what it was, as I did not think that was the right way to heal the sick; for, if it were the way Jesus healed, the work would always be instantaneous.

In March of 1901 I found I must have help from some source, and Christian Science was suggested to me. I decided to send for a practitioner, and thought that if I were healed thus I would give God the praise.

After two or three treatments I was told that it would not be best to continue the treatment and at the same time remain under the physician's care, and as I knew nothing of the teachings of Christian Science, I preferred to have a doctor. When the practitioner first came she made the three following statements, "God is right here," "God is your Life," and "God is Love." As she left my room the last time she asked me to remember what she had told me. Every day while under the doctor's care those thoughts came to me, although I did not realize their meaning as I do now. I had about a month's treatment with the doctor, during which time my troubles seemed to become more complicated. The doctor finally told me that there was not another case on record like mine and he did not know what to do for me. I then saw that some change must be made very soon. Once more I called for Christian Science treatment, for I now felt I could be healed as others had been, but that was all I wanted of it at that time.

From the first treatment there was a marked change for the better. By the middle of May I was free; and it was then that I began the study of our Leader's work, "Science and Health with Key to the Scriptures," for I wanted to know something of the power that had done so much for me. I also began attending regularly, the Sunday and mid-week services, from which I have received much help.

Day by day I have renewed proofs of the ever-present help in all things, and that God alone is my strength, "for in Him we live, and move, and have our being." I have also had the pleasure of uniting with the branch church here, and the Mother Church in Boston.

Words are insufficient to express my gratitude to the one who so faithfully, patiently, and lovingly led me out of seeming darkness into the light; to our dear Leader who has worked so unselfishly in giving this beautiful Science to the world; but most of all to God from whom all blessings flow. I can best express my gratitude by striving to be absent from the body and present with the Lord; and by trying to silence error by the realization of the presence of God, Good.

MISS MYRTLE M. SAFFORD, Fargo, N. D.

---

It is just three years this month since I began to investigate Christian Science in Chicago, and commenced treatment for an illness of about three years' standing. After three weeks' treatment I could not see that I had improved any, and I told the practitioner that I thought I would stop. She asked me to continue another week, saying that I could quit then if I wished. I continued, and I am happy to say I felt very much better at the end of that time. I then purchased a copy of Science and Health for myself. At the expiration of two weeks more I was entirely free, physically and mentally, and what is better still have been taught by one of Mrs. Eddy's students how to make this blessed truth practical and remain free. The mental discord was greater than the physical, though the claims of chronic constipation and eczema have been overcome.

In business, Science has been a wonderful help to me, enabling me to rise above many difficulties. Part of my time is taken up in traveling, and during that time it has been my good fortune and pleasure to visit many of the Christian Science churches from the Atlantic to the Pacific, and to see how this beautiful truth is growing everywhere. It is the same in every place,—the same bright, happy faces are there to greet you and extend a cordial welcome.

All these privileges and blessings have been truly good and great, and I am deeply grateful for them, but the greatest has been the spiritual awakening and uplifting. The dark places have been lighted up and the Bible is a new book to me.

For all these and many more blessings I thank God. I am deeply grateful to Mrs. Eddy, our Leader, through whose untiring labor these things have been made possible, to the practitioner who first pointed out the light and so patiently led me, to my teacher, and to all who have helped me onward and upward by a kind, loving thought, word, or deed.—H. E. P., Minneapolis, Minn.

---

For four months I have been living in the country away from home, no Christian Science Church or fellow-worker in our cause within many miles. After spending the morning of our communion Sunday in the reading of the lesson, and of the last two numbers of our *Sentinel*, I am moved to express my gratitude for the truth contained in every line of the pages I have read.

No one who has not been separated for a long time from all the other privileges of our church life can understand what good food for those who are hungering and thirsting after righteousness, is brought to them by the Bible, Science and Health, and the periodical publications. It is indeed a "table prepared in the wilderness." The thought of how the presence and power of divine Love have guided and protected me in a new and strange life, away from all human assistance, how I have been given understanding and power, health and strength, in the presence of doubt and fear all around me, brings with it a feeling of profound thankfulness to God and to our Leader, and a new-born hope for the future.

The blessings of the past are ours; the failures cannot drag us back to live with them. Concerning them, Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press

Digitized by Google

toward the mark for the prize of the high calling of God in Christ Jesus."

Christian Science found me a singularly wayward and unruly child, a puzzle to all about me, and even more of an enigma to myself. I had an intense longing for something better; and a morbid sense of discouragement. I seemed to have no power of perseverance. Temptations multiplied and I seemed to be powerless to overcome them, but I was keenly conscious of what I ought to do, and longed almost without hope for something to free me from the bondage.

Six years have passed, and in that time Truth has led me, slowly but surely, step by step, from darkness into light, from fear and doubt into freedom and peace, from despair and discouragement into hope that knows no faltering, from uncertain and spasmodic efforts into a steady, earnest purpose in life, such as must come to every Christian Scientist who sees the work before him and remembers the blessings of the past.

Having a doubting, inquiring mind, I should have floundered many a time but for the sure refuge offered me in every time of need. Science furnished ever a true, logical, and consistent answer to my questionings, understanding to guide me in my struggles, love to correct my selfishness and sin, and strength to offset my helplessness.

Blessed are the children of Christian Science. Blessed is the thought that, every day, every hour, in every place, under every difficulty, under all the various circumstances that in times past have perplexed and cast down the human mind, we can know that we have nothing to fear, that we are free to work, to grow, to learn, and to be happy, that it is ours to enjoy the "glorious liberty of the children of God," and that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

MARY A. BAYRD, Chicago, Ill.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 cents. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

C. H. Wetherbe says in *The Consecrated Life:* "Paul says, 'Love suffereth long, and is kind.' He who supposes that he possesses a large measure of pure love toward God should test himself by observing how he feels and acts toward those who plainly disagree with him. He feels and acts kindly toward the brother who agrees with him in respect to religious questions; but when the brother ceases to agree with him, and distinctly disagrees with him in reference to the same questions, does he continue to feel and act toward him just as kindly as he formerly did? Here is a practical test; do not seek to evade it. Do not say that the brother, by his now disagreeing with you, gives you just ground for not being as kind to him as you were before he changed his opinion. Love is kind, not because some one agrees with the lover, but because it is its nature, its character, its quality to be truly and invariably kind. Love is kind to the unkind. Can you bear this test? Love is kind, not because people are kind to the lover, but because they ought to be kindly treated, whether they be kind or unkind. True love is kind toward the unthankful. Does your love hold out patiently toward such ones?"

The simple Gospel which Jesus Christ went about trying to persuade men to receive, and which he sealed at last with his blood, was the Gospel of happy, trustful love toward God, and practical righteousness among men. Surely, the very heart of it all was his sense of the fatherly love of God, and of the blessedness of living in his love as his trustful and faithful children. "The kingdom of God,"—that was his watchword: it came to him from the great national hope of his people, who had been long looking for some great outward change of deliverance and glory. He showed them that the kingdom of God was *at hand* in their own hearts and lives, if they would only receive it: the world full of God,—God in the beauty of the lily and the care of the sparrow, in the good thoughts that come to the pure in heart, and the strength that upholds the weak and suffering. This present blessing, of life in the love of God,—this is the good tidings he goes about preaching; and by-and-by, when great multitudes come about him, he gives the first great proclamation of the new life in the Sermon on the Mount.

REV. BROOKE HERFORD.

In recent times especially, there has been a tendency among Protestants to emphasize what is called "preaching" as the transcendent agency for extending the Kingdom of Christ. An almost childlike confidence has been developed in the sufficiency of meetings and conventions to change human dispositions toward the truth. Now the fact is that while the impression gained from a speaker before an audience may be very vivid, it is apt to be transitory. The effects coming from the addresses of Moses and Samuel are a complete illustration of this.

Much as we rightly extol the power of preaching, it needs to be supplemented by a different agency, and that is the one illustrated by Paul's work at Corinth—the personal individual appeal of one man to another.

We have referred to "preaching" as though it were confined to the pulpit, as it is in the modern technical use of the term, but that is not the New Testament usage. There preaching contemplates the presentation of the Gospel to the individual as well as to the masses of men.—*The Watchman.*

"Come on" should be the confident call of every consecrated minister. "Come on, I know the way to happiness and heaven, follow me. I have my hand in the hand of the Divine Leader. No matter how dark the way, no matter how fearful the dangers. He knows the way. Come, follow me. I have some good news for you; I have some glad tidings for you." Why has not the world followed the ministry? Why are there so many who do not hear the call? Because so often the minister cries his good news as if he were doubtful of it himself; as if he were not quite sure. He whines a message that should be a clarion call. He apologizes to his hearers for bringing them the word they are eager to hear. He says "some people believe," instead of saying "I know." He preaches his doubts and his speculations instead of his convictions, or he does not have convictions to preach. We need a confident ministry so full of the good news of God that woe is theirs if they preach not the Gospel.—*The Universalist Leader.*

Rabbi Levy of Pittsburg, in a Sunday lecture, says: "I want you to understand that, when I speak of Jesus of Nazareth, I do so with great and sincere reverence. Why should I not? Was he not a faithful Jew, a glory to his people, and a helper of mankind? And should I, a Jew, deny that? I regard Jesus as one of the great Jewish prophets, one of humanity's uplifters, a noble and illustrious example of the spiritual force in Judaism I do not confuse the Jesus of theology with the Jesus of the Bible, nor do I blame Jesus for those awful persecutions which have been visited upon Israel during the past fifteen hundred years. But can you not imagine that the Jews of Russia, Roumania, Germany, France, and Austria, who are the victims of these awful crusades against Israel,—can you not imagine how natural it is for them to confuse Jesus with the persecutions conducted in his name?"

Professor Edward I. Bosworth writes in *The Congregationalist and Christian World:* "Not the least important result of the present great revival of Bible study which is beginning in the Church will be the realization by Christian people of the feasibility of a better fellowship with the spirit of God. There is need not only of information which is to be derived from a study of the New Testament, but also of testimony from living witnesses who are themselves experiencing such fellowship. Priscilla, Aquila, and Paul are not displaced in modern days by the written word. It is the written word which furnishes the necessary historical foundation for present experience and which checks the tendency to fanaticism that sometimes, owing to the weakness of human nature, accompanies these profound spiritual experiences."

We are glad to see that *The Churchman*, in an elaborate editorial, supports the position *The Watchman* has contended for, namely, that dispassionate scholarship is one of the most potent forces for Christian unity. Nothing that rests upon mere tradition or the necessity of sustaining a partisan interest is destined permanently to survive. What cannot be maintained by what Luther called "sound reasons out of the Word of God" should be abandoned without undue regret. Any doctrine or practice that will not bear discussion is doomed, and the service of dispassionate scholarship in opening the way for larger and broader agreements is inestimable.—*The Watchman.*

J. Hudson Taylor, M.R.C.S., of the China Inland Mission, says in *The Homiletic Review:* "The best evidence of Christianity is a Christ-like life, and the best evidence of the inspiration of the Word of God is found in the Word itself: when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails. Why is so much time worse than wasted over criticism of its different books? What is needed is the humble, reverent, prayerful meditation of those who are determined to do the will of God; to such the guidance of the Spirit is promised, and the divine perfections of the Word are revealed."

Canon Wilberforce of Westminster Abbey says: "Unless there is remedial and restoring agency in the world beyond the grave, human life for countless thousands is but a ghastly mockery. The endless wail of a sin-blighted humanity, created with God's absolute foreknowledge under the doom of hopeless damnation, would dethrone God, bring the atonement into contempt, predicate the existence of a victorious devil, necessitate the eternity of sin, and make the so-called heaven of the saved a contemptible concentration of unutterable selfishness."

The fountain must be sweet to send forth sweet waters; and the tree must be good to yield good fruit. We must not be castaways if we would save others. If we would learn to *do* good, we must learn to *be* good; and that needs self knowledge and the knowledge of goodness. If we neglect common duties and every-day virtue, we shall rather be meddlers than helpers.

RUSSELL L. CARPENTER.

The abiding qualities are those of the heart. A man may have eloquence, learning, extraordinary insight and foresight, splendid attainments in every line of thought and knowledge, but if he lacks love for God and his fellow-men his life will be imperfect and his power for good limited. Love is not only the greatest *thing*, but the greatest *power* in the world. *Pursue after love.—The Examiner.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, 4½ x 6½ inches, narrow margins, each, prepaid 4 00

Twelve or more to one address, each, prepaid . . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

Terms of Subscription:

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

Terms of Subscription:

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

Terms of Sale:

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 438 |
| SELECTED ARTICLES. | | |
| The Other Side. | | 439 |
| Love of Truth its Foundation. | | 439 |
| The Reasonableness of Christian Science. | | 441 |
| Known by its Works. | | 441 |
| THE LECTURES. | | 442 |
| EDITORIAL. | | |
| Wanted—A Practical Religion. | | 444 |
| With Open Eyes. | | 444 |
| Definition and Demonstration. | | 444 |
| The German Monthly. | | 445 |
| INTERESTING NEWS FROM HARRISBURG, PA. | | 445 |
| FROM OUR CONTRIBUTORS. | | |
| Praying Aright. | B. A. M. | 447 |
| Incidents along the Way. | Harriet Price. | 447 |
| "Thou Shalt be as my Mouth." | Elizabeth Katz. | 448 |
| The Habit of Criticism. | Edward C. Avery. | 448 |
| THE BUILDING FUND OF THE MOTHER CHURCH. | | 448 |
| TESTIMONIES OF HEALING. | | 449 |



Vol. V. BOSTON, MARCH 14, 1903. No. 28.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Brigadier General Leonard A. Wood, who has been ordered to duty in the Philippines, will investigate the forms of British colonial government in Egypt and India, and of Dutch colonial government in Sumatra and Java, with the view of incorporating what is best into the government of the half-civilized Moros of Mindanao and other provinces of the southern department of the Philippines. There is talk of his being made the civil governor of the Philippines, to succeed Governor Taft, in the event of Governor Taft's return to the United States, which may occur within the next year.

A temporary injunction, that may be made permanent, has been issued by Judge Adams at St. Louis enjoining the labor leaders from issuing orders for a strike on the Wabash system. According to the grand master of the Brotherhood of Railway Trainmen this injunction, if sustained in the upper courts, sounds the knell of organized labor. A motion will be filed by counsel for the employees asking for the injunction to be dissolved, and every effort will be made by organized labor to prevent this ruling from being written into the laws of the country.

President Roosevelt on March 2 issued a proclamation for the Senate to "convene in extraordinary session" on March 5. Owing to the opposition of Senator Morgan the consideration of the Panama Canal Treaty could not be brought to a conclusion before Congress adjourned. It was hoped that the Senator, who is a champion of the Nicaragua route, would relent in his opposition and allow ratification. At the extra session this and the Cuban treaty will be considered.

The announcement of the figures of this Congress shows that it has made the heaviest appropriations in the history of the Government. The appropriations of the last Congress were $1,440,489,438.87; those of the present Congress $1,554,108,514.84. This makes the excess of the present Congress over $113,000,000. Nearly half of this is the appropriation for the Panama Canal, most of the other half is due to the increase of the Post Office Department expenses.

It is reported that the Beef Trust has decided to appeal to the United States Supreme Court against the decision of Judge Grosscup, who a few days ago overruled the demurrer of the defendants to the bill of the Government and declared that the combination complained of in that bill is in "restraint of trade" and a violation of the Sherman anti-trust law.

The deadlock in the Delaware senatorial contest was ended last week by the election of ex-Congressman Ball, regular Republican, for the short term, and State Senator Allee, Union Republican for the long term.

Eight thousand enumerators under the direction of General Sanger, director of the census, have begun taking the census of the Philippine Archipelago. It is expected that the field work will be completed in about five weeks.

**Foreign.**

Recent advices from Cairo say that Mr. Davis, the American who has expended considerable sums in exploration work near Thebes, has found a splendid chariot in the tomb of King Thothmes. The fittings of the chariot are of bronze and the remainder of gilded wood. The chariot is valued at $25,000.

On March 3, Pope Leo XIII. celebrated the twenty-fifth anniversary of his coronation. He is the second Pope to surpass the "annos Petri," years of Peter. It is estimated that seventy-five thousand people were present.

It is reported that Shamrock III. will be launched March 17. The first trial spin is set for March 27. Sir Thomas Lipton becomes more and more convinced, it is said, that he will surely win the America cup.

**Industrial and Commercial.**

During eleven months ending November 30, 1902, the total imports of the Philippines were valued at $30,573,872 on which duty to the amount of more than seven millions was collected, an increase over each of the two previous years. A steady gain is shown in the exports for eleven months of 1902, as compared with the figures for each of the two preceding years. The total value of this trade during the last calendar year amounted to $25,567,269. Exportations to the United States were valued at nearly ten and one-half million dollars as compared with a showing of only two and one-half millions in 1900.

The American Window Glass Company has issued a formal notice to its workmen that its factories will close March 14 for the season. A large force of men will immediately be put to work to equip its shops with glass-blowing machines which will replace the high-priced skilled labor and produce the glass, it is said, at about one-third the cost by hand labor.

**General.**

The Annunciation by Florenzo di Florenzo, in the Gardner Museum, Boston, which was acquired about two years ago, says the *Boston Transcript*, came from the oratory of St. Francis, (called the Portiuncula) in the magnificent pilgrimage church of Santa Maria degli Angeli, near Assisi. It is an early example, and, in the words of Mr. Berenson, who secured it for Mrs. Gardner, it belongs to Fiorenzo's "splendid dawn." The Portiuncula is famous as the first haunt of St. Francis of Assisi, and is called the cradle of the Franciscan order. But few of Florenzo's works have the marvelous charm of this "Annunciation," which belongs to the same period as his "Nativity" in the gallery of Perugia and his series of panels recounting certain miracles of St. Bernardino.

It is said that the excavations which Professor Airoli is making in the Roman Forum have conclusively proved that the city existed long before the epoch to which Romulus is assigned, 753–716 B.C. It is contended that Etruscans originally established themselves on the Aventine, and that the Sabines inhabited the low ground at the foot of the hill. This Etruscan city was Rome. Peace between the inhabitants of the hill and the lowland was concluded and commemorated by building the Via Sacra, which linked the two districts. The excavations have revealed the Via Sacra as it existed two thousand years ago, and it is now flooded by the Tiber whenever the river rises, exactly as in the remote past.

At Florence in the chapel of the church Santa Maria Novella, called chapel of the Strozzi, there are two frescoes by the brothers Bernardo and Andrea Oreagna representing Paradise and Inferno, in which the artists have clearly worked under the influence of Dante's Divine Comedy. According to a recent discovery by an Italian art critic, M. Chiapelli, the fresco representing the Paradise contains a hitherto unnoticed portrait of Dante himself. If this view should be confirmed it will be important, as the only authentic portrait hitherto known to exist is that by his friend, Giotto.

Miss Helen Kellar, now a junior at Radcliffe College, appeared before the Legislative Committee on Education at the State House, Boston, recently, and spoke earnestly in favor of the bill to appoint a commission to investigate the condition of the adult blind, for whom a manual training institution is favored. "It is terrible to be blind," she said, "and be uneducated; but it is worse for the blind who have finished their education to be idle. . . . They think, think, think in the long days that are nights."

On February 23 at Galveston, Tex., the corner-stone of the sea-wall was laid with fitting ceremony. This wall is to be three miles in length and of sufficient height to give protection even against such a tidal wave as swept over the city in 1900. It is reported that the city has been exempted from State taxes for a period of eighteen years as assistance in erecting its protective wall.

An order for twenty-four thousand feet of wire rope to be used for rigging on the new America cup defender has been completed by the John A. Roeblings Sons Company of Trenton. This rope ranges in size from one-half inch to one and three-eighths inches in diameter, and shows a strength varying from four and one-half tons for the smaller sizes to ninety-four tons for the larger sizes.

Professor Hollis, chairman of the Harvard Athletic Committee, in an article in the *Harvard Graduates Magazine*, recommends that the annual football game between Yale and Harvard be discontinued. The article gives his own personal views as reached after studying the game for the past ten years and does not pretend to represent the committee.

Mr. Merriam, Director of the Census, has placed his resignation in the hands of the President to take effect May 15. He is to accept an important position with a New York business firm. Hon. David H. Mercer is to be his successor.

Owing to the unfinished condition of the War College at Washington, the statue of Frederick the Great will not be sent to the United States by Emperor William until the spring of 1904.

The United States Supreme Court has decided that Congress has the right to prohibit the carriage of lottery tickets from one State to another.

A special train chartered by Mr. George Gould made the trip recently between Jacksonville and Savannah, 172 miles, in 152 minutes.

Schick of Harvard recently made a world's record of 7 1-5 seconds for a seventy yard dash at the Columbia games at New York.

Child labor has become a political issue in the Mississippi campaign.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Other Side.

Mr. Editor.

The incident related by Mr. Chalmers of a physician who told the patient that he must die, and received in reply the statement that he was well and strong and would be out in a few days, is certainly to the point. On which side is our friend's sympathy? that of the doctor who, according to material law, condemned the patient to death? or that of the patient, who resisted this decree and affirmed his immortality and divine sonship?

Which was contending for the law of Christ? the doctor or the patient? The patient trusted in the law of life in Christ Jesus to free him from the law of sin and death (materialism), whereas the doctor was unconsciously trying to fasten disaster and death upon his patient. Jesus brought a more hopeful gospel than that, and proved that victory over sickness, sin, and death, is possible to man. To Lazarus he said, "Come forth." To the material senses this was absurd, it was "ignoring the physical strength of the patient."

Mr. Chalmers would doubtless explain that it was not the human mind either of Lazarus or of Jesus that raised the patient, but the divine Mind, and here he is in accord with Christian Science. Jesus said, "The Father that dwelleth in me, He doeth the works." Christian Science has been gradually coming before the public for more than a quarter of a century. If the ground upon which it is to be rejected is no stronger than is here represented, the public naturally asks what there is about this subject that it should be so frequently mentioned from the pulpit. It is well, therefore, that our friend has divulged his purpose in speaking thus apologetically of Christian Science, That he hoped to divert the thoughts of his congregation from this religion.

Religious instructors should take into account the fact that mortals are sorely pressed with sin and disease, and in their extremity seek relief, and will go where they find it. Our friend argues that there is no distinction between medicine and food. Jesus, however, made a distinction, and so does our common law.

Christianity is scientific, else the Master was unscientific and his teachings and demonstrations no infallible guide. To him Christianity was no more designed to have man sick and die than it was to have the sinner lost. Its mission is to save.

I have never known a man who understood Christian Science sufficiently to make an accurate statement of it that did not at the same time firmly believe in it.

On the other hand, one who cannot make an accurate and impartial statement of it should not be expected to believe in it, neither should he be expected to preach against it. I have some personal experience on this point, for I began to investigate Christian Science with the one view of preaching a sermon. I thought that in two or three weeks I would be amply prepared to speak authoritatively on this topic to my congregation. The three weeks extended into nine or ten months and still I felt incompetent to speak and tell the public just what Christian Science is. When Copernicus discovered the true order of the stellar system the whole world was against him and his discovery. It contradicted the evidence of the senses; but Copernicus discovered a truth and it lives. Likewise Christian Science is a discovery, and the individual opinions of those who think it contradicts some of our traditional teachings have no weight. Many thousands are testifying that it has lifted them out of sickness into health, out of unbelief into faith. Our good brother can surely join us in praise to God who has given such gifts to men.

CHARLES D. REYNOLDS.
In *Manchester* (N. H.) *Union.*

### Love of Truth its Foundation.

SEVERAL weeks ago *The Living Church,* in an exhaustive article, drew some conclusions in regard to Christian Science which members of that church considered unfair, and in reply to which Alfred Farlow of Boston wrote a communication to the editor of the Episcopalian publication which was not printed. The following correspondence is self-explanatory:—

Mr. Editor.

*The Living Church,* in an article entitled, "The Point of Divergence Between Historic Christianity and Christian Science," draws conclusions rather unfair to Christian Science. The same paper having refused to print the inclosed article, written by a Christian Scientist who states the Christian Science point of view in a clearer light than an outsider can do, you would greatly oblige me by giving it space in your paper. The public is entitled to hear both sides of the question, and can then decide which is the real, living truth.

Yours truly,
F. WEINHAGEN.

Milwaukee, January 24.

TEXT OF THE REPLY.

To the Editor of *The Living Church,* Milwaukee, Wis.

*Dear Sir:*—In your issue of the 13th you commented upon the "divergences" between Christian Science and the belief and practice of the Churchmen. Permit me to commend the spirit of your criticism. Evidently it was meant to be kind. Believing that a fair discussion is healthful for theology, and anticipating that your readers may be interested in a Christian Scientist's view of this question, I submit the following:—

It is admitted that the Churchman, together with the Christian Scientist, believes in the efficacy of prayer. This being true, inasmuch as the teaching and practice of Christ Jesus is always taken as a model, why not consult his example as a means of arriving at the Christian method of treating the sick? He is acknowledged to have been the greatest physician whom the world has ever known. He never lost a case, never failed in a single instance. He said, "I am the way." He never used or recommended drugs in his healing. He did not say: "I heal through the divine power, but you will not be able to do this." On the contrary, he declared, "He that believeth on me, the works that I do shall he do also;" thus teaching in sub-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

stance, He who understands what I understand and who relies upon the same, will accomplish like results.

Thousands in this period are alive and well through Christian Science, after having given up all hope of recovery through other remedies, and have proved convincingly to themselves that God heals more effectually when we trust Him implicitly than when we depend upon material remedies. It may be well to ask God to bless the medicine, but it is better to apply to Him directly. It has been said that God created the drug for man's use. The drunkard may claim that God made strong drink for his use with as much assurance as the patient claims divine authority for the use of medicine. The Great Exemplar never used or recommended it, and it is a demonstrable fact that God operates more effectually when we do not divide our faith between Him and lesser powers.

It has sometimes been claimed that Jesus resorted to a material remedy when he anointed the blind man's eyes with clay and spittle, but it should be noted that Jesus told his patient that he would come seeing after he had washed away the clay and spittle. Those who claim that Jesus in this act healed by means of clay and spittle indicate their lack of faith in this remedy in that they never use or recommend clay and spittle for blindness.

One complains of inconsistency because the Christian Scientist undertakes to heal evils which do not in reality exist. The Scientist overcomes sickness with his understanding of the truth just as the light dispels the darkness. If the darkness exists we must exercise ourselves sufficiently to bring in the light in order to be rid of it, notwithstanding that darkness is a nonentity to begin with. The demonstration of the Christian Scientist is to bring into manifestation the normal condition of man and to destroy the false material claims. If we say God is the author of evil, or, what amounts to the same, created that which originated it, and then created a remedy therefor because He did not desire its existence, are we not charging God with inconsistency? If God created evil He made it for man, and man ought therefore to be a sinner and is guilty of sin if he refuses to be a sinner. And yet we find the Scriptures urging mankind to avoid even the appearance of evil.

If God, the all-wise, has wilfully made man capable of evil He foresaw man as a prospective or future sinner and so foreordained. What right, then, has man to seek an evasion of sin or sickness? If God ordained evil, then evil is good and the term sinner is a misnomer.

What is the purpose of evil? Is man made better by having become a sinner and afterward a reformed creature? If man begins existence pure and perfect is he benefited by a fall followed by a complete reformation and reinstatement of his primitive condition? In such a case, would he not end as he began? Would an absolutely honest man become more true by having served a period as a liar? Who can name a rational and good purpose for evil? Does the All-wise deal in irrational and senseless schemes? Does He create evil that good may come of it? If we so credit Him we accuse Him of doing what He urges man to avoid in order to be like Him. If God's creation was good, as our critic admits, why did it need discipline? Is it more rational to believe that God made man to degenerate so that He could punish him for it, than to believe that He made him in His own eternal likeness and that he so remains, while materiality, sickness, and sin are but dreams of sense which will disappear when man learns his real God-made condition and deports himself accordingly?

It is claimed that sickness must be a reality because it can be cured. Darkness can be cured or dispelled. Will our critic insist that it is an entity? Is it not universally admitted that darkness is not something, but the want of something, the want of light? Likewise it should be understood that sickness is the want of health, evil the absence of good. Evil can be destroyed by the presence of good, even as darkness is dispelled by the presence of light. That which is real is eternal. If a thing seems to exist in one moment and is non-existent in the next, shall we not admit that it has gone to its native nothingness? Was the nothing originally something and then again nothing? It is as impossible for something to become nothing as it is for nothing to become something. Thus we illustrate that all that is real is eternal and that which is not eternal is not real.

Christian Science, by imparting or manifesting the truth, overcomes the false sense of sickness and sin. There is, however, a difference between the tenacity of sickness and sin. The sick man is glad to relinquish his sickness, while the sinner may hold fast to his sin, because he believes there is pleasure in it. Mrs. Eddy writes in "Retrospection and Introspection," page 86, "We attack the sinner's belief in the pleasure of sin, *alias,* the reality of sin, which makes him a sinner, in order to destroy this belief and save him from sin; and we attack the belief of the sick in the reality of sickness, in order to heal them. When we deny the authority of sin, we begin to sap it; for this denunciation must precede its destruction.

"God is good, hence goodness is something, for it represents God, the Life of man. Its opposite, nothing, named *evil,* is nothing but a conspiracy against man's Life and goodness. Do you not feel bound to expose this conspiracy, and so to save man from it? Whosoever covers iniquity becomes accessory to it. Sin, as a claim, is more dangerous than sickness, more subtle, more difficult to heal."

Again, "Sin is worse than sickness; but recollect that it encourages sin to say, 'There is no sin,' and leave the subject there."

In Science and Health, p. 339, Mrs. Eddy teaches: "The evil-doer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence; for the sinner is making a reality of sin,—making that real which is unreal,—and thus heaping up 'wrath against the day of wrath.' He is joining in a conspiracy against himself,—against his awakening to the awful unreality by which he has been deceived. Only those who repent of sin, and forsake all evil, can fully understand the unreality of evil."

Science does, indeed, teach that we destroy sin by "a firm belief in the universal goodness to the exclusion of all evil." The understanding of the omnipotence of God and the powerlessness of evil gives hope, courage, and strength to the sinner and enables him to conquer wrong. Evil will never become unreal to him who uses it. His indulgence keeps it in consciousness and perpetuates its seeming reality to him. Is it more consistent to pray, "Forgive us our sins," and yet continue in sin, than it is to quit sinning and ask God to sustain us in our undertaking?

The prayer of a Scientist is his communion with God wherein he rises to a realization of God's omnipotence and omnipresence and a consequent understanding of the impotency of sin and disease.

If in our prayer God becomes to us infinitely great, our infirmities must become to us infinitesimal, for surely the troubles which are mountains to mortals weigh nothing in God's sight.

In his prayer the Christian Scientist turns to God as the only Power that can "deliver" him "from evil." God, because of our prayer, delivers us from darkness, dispels our false sense. Through prayer our understanding is renewed and erroneous beliefs destroyed. ALFRED FARLOW.

In *Milwaukee* (Wis.) *Sentinel.*

---

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly,—and opportunities for doing kindnesses, if sought, are forever starting up,—it is by words, by tones, by gestures, by looks, that affection is won and preserved.—SALA.

Digitized by Google

## The Reasonableness of Christian Science.

To the Editor.

You have asked me to write briefly and tell you why Christian Science appears to me reasonable.

From considerable opportunity for personal observation of the healing power of Christian Science, I know as a truth that it has power in the healing of disease. To me all truths are reasonable and therefore the healing virtue of Christian Science is reasonable. As soon as Marconi sends messages through space for many miles by wireless telegraphy, we recognize its reasonableness.

But the healing of the body is not its only or chief concern, for Christian Science is a religion; and to me its healing power is the more reasonable because but a corollary of its religious truths.

As a religion, it is reasonable because it offers a complete and satisfactory philosophy of life. It emphasizes and insists upon the practical application to the affairs of daily life, of the teachings of him who spake as never man spake.

As a philosophy this Science of Mind teaches and enforces the superiority of spiritual power and the evanescent nature of all that is material. It teaches that man—the real man—is made in God's image and likeness, is spiritual, and that as we yield ourselves to the government of divine Mind, or the power of good, we manifest good in our bodies and in all our environment. To quote the language of Mrs. Eddy in Science and Health (p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

It appears to me reasonable to believe that the human mind has to do with the sickness as well as with the growth of the body and the operation of all bodily functions. We all judge the disposition of a person, or of an animal even, by the physical appearance, and that the physical appearance is the index of the mind rather than that the mind reflects the physical appearance, will be admitted. Why, then, is it not reasonable to believe that a man's sick body is caused by his sick mind?

It is not conceivable that the divine Mind, "the everlasting God, the Lord, the Creator of the ends of the earth," who "fainteth not, neither is weary," is ever sick, fearful, malicious, lustful, or selfish. On the contrary, at least you and I believe, that God is Love, and that he that loveth not knoweth not God.

And what is more supremely reasonable than to believe that God's choicest earthly gifts are, by the divine order of things, bestowed upon those who, recognizing their spiritual nature, attune themselves to the divine Mind, as the receiving instrument of a Marconi station is attuned to receive the messages which otherwise would have less effect upon it than the buzzing of an insect's wing.

Do you question that this could affect man's well-being in all his environments?

All will admit that a man who is in perfect harmony with the laws of his being, or God's laws, can be neither poverty-stricken, sick, sinful, fearful, nor unhappy. Is it not, then, most reasonable to believe that the glad recognition by any man of his spiritual or God-given nature, and that God worketh in him "to will and to do of His good pleasure," tends to material prosperity, health, comfort, unselfishness, and courage? or in other words to godliness, which is godlikeness.

In the language of another, "The oceans of the Infinite are beyond all our plummets, and Truth's unmeasured store is his who dares to know himself Truth's child."

WILLIAM M. GREGORY.

In *Portland* (Ore.) *Bricflet.*

## Known by its Works.

Mr. Editor.

Since the writer of he paragraph on your editorial page for January 22, referring to Mrs. Eddy, asks for "proof" of the good she does, let me call his attention to the mass of evidence which may be consulted by any sincere person. There is hardly any one in these days who does not know of some case of reforming or healing by Christian Science. Every Christian Scientist can tell of some such cases, and there are many Christian Scientists. The sincere investigator need only attend the Wednesday evening meeting of any one of the seven nundred Christian Science churches or societies to hear testimonies of the blessed results of Christian Science. Every issue of the *Christian Science Sentinel* and *The Christian Science Journal* contains many signed statements. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, contains a chapter devoted to letters from those who have been reformed and healed, many of them through the perusal and study of this text-book.

When we consider that Mrs. Eddy is the author of this text-book, as well as the Discoverer and Founder of Christian Science, we can realize in a measure the extraordinary amount of good which she does. Mrs. Eddy has stated:—

"Beyond the frail premises of human beliefs,—above the loosening grasp of creeds,—the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages, as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and practise" (Science and Health. p. 98).

I believe that the public desires to know of the work being accomplished by Christian Science, and I am glad to be able to point to authentic sources of information upon this subject.

W. D. MCCRACKAN.

In *Binghamton* (N. Y.) *Evening Herald.*

---

We have not an unkind word to say of doctors, for a very large number of them are acting up to their highest understanding and doing much good. Yet thousands of men, women, and children are to-day writhing on beds of anguish, our cemeteries are fast filling with those who have been relieved only by death, and our kind-hearted physicians are unable to relieve their pain or stay the hand of the great destroyer. Now if the Christian Scientist can allay the suffering of a small per cent of these, why not let him do it? Why demand of him the whole or none? Why decry the good he is doing because he tries to do it in a way not laid down in the medical books?

A. W. PAINE.

In *Los Angeles* (Cal.) *Post.*

---

It is the practical effect of Christian Science made evident in health restored and disease overcome that has first led the great majority of the thousands who profess this teaching to adhere confidently to it in physical as well as spiritual need. Reliable witnesses to this fact in almost every community verify beyond doubt the question of Christian Science healing.

The physical healing in Christian Science is, so to speak, but the externalization of a spiritual betterment, or regeneration of consciousness, due not to the operation of any human will or personal control, but to the realization in some measure of the all-power, presence, and control of the One Divine Mind, the infinite God, or Good, and the consequent powerlessness and unreliability of any discordant opposite.

The mission of Christian Science is not alone to confer physical relief, but primarily to rule out of the nature and lives of men the plagues of fear, doubt, selfishness, and

Digitized by Google

all other evil through the cultivation of hope, charity, honesty, and goodness, and this is accomplished through understanding faith in the ultimate supremacy of good in every man as the spiritual "image and likeness of God," notwithstanding the visible evidence to the contrary. As an incident of this better appreciation of the truth of man's relationship to his Maker, he finds himself improved physically as well as morally. DAVID B. OGDEN.

In *Harney County* (Ore.) *News.*

---

The plan of salvation outlined by Christ Jesus is very simple and includes the recognition of God the Father, Christ the Son, and the Holy Ghost, or Comforter; all of these are accepted in their entirety by Christian Scientists, who recognize the fact that Christ is the Saviour of the world, and that only by following in his footsteps is there salvation from either sin, sickness, or death. This following of Jesus' teachings includes and emphasizes all that Jesus taught, not only with reference to sin, but the healing of the sick also.

Christian Scientists are merely continuing this work established by Jesus, recognizing the fact that the same power which has governed and controlled all things throughout all time is still the governing and controlling power, namely God.

The central thought of Christian Science is not to heal the sick, but it is to regenerate humanity in every consistently Christian manner, and the fruits of Christian Science bear witness to this fact.

JOHN L. RENDALL.

In *Montrose* (Ia.) *Journal.*

---

Railing at Christian Scientists because they are not doing the most difficult things of their profession at the start is on a par with punishing a child in its first term at school for not writing an essay on philosophy.

The Christian Scientist knows he is only beginning to understand man's relation to God, but he knows that living up to the light he now has will bring greater illumination of power; until then he waits on God. Denying the works of Christian Science at this hour is closing one's eyes to the facts that are becoming familiar to thousands every day. CHARLES K. SKINNER.

In *Washtenaw* (Mich.) *Times.*

---

Many artists, teachers, musicians, university professors, lawyers, and others, engaged in intellectual pursuits have embraced Christian Science. Have they lost interest or power in their different pursuits? By no means. On the contrary, they universally declare that the study of Science and Health has greatly enhanced their powers.

E. W. PALMER.

In *Georgetown* (Col.) *Courier.*

---

The brave man is the elder son of creation, who has stepped buoyantly into his inheritance, while the coward, who is the younger, waiteth patiently until he decease. He rides as wide of this earth's gravity as a star, and by yielding incessantly to all the impulses of the soul, is constantly drawn upward and becomes a fixed star. His bravery deals not so much in resolute action, as healthy and assured rest; its palmy state is a staying at home and compelling alliance in all directions. So stands his life to heaven, as some fair sunlit tree against the Western horizon, and by sunrise is planted on some Eastern hill, to glisten in the first rays of dawn. The brave man braves nothing nor knows he of his bravery.—THOREAU.

## The Lectures.

### At Hutchinson, Kan.

One of the largest audiences that have assembled in the Home Theatre recently, greeted Judge Ewing Tuesday night, February 17, and listened with rapt attention to his lecture on Christian Science. He was introduced to the audience by J. U. Brown, county attorney.

Our Christian Science friends of Hutchinson are greatly pleased with the success of Judge Ewing's lecture, as he accounted for many seeming contradictions and unjust criticisms by people who have given the subject little or no attention. He made many friends while here, and his return will be greeted with an enthusiastic reception.

*Gazette.*

---

### At Salem, Ore.

The Grand Opera House was filled with a large and intelligent audience of Capital City people, public officials, and members of the legislature on Sunday afternoon, February 1, to hear Carol Norton, C.S.D., discuss progressive and liberal Christian thought, as expressed through Christian Science.

Mr. Norton's lecture was a distinct revelation of what is possible in presenting an aggressive defence of pure Christianity, without in the slightest degree intruding on the sectarian feelings of others, or claiming to have the only step-ladder to heaven. He gave credit to all physicians, surgeons, and nurses who are laboring honestly for the alleviation of human suffering, and claimed only to present a better way of doing good, a Christianity with a promise of a greater harvest of benefits to humanity.

Hon. William H. Holmes, a prominent lawyer and public-spirited citizen of Oregon, introduced the speaker.

*Correspondence.*

---

### At Portland, Ore.

Carol Norton, C.S.D., of New York City, delivered an eloquent and highly interesting lecture Sunday afternoon, February 8, at the Marquam Grand Theatre, which was filled to overflowing, the audience being a brilliant and representative one. As early as half past one a large crowd had assembled, and at the hour of the lecture there was not even standing-room. Mr. Norton, who is an extremely pleasing speaker, spoke for an hour and a half, and from beginning to end held the closest attention of his hearers.

Attorney William M. Gregory, who introduced the lecturer, said:—

*Ladies and Gentlemen:*—The Christian religion is founded, not only upon the teachings of him who gave us the Sermon on the Mount, but upon the healing power of the same teacher, who went about, not only teaching in the synagogue and preaching the gospel of the kingdom, but also healing all manner of diseases among the people.

It seems to have dropped out of sight that there is any possible connection between the teachings of the Master who gave us that incomparable Sermon on the Mount and the healing power of Jesus and his disciples.

Christian Scientists claim that there is a scientific correlation between the teachings of the Master and his healing power.

Hide it as we sometimes may, we all want to grow better, to be happier, and to throw off weakness and disease. It is not surprising, therefore, that so large an audience has gathered to learn what are the teachings of Christian Science, which have to do with these conditions.

One of the pleasantest recollections of my life is the meeting a very few years ago with a man who remembered well

Digitized by Google

and described to me my mother's grandfather. My heart warmed to the old gentleman as his seemed to warm to me, because he had known, not only my father and my mother, but my great-grandfather, and your hearts will warm toward our lecturer as did mine last evening, when I learned that he is not only near of kin to the poet Longfellow, but also a lineal descendant of that same true-hearted Priscilla with whose picture we adorn our walls. Yet after all, we are more concerned with the man himself and it is not strange that, tracing his ancestry on both sides to the early colonists, he, like his ancestors, believes in liberty of religious thought.

Ladies and gentlemen, on behalf of our Christian Science Churches of Portland, I bid you welcome, and it gives me great pleasure to present to you Mr. Carol Norton of New York, who will now address you upon the subject, "The Teachings of Christian Science."—*The Telegram.*

### At McPherson, Kan.

Last night [February 16] Postmaster B. A. Allison made a neat introductory speech, presenting to a large audience Judge William G. Ewing of Chicago, who delivered an interesting lecture on Christian Science. The speaker delivered a calm, clear-cut address that held the attention of all.—*McPherson Republican.*

### At Englewood, N. J.

The Hon. William G. Ewing delivered a lecture on Christian Science in the Englewood Lyceum on Tuesday evening, January 20. The lecture was given under the auspices of First Church of Christ, Scientist, and was well attended. Judge Ewing was introduced in a pleasing manner by Mr. Dan Fellows Platt, a well-known citizen and lawyer of Englewood.—*Correspondence.*

### At Moline, Ill.

Judge William G. Ewing of Chicago, Christian Science lecturer, delivered a discourse before a large audience in the main auditorium of the First Congregational Church last evening [February 13]. He was introduced by the Rev. W. W. Willard, pastor of the church, who referred to the phenomenal growth of Christian Science and the broad thought of the present day which is ready to hear and weigh principles which have attracted so many people.

*The Moline Dispatch.*

### At Tacoma, Wash.

Carol Norton, C.S.D., of New York, addressed a large and representative audience at the Tacoma Theatre yesterday afternoon [February 15] upon "The Teaching of Christian Science." Mr. Norton is a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, and is lecturer-at-large in the United States and Canada. He is now touring the Pacific coast and spoke yesterday under the auspices of the local church. C. C. Eaton, First Reader of the local church, introduced Mr. Norton.—*Tacoma Ledger.*

### At Forest Grove, Ore.

One of the largest audiences that ever assembled in Vert's Hall at a lecture, gathered there Monday evening, February 9, to hear Carol Norton lecture on Christian Science. He came here at the instance of the local organization, which includes in its membership many of the most intelligent and cultured people of the city. The speaker was introduced by Mayor Kane, who briefly stated who the lecturer was, and expressed the pleasure of the people in having this opportunity to hear him. The lecture was followed with close attention by the large audience and was recognized as a clear and forceful presentation of the beliefs of Christian Science.—*Forest Grove Times.*

### At Everett, Wash.

Carol Norton, C.S.D., of New York City, delivered a lecture on Christian Science at the Everett Theatre, February 17, to an attentive audience. Mr. C. A. Missimer, Deputy County Engineer, acted as chairman, and introduced the speaker as follows:—

*Ladies and Gentlemen:*—Nineteen centuries ago there was born upon earth a new thought, and its star led the wise men of the east to the manger, where lay the infant Jesus. That thought has for centuries swayed the minds of men with religious fervor; sustained and upborne the Christian heroes and martyrs; comforted and blessed earth's teeming millions through the ages; and at times swayed the minds of men to religious fanaticism, a fanaticism that darkened the pages of history with the story of the Spanish Inquisition, the tragic night of St. Bartholomew, and begot in our own beloved country in the early years of the seventeenth century at the hands of the Pilgrim Fathers, fleeing from the bigotry and intolerance of the old world theology and church, a bigotry that gave us an Anne Hutchinson and a Roger Williams. Succeeding ages softened the tendency to intolerance, and the closing years of the nineteenth century ushered in a new era of patience, tolerance, and brotherly love among religious denominations, a recognition of the fact that, though differing from each other in minor points of faith and creeds, all were striving for the attainment of one common good, all worshiped the same Supreme Being, all followed the one blessed thought. This thought took new life and a fuller realization of the Science of Being—the allness of divine Principle—under the name of Christian Science, within the memory of the present generation. This thought that makes men free from the bondage of fear, sin, sickness, and death, was given to the world by Mary Baker G. Eddy, author of "Science and Health with Key to the Scriptures," —contemporary with the act which struck from three millions of God's creatures the fetters of human slavery.

Christian Science has made marvelous growth during this short time. It has been misapprehended, and at times misrepresented, more we believe through a lack of knowledge of its teaching than from a spirit of envy, hatred, or malice. It was to supply this information in the most general way, that the Mother Church instituted a Board of Christian Science Lecturers, one of whom is with us tonight, whom it gives me great pleasure, ladies and gentlemen, to present to you, Mr. Carol Norton.

*Correspondence.*

### God and a Day.

Consider but this single day's demands,
Its dower of work, its wage of smiles and tears!
So rich with opportunity it stands!
One day, with God, is as a thousand years.

But, when the clock of time shall cease to beat,
And Heaven's high call our answering hearts obey,
There waits a service and a rest so sweet
A thousand years shall pass as one bright day.

EDWARD A. CHURCH.
In *The Christian Register.*

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.

HOSEA BALLOU.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Wanted—A Practical Religion.

IT is more and more apparent that the world is not satisfied with time-worn platitudes, but is demanding a religion adapted to its daily need, a religion which is removed as far as possible from purely perfunctory preaching. This demand is well set forth in the following extracts from a recent editorial in the *Boston Transcript*:—

"In these days, more than ever before, the clergy are teaching that religion is life, not a vague mysticism to be treated objectively and speculatively one day in the week. . . . Preaching the gospel is worse than profitless unless it is preached in a manner to meet the needs of men and women who are living to-day. When that is done it becomes a vitalized gospel and carries a meaning."

Jesus said, 'By their fruits ye shall know them," and urged upon his followers the necessity for practical proof of the faith that was in them. His was not a ministry of mere words pointing to a far-off and uncertain benefit to be derived from present toil, privation, and suffering. He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." In exact accord with the preaching and practice of Jesus are the words of Mrs. Eddy: "The best sermon ever preached is the practice of Truth, and the demonstration thereof, through the destruction of sin, sickness, and death" (Science and Health, p. 201). Jesus preached and practised a religion suited to the immediate needs of all. So practical was it, that his faithful followers were able to demonstrate its Principle, so simple that it appealed effectively to the masses. And it is because Christian Scientists are making more earnest efforts to follow Jesus' example that their religion is supplying the wants of humanity, and their number is growing so rapidly.

The need of the hour is to have in us that Mind which was also in Christ Jesus, and so preach the gospel that it will heal the sick and reform the sinner. Only by reflecting infinite Mind can we preach the gospel "in a manner to meet the needs of men and women who are living to-day." Words alone will not save humanity, they must be reinforced by demonstration. M.

### With Open Eyes.

WE read that once as Michael Angelo passed along the streets of Florence, he noticed, lying among the rubbish, a piece of fine Carrara marble. Some unskilled hand had evidently been at work upon it, and its delicate texture bore the impress of coarse and uncomely features.

The passing crowd saw simply the failure of some poor workman, but the master's eye saw the possibilities of the stone; he had it taken to his studio where in response to his clear conception and skilful touch, the ugliness and deformity were displaced by beauty and grace.

The master's thought had transformed the unsightly thing, and in famed Florence, as "Michael Angelo's David," it has gladdened all lovers of art for centuries.

The lesson is easily read. Our daily path is strewn with just such distortions. Mortal mind through its false claim of creation has seemed to work deformity upon our fellowman, but we bear in our true consciousness the divine ideal, and see his capabilities. We see through the mists of sorrow the glad sunshine beyond, through the blackness of sin the whiteness of inherent purity. We see beyond the thraldom of fear into the realm of Love-bestowed harmony; instead of the unreality of death and darkness, we are able to see the reality of Life and light, able to recognize the divine image, man in his perfection, and seeing we evoke.

We are all artists. Christian Science has awakened in us anew the Christ ideal. Our studio is our home, our church, our office, our every field of labor. We can undo the work of the cunning counterfeiter, and help our neighbor to manifest in his life the perfect ideal, the David of spiritual perfection, which displaces the distortions of material sense. We know that however defaced the appearance, however discordant the exterior, the possibility of beauty and perfection is ever present, and Browning has more than suggested our ministry in his lines,—

> Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own.

S.

### Definition and Demonstration.

IN an age when things great and small, high and low, are being subjected to microscopic analysis, it is very natural that the question, What is the essential of religion? should be raised and generally discussed.

There are those who would express their opinion in theoretical terms, and for them the maintenance of a clearly defined belief is highly important. Others would voice their conception in terms of the heart, and for them religion is an experience, inaugurated and attended by deep feeling. Others would give their definition in terms of life; religion is expressed for them in conduct. It is the manifestation of honesty, unselfishness, altruism. Yet others would declare that religion is universal, or well-nigh, the expression of an instinct and capacity common to all men. "It is the effective desire to be in right relations to the power manifesting itself in the universe." This is all-inclusive, it embraces the whole brotherhood of man.

Now it is clear that all these varied definitions, if worthy of consideration, must recognize, either by statement or implication, both the source of life and its dignity and purpose; and those who honor the great Judean will therefore find a most suggestive and satisfactory statement of the essence of religion in his words: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." To be conscious of God as revealed in the Christ-life is to embody the good of all these concepts of religion, and to escape that over emphasis of belief which has always tended toward dogmatism and narrowness; that over emphasis of feeling which has tended to emotionalism and superstition, and that over emphasis of ethical well doing which has tended to excessive liberalism and looseness of faith. The essential of religion for all monotheists must be the expression by man of the one infinite Life. The knowing of God, or right consciousness, is eternal life. Here belief is displaced by understanding, while feeling attends that progressive spiritual awakening which blossoms and bears fruitage in pure affection, and in all the amenities and activities of Christian ministry.

Christian Science has made a distinct contribution to the world's concept of religion in again centering thought upon that exposition of it which Jesus gave in his words and works, and in so far as they have practically redemonstrated the healing and saving efficacy of the Christ-thought, its representatives have certainly established the legitimacy of their claim to that Christian name which some of their

Digitized by Google

co-religionists have seemed strangely indisposed to grant them.

The most important thing about religion is not its definition but its demonstration. "The error of the ages is preaching without practice" (Science and Health, p. 241), and he who is able to impart the healing and regenerating truth of Christian Science to his fellow-man has really done more toward discovering the meaning of religion to mankind than can possibly be effected in any other way. In definition we are all liable to convey the impress of our educational bias, and at best the touch is lifeless and uninspiring, but in spiritual demonstration we give Truth opportunity to make itself known and accomplish its wondrous work, and this is being religious. W.

---

THAT was a fine, brave word from a professor in a Baptist theological school when he said recently,—

"It is disloyal to our one Master to say that a view which is not in our opinion so disloyal as to forbid it to be secretly held among us is so disloyal that it must not be openly avowed among us. For myself, I have not, and never have had, any such secret opinions; but I stand for the absolute right of every Baptist to declare views which I do not believe in, but which I dare not propose to expel him for holding. There is no secure ground for liberty except loyalty to Christ alone, and there is no secure loyalty to Christ except in liberty for Christians.

"Truth is but correct statement of reality; and reality must come to light in order to be recognized and correctly stated. The fight is on. It is arduous and confusing. Let it go on. Christ is the truth, and this will appear."

Such an expression of freedom from the coercive limitations of a conventional faith is most promising, and there is abundant evidence that it is being asserted and maintained by an ever-increasing majority of the clergy of the evangelical churches as well as of the so-called liberal. One of the subtlest temptations of an educated, open-minded minister appears in the form of a question as to the advisability of taking his parishioners into his confidence so far as to speak to them frankly respecting his convictions regarding revealed truth; and many a man has lost the esteem and confidence of his more alert and inquiring hearers by disclosing in incidental conversation that there was a great gulf between the legitimate inferences from his pulpit statements, and the doctrinal beliefs which he actually entertained. To be equivocal or inconsistent here is fatal, it strikes a death-blow at his self-respect, thus depleting his spiritual life, and at public confidence, thus ending his general usefulness.

There is nothing so intolerant of pretence as Truth, and nothing dethrones a public teacher more quickly than the conveyed impression that he is not entirely frank and fearless in the statement of his deepest religious convictions. W.

---

## The German Monthly.

PUBLICATION of *Der Christian Science Herold* will commence on April first, and subscriptions for Volume I. are now being received. Remittances should be made to The Christian Science Publishing Society, 95 Falmouth Street, Boston, U.S.A. The subscription price is one dollar per year for the United States, Canada, and Mexico; all other countries, one dollar and twenty-five cents.

---

Without halting, without rest,
Lifting Better up to Best;
Planting seeds of knowledge pure,
Through earth to ripen, through heaven endure.

EMERSON.

## Interesting News from Harrisburg, Pa.

A BILL was recently introduced in the Pennsylvania House of Representatives, the purport and aim of which seemed to be the prohibition of the practice of healing by any other methods than those of medicine and surgery. A public hearing was given before the committee to which it was referred, and the plea and protest of Christian Scientists and others was heard. Representative Ray, the sponsor for the bill, withdrew it soon after and substituted therefor a measure applying simply and exclusively to the practice of medicine and surgery. We give below, extracts from some of the addresses which were made in opposition to the bill, our clippings being taken from the *Philadelphia American*.—ED.

Charles H. Fahnestock, First Reader of First Church of Christ, Scientist, of Philadelphia, said in part:—

"Methods of treating diseases by *materia medica* in our boyhood, are obsolete to-day, and the methods in vogue to-day will probably be discarded a few years hence. Treatises on disease and their remedies are multiplying so rapidly that the standard works of to-day are old almost to-morrow. The whole system is admittedly largely empirical. Every medical practitioner in every case reaches the point of which confession must be made that nothing more can be done but to trust in God. The Christian Scientist claims the inherent right to trust in God from the start.

"If God can be depended on in extremes can He not be entrusted with the case in the beginning, or at all points? Is it honest to doubt His ability to cure our diseases in their inception, and then throw ourselves on Him when hope has fled?"

"We are not here to antagonize medical schools. We respect and admire the honest, conscientious labors of all who are striving to help mankind, whether their methods accord with ours or not.

"We do, however, assert our claims to the same freedom that they possess in the exercise of our firm convictions as to the proper means in which to place our reliance for ourselves and ours when overtaken with any physical ill.

"Homœopathy, in its high attenuations, practically discards the drug, and is now, after a hard battle with opposition, firmly entrenched in its recognition by the law. We go just a step in advance and say, God requires not the aid of any drug, however much diluted. Omnipotence is all-power and needs no material aid. We have His authority for trusting Him alone, and human law has no legitimate right to enter your home and mine and strive to annul our God-given privileges.

"We, as Christian Scientists, respect and abide by the law as strictly as any good citizens can, and we claim the protection of the law in our right to reliance on the Great Physician at all times and under all circumstances."

James Laws of Philadelphia, attorney for the Christian Scientists, said in part:—

"The ostensible object of this act is to protect the public from unskilled medical practitioners, and so far as it is confined to this object it is unobjectionable to Christian Scientists.

"It is only when an attempt is made to go outside of the practice of medicine, and prohibit the use of spiritual means only for the healing of the sick, that the legislation is an infringement of the personal and religious liberty of the people of this state, and creates a medical trust, which is more objectionable than any other form of trust that has been created in modern times.

"The passage of this provision, in effect, will be to compel every one who is affiicted to seek treatment only from duly licensed medical practitioners, and in extreme cases, where these gentlemen have done their best for the

Digitized by Google

patient, and have given him up as incurable, their sentence of death upon the patient will be final, unless he has the courage, and unless the Christian Science healers have the courage to defy the law and run the chance of being branded and convicted as criminals for attempting to heal, or actually healing, those who have been given up by the medical profession.

"In the state of Illinois an act with provisions similar to this one was introduced, and, after a careful hearing, it was amended so as to exclude from its provisions Christian Science healing.

"A similar attempt was made in the State of Massachusetts, and aroused a storm of protest from people who were not Christian Scientists, but who felt it their duty to appear before the legislative committee and remonstrate against its passage as a violation of individual rights, and in the interest of special privilege. Such well-known physicians, citizens, scholars, and divines as Professor James of Harvard University, William Lloyd Garrison, the Rev. B. Fay Mills, and others who are not affiliated in the slightest degree with Christian Scientists, appeared before the committee and urged the rejection of the bill so effectually that the committee, on the very next day after the hearing, unanimously reported adversely to the bill, declaring it inexpedient and unnecessary.

"In order that this committee may understand what Christian Science does in the way of healing the sick, I may state that they claim to be able to heal, through the operation of a divine law, which was established by Jesus Christ when he came into the world to preach the gospel and heal the sick. The practical effect of Christian Science work may be more clearly stated by saying that Jesus Christ came into the world to preach the gospel by healing the sick. Christian Scientists heal through the medium of prayer, and every Christian church believes in the efficacy of prayer to heal the sick.

"No medicines are administered by Christian Scientists. No attempt is made, directly or indirectly, to practise medicine, in any sense of the term. No pretence is made by Christian Scientists to the possession of any knowledge of medicine whatever. No attempt is made by them to pose as doctors or physicians, nor do they hold themselves out to the public as such.

"It has been demonstrated that hundreds of citizens of this commonwealth who have suffered from the most trivial to the most malignant diseases have been cured, and radically cured, by Christian Science treatment. It has been demonstrated that persons who have been given up as incurable by licensed physicians of both schools, and who have been told that they had only a short time to live, have been healed and restored to sound health by Christian Science treatment. It has been demonstrated that men who had become hopelessly addicted to the use of liquor, and other vices, and who had entirely lost their will power, have been saved, and right-mindedness has been restored through Christian Science healing.

"If these facts be true, then, before the medical practitioners, who must be back of this bill, are entitled to ask this committee to pass it, they should demonstrate to the committee that they control the only unerringly successful method of healing the sick that is now known to the world."

Mr. Williams of Sharon, who said he was not a Christian Scientist, opposed the bill. He admitted the necessity and propriety of more education for medical students. His specific objection, he said, was that the bill would create a gigantic medical trust. It was in conflict with the idea of civil and religious liberty. Cases where the sick had been cured by Christian Science, after having been given up to die by regular practitioners, were cited. Under this bill, he said, the nation could have been indicted in 1881, for offering up prayers for the recovery of President Garfield, and again when McKinley was shot.

## A Christian Science Victory.

THE Christian Scientists in New Hampshire have won a notable victory. Recently, a representative of the lower branch of the legislature of New Hampshire introduced a bill which imposed a penalty upon whoever resorted to the healing of physical ailments by Christian Science.

When the members of the judiciary committee of the House found an opportunity to act, they decided by a vote of 11 to 1, not to report the measure. This action has been generally commended by the people of New Hampshire.

Intolerance in religious belief has been in evidence since Rev. Mary Baker G. Eddy's teachings first attracted widespread attention. Human nature has changed but little in the past nineteen centuries, and as a result, narrow-minded people are always ready to oppose that which does not meet their views. The fact that Christian Science has been accepted by thousands of intelligent, reputable citizens should be sufficient reason for protecting the cult from the attacks of persecutive people.

Editorial in *Press-Knickerbocker,* Albany, N. Y.

## Christian Scientists Won.

RALEIGH, N. C., March 7, 1903.—Christian Scientists won their fight before the General Assembly of North Carolina to-day, when the law to define the practice of medicine and surgery, which would make illegal the practice of their faith in North Carolina, was amended to read:—

"Provided that this act does not apply to any persons who minister or cure the sick or afflicted by spiritual means only, prayer to Almighty God, without the use of drugs or any material means."

The amendment was worded by Miss Mary Hatch Harrison of the Publication Committee for the State of North Carolina. The bill passed its final reading in the Senate without a dissenting vote.—*Boston Herald.*

### For All of Me.

The king can keep his crown,
The plutocrat his gold,
For all of me:
I heave no sigh to own,
No palm I shape to hold
Their jewelry.

The men of discontent,
Who patch the world outside,
Have naught in me:
I fain would sew the rent,
Within, that it might bide
Eternally.

The king can keep his crown,
The plutocrat his gold,
For all of me:
For when mankind has grown
Into the Master's mold—
They'll cease to be.

JOSEPH FULFORD FOLSOM.
In the *Independent.*

Fear causes more diseases than do microbes, more deaths than famine, more failures than panics; it costs more than war, is always a failure, and is never necessary. Fear weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods and is thus the mother of autopoisoning, which either directly causes or greatly aids in the production of quite ninety per cent of all our diseases. G. F. MEACHAM, M. D.
In *Health.*

Digitized by Google

# From Our Contributors.

## Praying Aright.

B. A. M.

I WISH to express the constantly increasing sense of gratitude I feel for Christian Science, because it is teaching me how to pray.

The thought that appeals to me as most clearly defining the prayer of Christian Scientists is from Science and Health, page 16, where it is said, "The highest prayer is not one of faith merely; it is demonstration. . . . It distinguishes between the falsity of sinful sense and Truth that is sinless."

Before this wonderful truth came to me, my conception and habit of prayer was chiefly one of petition to God, beseeching His help for the removal of the many discords of life and for the achievement of good, the realization of my ideals.

I did not think of applying the term prayer to the mental process of distinguishing between the false and the true. This I considered a moral duty, but I needed Christian Science to teach me that this is the highest form of prayer, and to make it possible for me to do this with the assurance that my conclusions were true and accurate, the result of reasoning from a fixed Principle and not mere opinions.

I find that the application of the teachings of Christian Science, which necessitates a constant and conscientious distinction between the falsity of sinful material sense and Truth, is sinless.

To pray in this manner, it is necessary that we be able to decide with positive certainty regarding every thought, condition, or circumstance, with which we have to do. If we are incapable of thus accurately knowing, and our decisions are merely guesswork and supposition, our prayers cannot be truly answered. Jesus said, "Ye shall know the truth, and the truth shall make you free."

We know that the testimony of the material senses and human reason cannot be depended upon; the former may deceive,—the latter be mistaken. We must have a higher basis from which to judge; this, Christian Science gives us and it is spiritual understanding. From the first insight of the truth of Science, this mental process begins, the process of sifting the chaff from the wheat, and it goes on constantly as we progress in the understanding and application of this truth. We find much that we classed as real, and therefore true, to be false. Thus, for a number of years, I prayed to God to give me health, while firmly believing in the reality of suffering and accepting it as a legitimate condition; with the result that my prayers were unanswered.

When, through Science, I learned that sickness is unreal, however real it seems, I changed my method of prayer, and began to recognize, mentally, that health is the truth of being, and I found that in the proportion that I was able to do this, I was attaining harmony.

I have proved many times, for myself, and others, that this scientific method of prayer,—which is really knowing the truth about God, man, and the universe,—is effectual, is demonstration.

I am learning that our prayers are answered as we learn to pray aright, and this ability comes through practice, and growth in understanding of eternal Truth and God's unchanging laws, which are ever operative in bestowing all good.

I wish to acknowledge my gratitude and thankfulness to our Leader for her teaching in regard to prayer. Through the broader, higher, and more practical sense which she has given us of it, it is possible to fulfil the demand, to "pray without ceasing."

## Incidents along the Way.

HARRIET PRICE.

WITH a heart full of gratitude to Christian Science and to our dear Leader for the many blessings which have come to me and other members of my household, I wish to add my mite to the columns of the *Sentinel*.

For eleven years I have been the recipient of many blessings through wonderful experiences in Christian Science. When I first took up the study I did not even hope for physical healing, but felt that it would give me peace of mind. Because of mental and physical suffering, I had for a number of years been seeking the baptism which would enable one to enter the kingdom of heaven, but could not be satisfied with the baptismal forms of any of the churches. At the first Christian Science meeting which I attended, the entire time was filled with the topic of baptism and the kingdom of heaven. It was such a revelation to me that from that time to the present I have never had the least sense of doubt that Christian Science is the truth that Jesus taught and demonstrated, and as the baptism has gone on mentally the physical healing has been manifested. Ailments have disappeared which doctors had pronounced incurable. I wish to relate a little incident from which I drew a very helpful lesson.

One afternoon as I sat on the step at my home my attention was attracted by a large brown worm crawling on the gravel walk in front of me. A little black ant came towards it and at once the worm seemed to give some attention to it, as if trifling with it; in an instant the ant fastened itself upon the worm with a firm grasp; the worm did not seem to notice it but went crawling on its way. The ant evidently had a way of attracting other ants, for very soon there were dozens of them, which one by one fastened themselves on the worm until it was completely covered, and instead of being a brown worm it had the appearance of being a very large black one. As the ants got more and more control, the worm began to roll and flounder and turn in every direction, making great efforts to shake off the mass of intruders; but its efforts were all in vain, not one of them would loosen its hold. The worm's mistake was in allowing the first to take hold, and now it was too late—there were too many for its unwary indifference.

As I sat watching the struggle, I thought it a very good object-lesson, and found myself likening the little ants to the little thoughts of error which come hourly to us. Our work in Christian Science is wholly with thought, and failing to clear our mentality of the first wrong thought, it enters, fastens itself firmly as something or somebody, and begins its work of inviting other errors until a great cloud is formed and we begin to see through a sense of error which, claiming to be our mentality, tells us that the error is elsewhere, and we, like the worm, allow it to turn us completely from expressing Truth to the exact opposite, and very soon we feel the effects of it in suffering; then we begin to flounder and turn in all directions to see where the error came from. We take up our mental work with a great cloud before us, and after declaring the letter of Science for some time with a sense of inadequacy, we call for aid and ask wonderingly, "Why did I not meet this? Why did I not get relief?" The answer comes, "Through lost opportunities, you have allowed mesmerism to fasten a sense of error upon you and it takes the light of divine Love to separate the error from your real self and to set you free."

This searchlight of Truth, gives us an individual opportunity to see the errors that have formed the cloud, what they are, and how to correct them; but when peace is realized error will still be busy trying to get control again by leading us to settle down content in a sense of pleasure in physical freedom, and so keep us from "working while

Digitized by Google

it is day;" but if we are prayerful enough, that light that has broken the clouds will lead us to see the allness of Good and the unreality of evil, and we can again start to watch our thought, and if, through past suffering, we have grown in wisdom, we shall grow to be more careful.

## "Thou Shalt be as my Mouth."

ELIZABETH KATZ.

A STATEMENT that has been made over and over again by my teacher in Christian Science, and which gives much food for thought and expansion, is this: "We are God's mouthpieces.

One day in reading the Bible I came across this passage, "If thou take forth the precious from the vile, thou shalt be as my mouth," and there are other passages of Scripture which assure us that every word that goeth out of the mouth of the Lord is established. These show how the healing is done in Christian Science. The healer must first separate the vile from the good in his own consciousness, so far as he is able, and when he speaks from the standpoint of spiritual consciousness he is God's mouthpiece, and the word that goeth out of that consciousness establishes health and holiness.

## The Habit of Criticism.

EDWARD C. AVERY.

IN Galatians, 6 : 1, we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," and Paul covers the whole ground in that single verse. If we were to consider the way in which we undertake the restoration, we should find that the fault is suggested, we listen, talk it over and condemn; and often our self-righteousness underlies the judgment. A fault in one we love is overlooked, while it is mercilessly condemned in one for whom we have no affection. Charity covers a multitude of sins, and we should allow our seeming enemies the same consideration that we do our friends. What the world most needs is brotherly love in its highest sense, and to bring this about was the great effort of Jesus of Nazareth,—to bring man to love his fellow-man and thereby to know and love God.

To criticise is really a silly pastime, and we should avoid it, since criticism is so often based simply upon our likes and dislikes, which are outgrown by the understanding that God is Love.

"Blessed are the merciful: for they shall obtain mercy," said Jesus, and Science and Health, page 17, reads, "And infinite Love is reflected in love." What we manifest is largely the result of the atmosphere of thought and circumstances under which we have grown, and we should always ask ourselves, Shall we help or hinder our brother's growth by this statement? "The quality of mercy is not strained," and if shown by us to all to whom it rightfully belongs, we shall find the same in our inheritance when in need of that most beautiful characteristic of Love.

"It is not to taste sweet things," says Carlyle, "but to do noble and true things, and vindicate himself under God's heaven, as a God-made man, that the poorest son of Adam dimly longs." This dim longing for what is noble and true, the still small voice which calls to one imperatively in moments of temptation, is the safeguard which, if hearkened to, not only protects one in severe trials of manliness or womanliness, but also incites to the formation of a fine character, without which all acquisitions, all graces and accomplishments, all talents and all learning, are but as "sounding brass and a tinkling cymbal."

## The Building Fund of the Mother Church.

THE following are selected from reports of meetings in behalf of the Building Fund of the Mother Church. For obvious reasons, they are made impersonal.

We are glad to give a report of a special meeting held November 13, called to consider the subject of our contributions to the Mother Church Building Fund.

In order to place the subject before the meeting for discussion a resolution was offered to the effect that this church subscribe the sum of ten thousand dollars or more to the Mother Church Building Fund, and during a session of three hours and a half many persons spoke to this resolution in words which proved beyond a doubt a deep and consecrated love in this branch church, for Christian Science.

One speaker reviewed the movement of Christian Science, and declared that an overwhelming love for humanity and for God is needed to accomplish even the slightest result in Christian Science. In this work he had learned to prove the bounty and breadth of good which is available to every one willing to make the effort to gain it.

Another speaker gave her experience when the present Mother Church was building, and said that a good many weeks passed before she could accumulate even one dollar to send, but she persisted, and finally sent this one dollar; soon afterward another followed, and later many others followed, until she learned somewhat of the infinite supply taught in Christian Science.

A lady said that Christian Science had healed her of poverty; although she had always had a supply of material things, even with this supply the fear of want was always with her, and that had she possessed a million dollars she would still have been poor. Christian Science had healed her of this fear and limitation, and unfolded to her such an abundance of good, that she had been able to contribute to the building of several Christian Science churches, and yet had not found herself with less means, but more.

Another speaker declared that Christian Science had brought freedom to her, not only from physical disease, but from burdens and cares. She said: "Through this beneficent Gospel has come to me an entire transformation of life, with new hopes, a quickened love for my brother man, a deep and joyous love for God, and a satisfied trust in His ability to do all things for me. Do you think for all this good I can render a sufficient return with money? Do you think money can in any way measure this bounty and freedom given to me by Christian Science?"

It was figured that the sum necessary for each person to subscribe, provided but two hundred made subscriptions, was fifty dollars, and with eighteen months given for payment this would mean not quite three dollars per month. When it was seen what a really trifling effort this sum of ten thousand dollars demanded, a sense of its modesty dawned on many, and a unanimous and vigorous yes was given the question.

It might be said that this church has a membership of two hundred and sixty and has not yet built its own church edifice, and has been organized less than three years. We count not ourselves to have attained, but in humility and obedience we give this account as an expression of gladness, from hearts purified and uplifted by this Gospel of the Living God, given by our revered Leader.

Our Sunday School, composed of twenty-four members, voted to send fifteen dollars to the Mother Church Building Fund and the same has been forwarded. We wanted to be represented in this fund, even though it is in a small degree. The children were very glad when the subject was brought to their attention and entered heartily into the suggestion.

Digitized by Google

## Testimonies of Healing.

"What shall I render unto the Lord for all his benefits toward me?" What, indeed, unless it be my "vows" in the presence of all his people; in other words, the addition of my testimony to that of the ever-increasing company of those who have stepped boldly to the front in life's arena, proclaiming: "As for me and my house, we will serve the Lord!" It is two years since I fully and freely said in my heart, "God forbid that we should forsake the Lord to serve other gods!" It is with a heart full of love and overflowing with thanksgiving and praise that I take up my pen to speak of the wonders of God's grace. For a long time there had been dawning upon me an ever-deepening sense of something so wofully wrong that I determined to seek, with all my heart, for the inner meaning of the truth that makes "free indeed." The accepted interpretation of God's word did not meet all its requirements, neither did it fulfil for me all that was claimed for it. From time to time there came faint glimpses of something that pointed to a fixed law, definite, absolute; thus, while groping in a half dazed way, I grew into a conscious belief that it was man's conception not God's purpose that was at fault; in fact, I became a skeptic, though it was not God's, but man's, interpretation that I doubted. Yet, how foolish I often felt when I found myself arraying my ideas and questions against the centuries of thought and study of master minds. During my transitions from belief to belief, and from one position in faith to another (all of which I soon learned were shifting sands) I had many an uplifting and soul-refreshing season when thought and pen were busy, there were times of eager seeking, silent waiting, of "standing still" and pressing forward for a broader vision of the something (unnamed) that I was so sure led to light, joy, and the promised understanding (1 John, 5 : 20), which I was persuaded was so near, yet veiled in a mist through which my mortal gaze could not penetrate. My frequent departures into new fields of thought and research, my wanderings over the latitude and longitude of dogmas, creeds, and isms, became a source of amusement to my friends and the despair of my would-be religious guides. From every avenue along life's highway came experiences laden with truth-bearing seed, until, in the fulness of time, I was called to silently learn of divine Principle. Right here I wish to emphasize the importance of an understanding of the allness of divine Principle. It is that which is All-in-all. The outward demonstration is the witness of the inward spiritual grace, a natural sequence of our spiritual birthright. Never shall I forget the utter abandonment of that hour when it seemed as though every inch of ground had been surveyed and condemned. Without prop or stay, I just let go, and, in all due reverence, but with a most heart-felt earnestness exclaimed, "God, it's just you and I now." I assure the reader I meant no irreverence,—it was the only way in which I knew how to voice my extreme limit, the end of all things, as it seemed to me. Was it the rending of the veil that had been hiding the Shekinah? The earthquake and whirlwind, had fulfilled their mission, and now a still, small voice wooed me into the garden of Truth and Love, where I met my risen Lord. To my cry of "Rabboni" the sweet music of the answer ever lingers, a soul-refreshing strain, a living, vital, ever-present testimony of the cancelled tomb, and resurrection. I heard the "Come forth," but the grave-clothes of material sense still impeded my progress.

At this stage of my experience, and in the providence of divine Love, some of God's faithful ones crossed my path. Now comes the most astonishing part. I was bitterly opposed to Christian Science. I had read and heard the opinion of others and believed that I was verily doing God service in denouncing it on every occasion, for I misunderstood its teachings, and they seemed to undermine the very principles of the Christian religion, but the love and knowledge "which passeth all understanding" was not always to be anchored to error.

Have you ever been in a foreign country where for days not one familiar word was heard, and then have unexpectedly caught the sound of your native tongue? How you start! What a wave of pleasure envelopes you! Thus it was that I first overheard a remark dropped by a Christian Scientist which I caught as when one listens to a dear and familiar strain. I began to ask questions, then I studied the Bible to see how the answers and the Word agreed. A natural sense of justice, tempered by the late revelation of divine Love, led me to look into this new religion with the same interest and thought that I had given to others, so I ventured to invest in a copy of Science and Health.

A climax came about this time. I was weary and worn with bodily infirmities and human limitations; yet health-seeking had not been the primary cause of my search for light. I was after the Truth which I believed was the underlying and supporting Principle of all existence, and by which all the woes of mankind are cancelled. How to find it, was still veiled. The burning desire with which I followed up this thought (unuttered prayer) (Romans, 8 : 26) found answer in the quickening of my spiritual sense. There suddenly came to my consciousness the truth that there is a divine law of God which renders null and void every man-made law; my lips all unconsciously caught up the refrain, voicing this, to me, new thought, when, lo, what marvel had been wrought! I stood released from the bondage of my physical infirmities. Great was my rejoicing at this demonstration, yet far more priceless was the knowledge of Truth which makes "free indeed." I began at once the study of "Science and Health with Key to the Scriptures," and what a revelation awaited me; it was like a series of flashlights revealing the rugged way of an old battle-ground, viewed from the threshold of "new heavens and a new earth, wherein dwelleth righteousness." Is not this an enrolment under the "banner of love"? a holy of holies wherein "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—R. C. P., Stony Creek, Conn.

---

In January, 1897, we turned from old surroundings where we were in bondage to mortal mind laws, bodily infirmities, and spiritual unrest, from which conditions we had failed to find relief in the promises of mental philosophy, *materia medica,* and orthodoxy. We entered into new surroundings, which offered new opportunities and new promises. In these new surroundings there were no old landmarks, except the Bible, which was companioning with "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. With that Key to interpret the meaning of the Scriptures we soon began to see the nothingness of our mental illusions, and with increasing knowledge, our old bodily infirmities commenced to "move out." Having gained these two new conditions, we were soon given freedom to enjoy in part the promise, "Ye shall know the truth, and the truth shall make you free." And now, after six years, we rejoice in a constantly increasing realization of the "power of Truth over error." We have been happy, healthy, and contented in our change from the old way to the new, in which promise is daily becoming fulfilment.

In this New Year we are continuing our search for a clearer perception of divine Love and hope to fill a niche in a new field of Christian Science endeavor, in connection with the growth of the cause in Chicago, and as members of Fifth Church of Christ, Scientist, we will

Digitized by Google

help in keeping the "oil of gladness" burning in the Lamp that lighteth on the way to the "house not made with hands." We have found Christian Science a practical, satisfying, every-day support; one that heals the sick and purifies and ennobles mankind just in proportion to the honest, earnest desire of the suppliant at its gate.

JAMES D. COOK, Chicago, Ill.

---

In my early life I had read the Bible a great deal, but with no profit. After that for about thirty years I discarded the Bible, seldom looking in it.

I am now sixty-eight years old and I can truly say that the past four or five years have been the happiest of my life. The physical healing in my case has been wonderful, but the peace of mind, the changed thought, is of far greater value. I feel that Truth has made me free. The Bible and our text-book, with the *Journal* and *Sentinel*, are now my chosen companions.—J. A. BREWER, Irvington, Cal.

---

All I have seen teaches me to trust the Creator for all I have not yet seen. Whatever it be which the great Providence prepares for us, it must be something large and generous, and in the great style of His works. The future must be up to the style of our faculties, of memory, of hope, of imagination, of reason.—EMERSON.

---

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

---

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

## Announcements.

---

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Der Christian Science Herold.

A monthly magazine, printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents. Address orders to

The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass., U. S. A.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Digitized by Google

## Religious Items.

W. N. Thomas says in *The Standard*:—

"Lives may be lived dominated by the worldly or the religious. The worldly shuts out the high thoughts, narrows the sympathies, and limits the range of life. The religious shuts out from nothing worthy in any sphere, but widens the range of effort, multiplies the points of contact for life, and opens new fields of promise. The worldly is the source of despair. The religious is the spring of hope. To be dominated by the religious is to recognize that there are gains that do not lend themselves to ordinary measurements, but are none the less real. . . .

"He who lives the life worth the living always garners larger income for his work than can find an equivalent in money. Even where character is not appreciated by the busy business world, it still has its worth and power in self and for the world. But it is of these facts that men and women need to be persuaded. Their faith must be taught to grip these facts so that no world defeat can tear them from their souls. They can be shown that the highest work of the spirit, and therefore the best work for the world, may be found where eyes see only defeat. Jew and Gentile called the life of Jesus a failure and rejoiced in their victory over him. But history has reversed the decision and declared a cross the means of triumph and a tomb the birthplace of life. Such faith would turn the thought and work to the future. It would give to all human activities the glow and zest of the forward look. Despair would flee away from the soul that worked to share in all that is done and is to be accomplished."

True religion lies between two extremes of thought. On the one hand is the multitude who have eyes and see not, and ears and hear not, those who live for to-day, those who never seem able to anticipate the evil or the holy day to come. On the other hand are those zealots and fanatics, and contortionists whose unhealthful dreams set one shivering with fear, and another one burning with horror. True religion surrenders to neither the one nor the other. It insists upon the necessity for vision. It forever seeks an open window toward the sky. It points humanity toward the hereafter. It appeals to all men to square their lives with the base line of eternity. But the sights which true religion sees, the visions which fill it with delight and hope, the sounds which ever come to it from beyond the stars, are not those with which the literature of superstition reeks and foments. Its dream is not of horrible pits and vials of wrath. Out of the great heart and mighty works of humanity it lifts the majestic arch of prophetic faith. It crowns our life to-day with a glimpse of a higher life. It looks away into the future, and, through toil and tears and struggles and defeats, it watches man forever climbing, forever aspiring, forever vital, and heroic, and victorious in spite of all his shortcomings and humiliations.

*The Universalist Leader.*

The first condition of any permanent hold on any truth is this, that the truth itself should be live enough and large enough to open constantly and bring to every new condition through which we pass some new experience of itself. I know, indeed, how much a merely traditional religion will inspire men to do. I know that for a faith that is not really theirs, but only what they call it, "their fathers' faith," men will dispute and argue, make friendships and break them, contribute money, undertake great labors, change the whole outward tenor of their lives. I know that men will suffer for it. I am not sure but they will die to uphold a creed to which they were born, and with which their own character for firmness and consistency has become involved. All this a traditional faith can do. It can do everything except one, and that it can never do. It can never feed a spiritual life and build a man up in holiness and grace. Before it can do that our fathers' faith must first, by strong personal conviction, become ours.—PHILLIPS BROOKS.

Rev. W. F. Skerrye says in *The Christian Register:* "To believe in the overruling presence of God, we must make for ourselves lives into which God may fitly enter. Every one believes most in that to which he most yields himself. If, then, we yield ourselves and our powers to the highest and best that we know or can conceive of, we are preparing, whether we know it or not, for a higher revelation. For every such volition is a step toward God, and it is wonderful how fleetly the soul can travel when given its way. Love is born of service. Each one, then, must serve the time and place in which he is. There, not elsewhere, will God appear to him. If dull days of drudgery be appointed him,—and all work worthy of the name brings many such,—there, most of all, is he likely to find his God. For God dwells not in temples made with hands, but in a realm built of a human heart's brave patience, unselfish, unstinted sympathies, toils, self-denials, and losses made good by still unfaltering trust."

Craig S. Thoms, Ph.D., writes in *The Standard* on "Fundamental Truths in Genesis:" "It is not necessary to understand from the narrative that the murder of Abel occurred immediately or even shortly after the sacrifices of the two brothers. The writer is portraying the consequences of sin. Years have doubtless elapsed. Under the influence of a sinful life Cain's heart grows harder and his life becomes more bitter until he murders his brother. The first consequence of sin, therefore, is that it gains ever more and more power over the man until it leads him to the most inhuman wickedness. The narrative now proceeds rapidly. With every new syllable a consequence of sin is pointed out. One sin leads to another—Cain tells a lie to cover up his murder. Sin shall not remain hidden—Abel's blood cries from the very ground against Cain. Nor can the sinner escape punishment—God hears the cry and curses Cain. The sin of Cain waxes worse and worse in his progeny."

A religion that does not take hold upon a man's heart, transforming his life, opening his purse-strings, and putting willingness for service into hands and feet and tongue, lacks the essential proof of its genuineness. The religion of Christ, as revealed in the New Testament, does all that; but there are many variations from the New Testament model masquerading in the garb of Christianity, that satisfy the worldly mind, but leave the heart untouched and the life unchanged.—*The Examiner.*

Rev. James Watts Alexander, D.D., pastor, 1851–1859 of the Fifth Avenue Presbyterian Church, New York, said: "The great reason why we have so little good preaching is that we have so little piety. To be eloquent one must be earnest; he must not only act as if he were in earnest, or try to be in earnest, but *be* in earnest, or he cannot be effective. We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is in earnest."

Christianity has only one purpose—holiness. Christianity ends in conduct. Christianity begins in motive, but it ends in character, in manhood. We are to be perfect men in Christ Jesus; we are to be as he was on the earth; we are to breathe his spirit, repeat his deeds, follow his footsteps, and represent him to mankind, so that we cannot be Christ himself, but we can be Christ-ones, Christians.—DR. JOSEPH PARKER.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are so not through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—MARY R. S. ANDREWS.

Dr. Bushnell once put the truth in his effective way when he said: "If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world." If there is such a one why is it? asks *The Sunday School Times.*

"Christians," wrote the sainted Christlieb, "are the world's Bible." The believer cannot escape that responsibility if he would—and surely he ought not to wish to if he could. It is high honor to be "a letter of Christ, written, not with ink, but with the Spirit of the living God."—*The Examiner.*

In the Christian life "putting on" is preceded by "putting off." We cannot cover up the old rags of self-righteousness with the robe of Christ's righteousness. The old must be laid aside. "Cease to do evil" precedes "learn to do well."—*United Presbyterian.*

Washington Gladden says: "The minister has no business with social subjects except as vitally related to the kingdom of heaven. The minister to whom religion is not the central and dominating power has no right in the Christian pulpit."

Only the spirit-taught can give spiritual teaching.—*The Ram's Horn.*


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 454

SELECTED ARTICLES.

How Christian Science Heals. 455

"Equality among Healers." 455

A Loving Rebuke. 456

The Purpose and End of Christian Science. 456

The Czar orders Reforms. 457

Irrigation in the Southwest. 458

AMONG THE CHURCHES.

Progress in Lisbon, N. H. 459

Advance in Hoosic Falls, N. Y. 459

Second Church Organized in London. 459

EDITORIAL.

The Czar's Decree. 460

The Dead Past. 460

"There is no Strife." 460

FROM OUR CONTRIBUTORS.

"Divine Love always has met, and always will meet, every human need." Joseph G. Mann. 461

Counsel by the Way. G. C. Kinsman. 462

"I Came to Fulfil." H. S. A. 463

A Child of God. Alice Adams Russell. 463

THE LECTURES. 463

TESTIMONIES OF HEALING. 465



Vol. V. BOSTON, MARCH 21, 1903. No. 29.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Mr. Allison of Iowa offered a resolution last week authorizing the Committee on Rules to re-examine the rules of the Senate with the view of ascertaining what change if any, are necessary, and especially to make inquiry whether it is expedient in any way to limit debate in the Senate, and if so to what extent. The rules at present allow unlimited debate, and advantage is taken of this to obstruct and delay legislation.

It is reported on what is considered good authority that two professors in the Harvard Law School will be appointed to important positions in the Court of Siam. One of these positions will be that of legal adviser to the King. This, owing to Siam's relation to international questions in the East, will be a position of importance and responsibility.

The Panama Canal Treaty with Colombia has been favorably reported without amendment to the Senate Committee on Foreign Relations. A vote on the measure was to be taken Tuesday.

**Foreign.**

Professor Banks of Columbia University expects soon to receive permission from Turkey to undertake excavations at Tel-Abraham, Mesopotamia, the supposed site of the tomb of Abraham. Professor Banks left Washington with a fund of money subscribed by people interested in Biblical history to explore the country around Ur of the Chaldeans, the birthplace and home of Abraham. A preliminary investigation gave promise of important discoveries, but the grand vizier of Turkey refused to grant him a permit on the pretext that it was unsafe for foreigners to go into that part of the country, and the government would not be responsible for their lives and property. Protests were of no avail. He then made application for permission to excavate at the site of Cothah, now known as Tel-Abraham, a city of Biblical history in Babylonia, whence, in 727 B.C., came the progenitors of the Samaritans. This site lies near the ruins of Babylon. Permission was again refused. It is believed that the requests would have received favorable consideration had they been accompanied by a proper amount of backsheesh, which is usually effective with Turkish officials. Professor Banks seems to have been more successful with the new grand vizier.

Dr. Kuyper, the Dutch premier, has introduced in the second Chamber of the States General three important bills dealing with questions arising out of the recent railway strike. The first authorizes the formation of a railway brigade, whose duty it will be to maintain regular traffic in the event of strikes. The second provides for the protection of all employees who may be willing to work and for the punishment by imprisonment for six months of those who absent themselves. Under the third measure a committee is to be appointed to examine the conditions of the railway employees and to fix regulations by which their interests will be protected under the guarantee of the State.

As a result of Ambassador McCormick's inquiry on behalf of the State Department as to whether American contributions to the Finnish relief fund would be welcome, and how much aid was needed, the Russian Government has restored to the Finnish railway fund seven hundred thousand dollars, and a railroad will be pushed north from Idensalmi to Kayana. This road will facilitate relief measures in the famine districts in the future, and greatly develop the natural resources of the country.

The Czar has issued a decree providing for freedom of religion throughout his dominions, establishing in some degree local self-government and making other concessions to the village committees. The public hails it as the proclamation of a new era, promising early improvement in Russian internal administration.

An enthusiastic conference on the Pan-American Railroad project favoring a continuous line from New York to Buenos Ayres has been held in Washington. It is estimated that two hundred million dollars would be required to construct and equip the connecting links.

In a recent note to the United States Government the Argentine Republic recognizes and endorses the Monroe Doctrine. This is the first nation of South America to acknowledge and accept the doctrine as a principle of American public law.

The Siangeli copper fields, which extend on either side of the boundary between Norway and Sweden, have been sold to an American company for $1,000,000.

**Industrial and Commercial.**

The stockholders of the Pennsylvania Railroad Company in annual meeting, March 10, voted to increase the capital stock of the company by $150,000,000, making the total authorized capital $400,000,000. The first vice-president said that for the first time in its history the Pennsylvania Railroad Company is unable to meet the demands made upon it. Vast improvements have been made and are contemplated in order to furnish facilities for handling the rapidly increasing business. In the past two years, he said, the company had purchased a total of forty thousand freight cars and on an average, one locomotive daily.

Representatives of the passenger departments of the Pennsylvania, the Baltimore and Ohio, the Chesapeake and Ohio, the Lackawanna, the Erie, and the Lehigh Valley railroads have agreed upon the issuance from May 1 of a mileage book which will be received on all divisions of the allied lines east of Buffalo, Pittsburg, and Parkersburg, W. Va.,—a total of eleven thousand miles. The book will contain one thousand miles transportation with a time limit of one year. It will be sold for $30, with a $10 rebate, to be paid when the mileage is exhausted.

Prospectors for serpentine have come upon a rich vein of malachite six miles west of Delta, Penn. The vein underlies a dozen or more farms, traversing them for five miles. Specimens of the malachite are beautifully striped and mottled with the green shades peculiar to malachite and the soft red tints of cuprite which gives the famous Russian product its beautiful markings.

A large find of valuable iron ore in the Riverhills, near Wrightsville, Penn., has just been made and is considered by the State geologist to be one of the most important ever discovered in Pennsylvania. The ore is of the hematite variety, containing a large percentage of metallic iron and little dross.

At a recent meeting at the Tilden Club, New York, one hundred furniture manufacturers and dealers from all over the country organized the Furniture Association of America. The membership includes nearly one thousand concerns with an aggregate of more than fifty million dollars of capital.

**General.**

The Greek Archæological Society has decided to restore the Doric Temple of Jupiter, at Nemea, situated near the haunt of the famous Nemean lion, the slaying of which formed one of the feats of Hercules. The edifice was overthrown by a succession of earthquakes, and only three columns are now standing; but the fallen shafts that lie around the temple are so little injured that it is believed it will be possible to re-erect them and the fallen entablature without much difficulty or expense, and without having recourse to new material. As soon as the ground around the temple has been cleared of the litter of fragments that now encumber it, the Greek Government intends to begin excavations on the spot, and hopes to make valuable discoveries.

Orders were given some time ago by the authorities of Venice to remove, if possible, Tintoretto's famous mural painting, "Glory of the Blessed in Paradise," which occupies the entire east wall of the council chamber in the Ducal Palace. Defects in the building had aroused a fear lest the wall might go to pieces, and a committee of artists was appointed to make the removal. The work, however, has been found to be impossible, owing to the crumbling condition of the wall, and has been abandoned. The painting is said to be the largest in the world. It is 84 feet long by 34 feet high. It was made in 1550.

The *Shipping Gazette* says it understands that the International Mercantile Marine Company has decided not to build any more leviathans, like the White Star line steamers Cedric and Celtic, until improved port facilities enable the company to exercise greater economy in working the vessels and render their construction a less risky financial undertaking. The *Gazette* also says it believes the new White Star Line steamer Arabic, of 15,800 tons, will represent the limit to which the combine is prepared to go under the present circumstances.

The first step toward the establishment of a municipal electric lighting plant was taken last week in New York. The Board of Estimate, on the motion of the mayor, practically decided to try to have the necessary bill passed before the Legislature adjourns. This was done after a report had been made by a commissioner of the department of water supply, gas, and electricity, wherein he says he has found that New York is paying far more in proportion for its lighting than any other city of importance in the country.

The cut of logs in Maine this season is estimated at eight hundred million feet. To cut all these logs an army of about six thousand men and forty-five hundred horses has been employed at an expense in wages of about four million dollars. To drive the logs on the Penobscot alone twenty-five hundred men will be engaged at much higher wages than the woodsmen receive.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### How Christian Science Heals.

Mr. Editor.

The writer of an exceedingly suggestive article in your issue of February 22, entitled "Faith, Nature, and Health," discusses the *modus operandi* of healing the sick. In this connection he makes special references to Christian Science which I desire to review briefly. This task will be the more agreeable because Oregon Richmond has expressed his opinions with quiet conviction, as far as possible removed from the manner of stormy denunciation which was once quite common. Indeed, he asks why the medical profession should ridicule the work of Christian Scientists and others. He gives it as his opinion that it is not now a debatable proposition that the Christian Scientist, among others, is "frequently instrumental in the restoration to health of persons who have been declared to be incurable by members of the medical profession." Especially striking is his statement that: "No honest physician can yet say 'I cure disease.' He stands just where the priests of Æsculapius stood thousands of years ago. He is powerless except to 'assist nature.'"

According to this writer, then, the healing power resides in nature, and the *vis medicatrix naturæ* heals the sick. Here is a point which needs to be carefully examined. It is certain that all Christian Scientists will agree with him if this *vis* or power is understood to be the underlying Cause governing the universe including man; namely, omnipotent Mind or God. This is, indeed, the teaching of Christian Science, and herein is a point of agreement.

But if the *vis* he mentions as healing the sick, is supposed to be a material agency of some sort, a property resident in matter, or if he attributes power to matter itself, then Christian Science will repudiate this notion, for matter can never be said to be the cause of action or to produce results, since back of every material manifestation stands law, and law implies and requires Mind as its Cause. On this point, Mrs. Eddy has stated:—

"Mind is the grand creator, and there can be no power except that which is derived therefrom. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name" (Science and Health with Key to the Scriptures, p. 143).

"The world would collapse without Mind, without the intelligence which holds the winds in its grasp" (p. 209).

It is the understanding of God (Good) as the infinite and omnipotent First Cause which heals the sick in Christian Science, and when this understanding is applied to specific cases, it is not necessary to speculate about the effect of Omnipotence upon "the unit-cell of the living form—the creative cell," "life-cell" or whatever we may choose to call various subdivisions of matter.

While it may happen that "Belief in the supernatural authority of him who claims to heal by divine appointment acts as a most potential excitant," such an "excitant" is not requisite to the Christian Science treatment, and, in point of fact, is not desirable, if it assumes a purely personal aspect.

Mrs. Eddy has written on this aspect of the question:—

"Sometimes it is said: 'Rest assured that whatever effect Christian Scientists may have on the sick, this effect comes through rousing within them a belief that these healers have a wonderful power, derived from the Holy Ghost, in the removal of disease.' Is it likely that church-members have more faith in some Christian Scientist whom they have perhaps never seen, and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen, and been taught to love and trust?

"Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this the result of their faith in the Scientist, rather than in their pastor? I have healed infidels whose only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while they, the patients, did not" (Science and Health, p. 358).

Whatever cures Oregon Richmond may have witnessed in Barcelona or in Bombay, unless they were effected by the understanding of the Omnipotence of God (Good), the First Cause, over evil of every sort, they cannot be reckoned as examples of spiritual healing such as Christian Science makes possible. I have no desire to criticise any method of alleviating suffering to which mankind may resort. I only take the privilege of differentiating Christian Science practice from any other method with which it may be confounded, and of pointing out the spiritual understanding which is demanded by Christian Science.

W. D. McCRACKAN.

In *Elmira* (N. Y.) *Telegram.*

### "Equality among Healers."

To the Editor.

Your editorial, "Equality among Healers," in the issue of February 13, contains much that Christian Scientists will indorse. No class of people advocate a higher standard of ethics than the Christian Scientists, and having, as a rule, had much to do with physicians in the effort to regain health before taking up with Christian Science, they see the necessity of exercising the greatest care to keep the ranks of medical practitioners free from charlatans and incompetent persons.

The medical bill under consideration, however, aims to do more than merely regulate medical practice. It aims to shut out all ways and means of bringing aid to the sick and suffering except by the ministrations of those who have graduated from medical colleges.

The question of how the sick are to be healed is a very broad one. Until *materia medica* can be proven to be an exact science there will continue to be well-founded opposition to any legislation which makes dependence upon doctors of medicine the only means whereby the sick can legally look for relief.

There have been repeated attempts in many state legis-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

latures to establish laws which leave to the citizen no choice in questions pertaining to health; but only in one or two instances have legislatures been found willing to place laws of this kind upon the statute books, and the constitutionality of such legislation is open to question.

The fact that the medical profession seeks protection of this kind indicates a lack somewhere. If their efforts to heal were universally successful no such protection as they now seek would be needed. The claim is put forth that this legislation is sought for the "protection of the people." At the public hearing granted by the committee having the bill under consideration no clamoring on the part of "the people" for this "protection" was noticeable; at least no representatives of the people came forward to urge the passage of the bill. The only advocates of the bill present on that occasion were the physicians themselves. On the other hand, a very respectable and intelligent portion of our citizenship was represented by delegations of Christian Scientists from all parts of the state to protest against this intended infringement upon their rights of religious belief and practice.

Prayer to God ever has been, and ever will be, an effectual remedy, and the Christian Scientist has proven his right to rely upon prayer, and prayer alone, as his remedy for disease. He has proven it by his works.

There need be no fear that Christian Science is bringing disaster to its believers. As a rule, its numbers are largely recruited from the ranks of those who have had abundant experience with medicine, and it is that experience which prompts them to prefer Christian Science. The fact that its advocates are increasing in number is the best answer to the charge that it does not heal the sick.

The attempt to make our state say that one method of healing shall be followed to the exclusion of all others savors strongly of paternalism. If adopted, a law of this kind would be the first step toward specifying what practice shall invariably prevail and what drugs shall be administered for each and every ache and pain. The Christian Scientists are confident that the lawmakers of this Commonwealth will not be inveigled into favoring unjust discrimination of any kind, and especially of the kind contemplated in the act now under consideration. ALBERT E. MILLER.

In *Philadelphia Public Ledger.*

## A Loving Rebuke.

CHRISTIAN SCIENTISTS, the same as other professing Christians, believe in God, the only true and living God, who is Spirit, Life, Truth, Love. They believe they can only be saved through Christ, and this is what other professing Christians teach. Because they take God at His word for physical healing as Jesus taught and practised, while many other professing Christians do not, this surely is no good reason why other professing Christians should take it upon themselves to misrepresent their teachings.

If all professing Christians are to become one united brethren in Christ, should not those who name the name of Christ manifest love toward one another? If all are to be of "one mind and one accord," should we not begin to put into practice the Lord's Prayer, and say "Our Father which art in heaven, hallowed be thy name. Thy kingdom come"?

No one would say that in years gone by the religious wars that have stained and disgraced the pages of history were any part of Christ's kingdom of on earth peace, good-will toward men. Neither is it any part of the uncharitable position assumed by many professing Christians leading them to speak disrespectfully of other Christian denominations.

When Jesus taught we should pray, "Thy will be done in earth, as it is in heaven," he certainly inculcated a degree of toleration for the rights of individuals to think for themselves, and not condemnation for all ideas differing from our own narrow views.

If professing Christians, regardless of denomination, will obey the Lord's Prayer and heed the admonition of the apostle, we shall soon in spirit be one united brotherhood in Christ, no longer fighting one another, but one body in Christ united in fighting sin. LLOYD B. COATE.

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

## The Purpose and End of Christian Science.

CHRISTIAN SCIENCE is not on the plane of any system of medicine or human mode of treatment, and its work is far beyond the mere healing of sickness. Its whole purpose is to demonstrate the supremacy of Mind, the only Cause, of which man is the manifestation.

Had that divine Mind been obeyed by mankind and the life-rules of the Man of Galilee been adopted by applying his Principle to concrete problems, the world would never have sunk into the darkness of the succeeding ages. But when the Holy Spirit was cast out of religion, and false ambition, worldliness, and temporal power crept into its precincts, the realization of the divine law of Life was lost. Then, in the suffering which followed error, the appeal was made to faith in some material means of relief, instead of to the power of righteousness and spiritual law, which are the antidote for sin and all its consequences. Thus the leading religious systems of the times advocated less the importance of spiritual renewing to remove the cause of sickness, than the retrograding alternative of resorting to matter in the desire to neutralize the effects of sin. Christ Jesus, however, when healing, showed the necessity that sin be forsaken and forgiven, that is, destroyed; and in explaining the inevitable penalty for sin and the way to gain freedom from suffering, he said, "Sin no more, lest a worse thing come unto thee."

It may be useless to conjecture how long ago we might have had the kingdom of God on earth had Jesus Christ's system of healing—relieving the human mind of error by the Science of divine Mind-healing—been universally accepted. We know, however, if we believe the Lord's Prayer, that His kingdom is to come to us as we become individually responsive to the demands of the divine Life, and aid in the establishment of this kingdom of Truth and Love in the hearts and experiences of men. The question we should each ask ourselves is, What am I doing to help in the upbuilding of this kingdom? How useful have I been in leading others so to live that we can say, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ"? How much have I done to verify that prayer of the Master and further its efficacy in the understanding and lives of others?

As Christian Science teaches that we cannot sin without suffering, even so it teaches that all right-doing has its reward. The penalty for sin is not alone in the degradation of character, the dimming of spiritual perception, but also in a train of consequences, which, sooner or later, compel repentance and reformation. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The mere physical manifestations of cancer, consumption, or any other disease, are less harmful than moral offences,—diseases of character. Man lives best and most by doing all the good he can in pursuance of God's will. He does not then look for health in a state of the flesh, nor for ease in materiality. He learns that "it is the spirit that quickeneth; the flesh profiteth nothing." He sees that he must rise to this realm of the ever-present Real through spiritual consciousness, a life redeemed by following Christ in his glorious works and glorified being.

To acquire this elevation, we must meet the divine de-

Digitized by Google

mand to love God supremely and our neighbor in the way most helpful to him. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Any ill wrought to another, immediately brings to the wrong-doer forfeiture of the power and presence of the God who is Love. Hence, it is impossible for a wilful evil-doer to demonstrate Christian Science, or to remain a Christian Scientist, if he has been called by the name.

Christian Science expresses the activity of those qualities which constitute the divine Nature or Spirit, and it frees mankind from the control of the lower mental and physical elements; while hypnotism is an emanation of the mortal or corruptible mind, which acts through the suggestions of the material senses. Every genuine Christian, reflecting the Mind of Christ, can neither hypnotize nor be hypnotized. Evil, claiming to be mind, is really not intelligence, for it cannot produce divine and orderly results. But in the Science of divine Mind, the Christian has a safeguard, and can defend himself against the suggestions of sin, disease, and death, inasmuch as he is governed by the Christ-mind and claims only the righteousness of the Lord.

The latter-day evils of hypnotic control, evil suggestion, and all other misuse of mind power to harm another's health, morals, or happiness, can be overcome with good, with the Love that worketh no ill, but seeketh another's good.

The action of Christian Science in the household, as well as with the individual, is to produce harmony. Its demonstration brings out goodness, reciprocal kindness, and wholesome conditions in the home, and it adds a deep sacredness to all the ties therein which uplift, comfort, and bless. It prevents estrangement and dishonor in the family, and upholds the perpetual ideal of a beautiful life permeated with the graces of Christian virtue. In "Miscellaneous Writings" (page 100), one of the most important works on Christian Science by Mary Baker G. Eddy, we read, "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of Heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite."

We have practical life-laws for our daily guidance and advancement in the Mind that was with Christ Jesus, expressing the infinite and ever available meanings of divinity embracing humanity. These laws are for the government of all, so that each may rise, through spiritual force, to the grandeur of man who is the reflection of infinite Good, limitless Life, Love, and Truth. ALICE JENNINGS.

In *Macon* (Ga.) *News.*

## The Czar orders Reforms.

THE late ukase of the Czar has awakened no less interest than his initiation of The Hague tribunal, and despite the Manchuria and Finland episodes, the world will be disposed to attribute these acts of Nicholas to a sincere desire to minister to the welfare of all the people. Those who are familiar with the constitution of the Russian state will understand how great the inertia which opposes the advance of every religious and economic reform, even though it have the unqualified approval of so absolute a monarch.

The text of the Imperial decree upon which comment is made in our editorial columns, is as follows:—

On ascending the throne of our ancestors by the providence of God, we made a solemn vow before the Almighty and our conscience to guard sacredly the centuries-old pillars of Russian power and to dedicate our life to the service of our beloved fatherland in indefatigable solicitude for our subjects. We chose, in order to assure the well-being of our people, the way indicated by the memorable deeds of our predecessors, especially our never-to-be-forgotten father. God pleased to interrupt the deeds of our father by his early death, and thus laid on us the sacred duty of completing the consolidation of order and truth begun by him in conformity with the exigencies of national life. The troubles agitating our country, which to our deep regret have partly been sown by designs hostile to the state and partly engendered by doctrines foreign to Russian life, hinder the general work of ameliorating the well-being of our people. These troubles confuse the public mind, remove the people from productive labor, and often ruin families dear to our heart, and young energies, among high and low, necessary to the internal development of the country.

In demanding the fulfilment of this our will, while remaining strongly opposed to any violation of the normal course of national life and having confidence that all will loyally discharge their local duties, we are irrevocably decided to satisfy the needs for which the state has become ripe and have deemed it expedient to strengthen and decree the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign persuasions freedom of creed and worship in accordance with other rites, and we are further resolved to continue the active carrying out of measures for the improvement of the material position of the Orthodox rural clergy, while enabling them to take a larger share in intellectual and public life.

In accordance with impending measures for the consolidation of the national economy, the efforts of the state credit institutions, and especially the nobles' and peasants' banks should be directed to strengthening and developing the welfare and fundamental pillars of Russian village life and that of the local nobility and peasantry. These principles marked out by us for the revision of the laws of the rural population are, when formulated, to be referred to the provincial government councils, so that with the assistance of persons enjoying the public's confidence they may be further developed and adapted to the special conditions of individual localities. In this work the fundamental principle of the inviolability of communal property is to be maintained, while at the same time means are to be found to render it easier for the individual to sever connections with the community to which he belongs, if he so desires.

Without delay measures must be taken to release the peasants from the present burdensome liability of forced labor. Thorough reform is to be effected in the provincial governments and district administrations by the local representatives, while attention will be devoted to securing closer co-operation between the communal authorities and parochial trustees of the Orthodox churches wherever possible.

Calling upon all our subjects to co-operate in strengthening the moral foundations of family, school, and public life, under which alone the well-being of the people and the confidence of every one in the stability of his rights can develop, we command our ministers and chief officials concerned in this matter to submit to us their views regarding the execution of our intentions.

It is not of lofty or heroic deeds that the enduring pattern of character is woven, but rather of the seemingly small things of life: little unheralded acts of helpfulness, slight self-denials that bar against selfishness, conscientious attention to trifling details of duty, standing firm to the right in spite of banter and contempt,—really the most difficult thing for young or old to withstand,—adherence to scrupulous honesty in word and deed, even in what others consider of no import, sticking to Principle, though one may be called "old-fashioned," "unprogressive," or "puritanical;" there are the golden strands which, woven into the fabric of daily living, make men and women invincible.

Digitized by Google

## Irrigation in the Southwest.

THE Rio Pecos might be called the Nile of America. Flowing from the eastern slope of the Rockies southeastward through New Mexico and Texas, until it runs into the Rio Grande on the border of the United States, it passes through a desert as desolate and as barren as Sahara, whose few trails are marked with the skeletons of men and animals who have perished in their endeavor to cross its sands. A part of the Llano Estacado, or Staked Plain, is included in this waste.

For years this region was known principally for its sage brush and rattlesnakes. The only human beings who defied its terrors were bands of southwestern Indians, such as the Apaches, a few half-breeds, and the Indian fighting troopers like those who followed Custer and were with Generals Miles and Wood in the pursuit of Geronimo.

The Rio Pecos has another title in Spanish and Indian which means "welcome water." It is indeed an apt title, for there are places in the great Southwest where one must travel a distance of fifty miles from its banks before reaching even a rivulet or well of water which is fit to drink. Here and there ponds can be found, but the water is so impregnated with alkali that a draught means death to man or beast.

The sand hills of the desolate plateau through which the river passes for many miles are so white that in the distance they resemble heaps of snow; the sand is so loose that a horse sinks above his knees in floundering through it, and so hot at noonday that it burns the skin like a red-hot iron. There are sections of this region twenty miles in extent absolutely destitute of any vegetation except cactus and sage brush, and in some spots even these will not grow.

As the course of the Nile can be traced as far as the eye can see by the groves of trees on its banks here and there, so the dark line on the desert horizon of the southwest has saved the life of many a traveler, inspiring him to make a last effort to reach it, assured that there would be found water. Approaching nearer, the line resolves itself into woodland, which forms a sort of beacon to guide one to the river.

Like the other water courses of the Southwest, it is a capricious stream, being one week so dry that its bed can be crossed, scarcely wetting the horse's feet, and a fortnight later it may be rushing toward the Rio Grande in a muddy torrent which nearly fills its banks.

The southwestern desert still stretches away from the river as far as the eye can reach, in places, and even many miles beyond the range of vision, but in some portions of it a wonderful transformation has occurred, all the more marvelous when contrasted with the picture of barrenness beyond it. The skill of the engineer in confining the waters of the river by a great barrier of masonry, similar to that at Assouan, has wrought this change.

Literally it has peopled the wilderness with a community of one hundred thousand, and has converted the surface of the plain into grain field, garden, pasture, and orchard. It has even created towns and cities where fifteen years ago not even an Indian would have camped for the night. It has resulted in connecting this corner of the country with the rest of the world by a highway of steel which takes the place of the bone-strewn trail of the past.

But a few years ago the idea of damming was conceived by the engineers, who little thought of the benefit which would result. They found a site where the river could be transformed into a lake which covers ten thousand acres, and from this lake the waters have been spread over the desert to furnish the element to fertilize the soil.

Before the wall of stone was half completed settlers began to come into the region with their "prairie schooners," and to secure the sand patches which the government called land. When the engineers had finished the work, and the waters were turned into canal and ditch, these pioneers of civilization planted seeds, shrub, and tree, even the door-yard garden was not neglected, and the Biblical saying, "The desert shall blossom as the rose," has been literally fulfilled.

As the visitor glances through the window of the railroad car, a magical panorama passes before his eyes. The day before the only vista which presented itself was the monotonous landscape of sand-hill and plain with its growth of sage brush and cactus. Here he sees a pasture with its herd of Herefords and Durhams grazing, for the fields of alfalfa nourish some of the highest grade cattle in the United States.

If it is cotton time, he can see patches of one hundred or one hundred and fifty acres white with the fleecy staple. Next to the cotton field may be a mile of trees laden with apples, peaches, or other of the numerous varieties of fruits which grow in abundance. Fields of beets containing one hundred to five hundred acres are plentiful. Gardens with vine and bush laden with vegetables and small fruits form one of the most attractive phases of the picture. Here and there the canals, fringed with forest trees, stretch away in the distance.

The tourist might imagine himself in one of the fertile valleys of the East were it not for the cotton and other reminders of a southern clime.

Altogether, nearly two hundred thousand acres have been taken from the desert and made fit for habitation by utilization of the waters of the Pecos. They furnish pasturage for over five hundred thousand cattle and almost as many sheep, some single herds and flocks running into the thousands.

The sugar-beet crop supplies several of the largest factories in the country, which have been built in the same section, while the fruits and vegetables are shipped by the car-load, and even train-load, to the markets of the West and Northwest. The yield of the apple, peach, and apricot trees is so great that some of the horticulturists secure ten thousand dollars from the harvest of a single orchard.

The spreading of the water over the land has resulted in the founding of communities which are cities in point of population and progress. Although located on an oasis which is separated by a hundred miles of barrenness from other habitable parts of the country, thanks to the railroad they are in touch with the balance of civilization, and are as modern in their improvements as many of the cities of the East which are ten times their age.—*The Boston Herald.*

## A Polyglot City.

PROFESSOR BUCK of the philology department of the University of Chicago has been looking into the linguistic conditions of that city, with results that are somewhat astonishing. Of all the cities of the world, he awards to Chicago the front rank for cosmopolitanism, there being no less than fourteen languages besides English, spoken there by colonies of at least ten thousand persons each. Newspapers appear regularly in ten languages, and church services may be heard in about twenty languages. Chicago is the second largest Bohemian city in the world, the third Swedish, the third Norwegian, the fourth Polish, the fifth German. In all, there are some forty foreign languages spoken by numbers ranging from half a dozen to half a million, and aggregating over one million. Professor Buck carried on his investigations by temporary residence in the various colonies in Chicago, which are really little cities within the metropolis, each speaking its own language, clinging to its hereditary customs. It is found, however, that the children can generally speak English, and that the grandchildren, as a rule, never learn the foreign language and speak only English.—*The Boston Herald.*

Digitized by Google

## Among the Churches.

### Progress in Lisbon, N. H.

The Christian Scientists of this place have taken a step in advance and moved into a new hall in Parker's Block. They held their first service in their new quarters March 1. There were sixty-five or more present. The hall is of commodious size and is very prettily furnished. Best of all, we have the exclusive use of it.

Our Society numbers but thirteen members, but a spirit of harmony has always prevailed. An earnest desire manifested on the part of the members to do what they can, has brought us this better place for our worship.

C. C. MOORE, *Sec.*

### Advance in Hoosic Falls, N. Y.

The Christian Science society here has grown slowly but surely for several years, and on the first day of December last, our articles of incorporation as a church, were filed with the county clerk, and January 18 we moved into our new quarters in the new Easton and Sharpe Block. We have a suite of five beautiful rooms. The reading rooms and office in front, and audience and Sunday School rooms in the rear.

For this manifestation of the unfailing provision of our Father-Mother God for the comfort and support of His children we are indeed grateful, and our hearts go out in thankfulness to our Leader who has shown us the way of Life through Christ Jesus.—MRS. ANNA S. CARPENTER.

### Second Church Organized in London.

The organization of Second Church, London, Eng., will be of interest to the Field.

For some time past it has been evident to many earnest students that the work, so near to our hearts, would receive a fresh impetus by the formation of a Second Church, and in love this step has been taken. We organized with a membership of sixty-five, and we are growing rapidly, and although we have a seating capacity of between three hundred and fifty and four hundred, it is evident that in a few months we shall have to look for larger quarters. Our book-room is now well stocked with all the literature, orders having been sent for about five hundred dollars worth. We have two rooms: one for the sale of Christian Science literature and the other for reading. From the position, right in the business center of the great West End, it is noticed that during the noon hour people drop in just for a few minutes' quiet reading, and this will, I feel sure, lead to a great work with store clerks and busy professionals.—*Correspondence.*

The following "Impressions of Christian Science," received at a Wednesday evening meeting of this new church, are taken from the columns of a London periodical, *Study and Lounge.*—ED.

Passing along Queen's Road, one Wednesday evening a short time back, I noticed that the entrance to the Elysee Gallery was brightly lighted up, and I also observed a number of people going in. I found that a Christian Science meeting was to be held, by a Second Church of Christian Scientists. I had already visited their church in Bryanston Street, and although on that occasion I went as an absolute unbeliever, I could not but be impressed by the beautiful simplicity of the service and the rapt, reverent attention of the congregation.

Passing through the attractive entrance hall, I found myself in a large, pleasant room, at the further end of which a cheerful fire was burning in a grate.

After a while I noticed that people were coming in pretty fast, so I sat down and waited. At eight o'clock by my watch, a lady with an expression which "told of days in goodness spent," opened the meeting by reading the words of a hymn: "Shepherd, show me how to go" by Mrs. Eddy, the Founder of Christian Science. The congregation of about one hundred, rose and sang it in a whole-souled manner. Then came the reading, which was from the Bible and Mrs. Eddy's book, 'Science and Health with Key to the Scriptures." The reading was succeeded by a brief interval of silent prayer, concluding with the repetition aloud of the Lord's Prayer, and I have never taken part in anything more beautiful or impressive than were those few moments.

The second hymn was sung in the same hearty way, and this completed, a few facts in connection with the church services and the reading rooms were announced, and the meeting was opened for the giving of testimonies. The first speaker was a gentleman whom I afterwards discovered to be a doctor, who rose and related in a lucid and interesting manner several of his own experiences as well as some remarkable facts in connection with others, serving to illustrate the efficacy of the Christian Science treatment. This was followed by other testimonies, all told with a sincerity and depth of feeling which gave them interest even where the speaker could lay no claim to eloquence. I would recommend those who are interested in Christian Science to visit one or the other of the places which have been converted into churches by its adherents, and I feel confident that if the visitor does so with an open and unprejudiced mind, he cannot but be impressed.

In a well-thumbed autograph book of Abraham Lincoln, found by H. A. Barker, the following paragraph is underlined and re-underlined: "A wisely trained character never stops to ask, What will society think of me if I do this thing, or if I leave it undone? The question by which it tests the quality of an action is whether or not it is just and wise and fitting when judged by the eternal laws of right." Does not this favorite passage of the boy foreshadow the greatness of the man who, amid the strife of party, the horrors of civil war, the defection of friends, and the abuse and calumny of enemies, stood unflinchingly by the "eternal laws of right"?

### Live in the Sunshine.

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illume.

Live in the brightness, and take this to heart,
The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell:
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,
Have a good morrow for all whom you meet.

Live as a victor, and triumphing go
Through this queer world, beating down every foe.

Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through.

MARGARET E. SANGSTER, in *Everywhere.*

President Roosevelt says that the two chief vices of our civilization are hardness of heart and softness of head. Much trouble also follows softness of heart and hardness of head. Truth is that life daily becomes so increasingly complex that to generalize about it is to state only half truths.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Czar's Decree.

ONE of the most striking proofs of the progressive spirit of the twentieth century is the recent decree of Czar Nicholas of Russia. The opinion that it is "the most significant act of state since the emancipation of the serfs" seems well within bounds, and the statement that "the public hails it as a proclamation of a new era, opening bright prospects of the early improvement of Russian internal administration" seems justified.

The declaration, "Without delay measures must be taken to release the peasants from the present burdensome liability of forced labor," reads somewhat like a proclamation abolishing slavery, and it is hardly conceivable that such a condition has existed within the present generation. It has generally been supposed that the liberation of the serfs by the grandfather of the present Czar, had abolished personal servitude, although it did not confer political equality. That there will be no delay in this regard will be the hope of all liberty-loving people the world over.

What will appeal to many as the most significant and most liberal clause of the decree, is that which grants religious liberty to those outside of the state church. The following words seem sufficient to guarantee religious freedom and protection to all. "We are irrevocably decided to satisfy the needs for which the state has become ripe, and have deemed it expedient to strengthen and decree the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions, and to all foreign persuasions, freedom of creed and worship in accordance with other rites."

Religious liberty must be co-existent with political and industrial liberty, else there cannot be a free people, and that the Czar recognizes this fact means much for the future of Russia.

The closing paragraph of the decree expresses the thought of a patriotic and progressive monarch: "Calling upon all our subjects to co-operate in strengthening the moral foundations of the family, school, and public life, under which alone the well-being of the people and the confidence of every one in the stability of his rights can develop, we command our ministers and chief officials concerned in this matter to submit to us their views regarding our intentions."

M.

### The Dead Past.

ONLY the ingrate would fail to acknowledge the blessings that are ours from the toil and talent, the heroism and self-sacrifice, of past generations. But let us be careful that while the past with one hand confers blessings, it does not with the other encumber us with traditions and beliefs that would proscribe our possibilities, fetter our free limbs, and manacle the present with the faults and failures of the past.

Many a poor sufferer would go free, could he realize that "Every day is a fresh beginning," could he know that the past can touch the present only with the power of Good; if he could realize that expiation, remorse, regret, despair, cannot be fastened upon man in God's present, and that sin and sickness, the gloomy shades of yesterday, must vanish when the light of Truth breaks along the horizon of to-day.

Mark Anthony, in his artful appeal to the rabble of Rome, says,—

> The evil that men do lives after them;
> The good is oft interred with their bones.

How well it sounds! how it catches the ear and fastens itself in the memory! But is it true? Is not good immortal, is it not the evil that is interred with men's bones?

As Christian Scientists, we recognize that loyalty to Truth's ideal inevitably antagonizes error and involves burden-bearing on this plane of consciousness as we follow the footsteps of the Master; but we are daily asserting and demonstrating, so far as we can, the nothingness of error in the present, why, therefore, should we immortalize the error of the past? Why ponder and emphasize the doleful lessons of history and predicate of every good deed inevitable persecution? Is it ordained of God that the virtuous must be sacrificed? Is it not rather that mortal mind precipitates its own sentence through our fear of precedent, and our superstition?

In our old belief of two powers,—good and evil, with evil more than half the time in the ascendancy,—this slavery to past mistakes, ignorance, and sin was consistent; but with the nobler teaching which Christian Science brings us of the omnipotence of Good and the impotence of error, we can, both as a people and as individuals, refuse to accept as our legacy from the past anything but good.

Reformation righteously and rightfully dismisses the sins of the past with, "I never knew you!" We are not affrighted by the phantoms of misspent yesterdays since "we acknowledge God's forgiveness of sin in the destruction of sin, and in the understanding that evil and sin are unreal, hence not eternal" (Science and Health, p. 497); and our glad hearts believe, with our own Whittier,—

> That all of good the earth has had
> Remains to make our own time glad,
> Our common daily life divine,
> And every land a Palestine.

S.

### "There is no Strife."

THE oneness of Truth and the harmony existing between all its varied expressions is constantly suggested in the unconscious revelations of our inner life.

In moments of supreme experience and of perfect naturalness, the prejudices and conventionalities which have separated men, fall away, their sway is broken, and in the accents of a common language all men witness to their essential likeness in thought and aspiration, and this gives that value and authority to the moral judgments of the people as a whole, which have led all great statesmen to recognize in such abiding convictions the voice of God, *vox populi, vox dei.*

The most commanding sense is a universal one, and the things which most distinguish and exalt individualities are those which point to their oneness of nature, of capacity, and of endowment.

The desire for happiness and the impulse to secure it, are not more common and impelling in humanity, than is the instinct for Truth in man; and the brightest, most prophetic, chapters of human history are written when this instinct, either consciously or unconsciously, controls our thought and guides our pen. Christian Scientists are not infrequently reminded of these things while reading the comments of their well-meaning critics, many of whom in the honesty of their purpose become unconsciously responsive to a higher sense, and so stultify the darling errors of the dogma they had set out to maintain.

Digitized by Google

Said one such, recently,—

"In essence there cannot be a false religion. If it is false it is unreal, a counterfeit, a sham, assuming to be what it is not, and actually non-existent. That which is of the very essence of religion must be wholly and exclusively true, absolutely unique, without any competitor or substitute. There cannot be two essential principles of anything. To say that there are two is to say that one or both must be fraudulent. This reasoning is correct, whether we reason about God or about the simplest substance which the chemist examines."

Christian Scientists could hardly state the reality and supremacy of good, the unreality and nothingness of error, more clearly and convincingly than has this honest brother whose prejudices would stand aghast did he know that the teaching of Christian Science is being buttressed at his hands.

The realization of this oneness of the true man with God, and the consequent harmony between all the sons of God, serves a most practical end in supplying a basis for the impersonalization of error.

The recognition of man's indissoluble relation to God not only explains that kinship of thought and aspiration which is involuntarily revealed despite the superficial antagonisms of human mentality, but it locates these antagonisms in that false sense which, though it has seemingly usurped man's place, is entirely foreign to spiritual individuality; it belongs wholly to error.

The thought of an offensive person is thus displaced in consciousness by the divine idea, in perfect at-one-ment with the Principle it images, and in perfect accord with all other divine ideas. Error thus differentiated from personality is robbed of the sole support of its asserted being and powers, and is no longer present to our consciousness of God, and of man in His likeness.

Those who look upon the conflicting opinions which separate men as inherent in individuality, would aver that but for these contradictions the mental universe would be characterized by the dulness of insipid uniformity, and thus argue for the necessity of error; but they forget that the highest sense of harmony is not effected by the retention of discords, but by their elimination, and that the freshness and vital interest of life springs not from the contentions of error, but is the fragrance of Truth's spontaneous and eternal unfoldment. W.

---

A late editorial in the *Portland Oregonian* which, while relatively courteous and kind, discloses the greatest misapprehension of the teachings of Christian Science, ends with the following lines which speak well for the impression that Christian Scientists are making upon the general public. It says, "The Christian Scientist is an impossible hypochondriac or pessimist. He is also sure to be a person of clean life. Christian Science never corrupted a home nor started a young man on the downward path."

The life that is characterized by purity and good cheer can but uplift and win, and such a life Christian Science certainly inculcates and begets.

---

### He is not Unworthy.

If one has failed to reach the end he sought,
If out of effort no great good is wrought,
It is not failure, if the object be
The betterment of man; for all that he
Has done and suffered is but gain
To those who follow seeking to attain
The end he sought.

WILLIAM J. LAMPTON.
In *Success*.

## From our Contributors.

### "Divine Love always has met, and always will meet, every human need."*

JOSEPH G. MANN.

RECENTLY, while earnestly conversing with a fellow-student about the urgent want, seen and felt everywhere outside of Christian Science, the above oft-repeated and overflowing quotation from our text-book brought to me a new burst of light. Having in mind relief from some pressing circumstances,—human necessities as judged from the standpoint of the physical senses,—my friend, with the usual complacent and selfish expectation, quoted this well-proved and unselfish promise. While in deep reflection and almost before realizing what I was saying, I answered: "Yes; divine Love meets every human need, and the human need is to love, and always to reflect Love."

Would I could tell the unfolding to me of the spirit and substance of that text since this new dawning! The difference between my present sense of those inspired words, and my past, is the difference between selflessness and selfishness.

Now my "every human need" is to strive for, and to *gain*, that true sense of love which is the reflection of Love,—of God. This love "seeketh not her own," but enables me to understand the thirteenth chapter of First Corinthians, and to realize with St. Paul that the greatest of all attainments, which "now abideth," is love. When starting from this highest standpoint of "human need," everything is changed for the better; and the good effect upon mankind generally is clearly shown in Science and Health (page 518), in that paragraph, so filled with promise, containing the sentence, "Blessed is that mortal who seeth his brother's need and supplieth it, seeking his own in another's good."

In the consecrated life of our beloved Leader we have the exemplification of her own words, and the proof that she is following the Master, who lived but to give,—a constant reflection of Love. He said to his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John, 13 : 34).

Through the full and living sense of the Love that is God, Jesus healed the sick and raised the dead, and so brought joy to mortals. The Christian world rejoices in the endless blessings that have come through the Master's love,—this healing presence. Do even the Christian Scientists of to-day realize that the same benign love which brought joy to the sisters of Lazarus when it raised their brother from the dead, may have seemed cruel to Peter, when Jesus rebuked him, saying, "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men"? (Mark, 8 : 33). No Christian to-day doubts that the dear Master always understood what was needed, and so spake and gave accordingly; though, to the sinner, he did not always appear to be actuated by Love, that Love which healed the sick and the sinner.

Christian Science awakens us to the sense of Love possessed by Jesus,—the sense that is "impartial, impersonal, and pure." This is our need, and we are satisfied with nothing less. This Christ-like sense has healed us of sickness, and will heal us of all sin, and so deliver us from the cause, and thereby forestall the further effects, of evil,—whether poverty or pain.

Doubtless Peter was more pleased when his wife's mother was healed of the fever by the Master, than when he received from him such a scorching rebuke for his presumption, and when, in his puerility, he would have rebuked his Master. That Peter wisely bore, and so profited by, the

* Science and Health, p. 494.

Digitized by Google

severe side of love, is seen in that he afterwards received the "keys of the kingdom," and emulated his Master in raising the dead.

So shall we progress to greater Christian ability to do good, provided we have love enough to "murmur not over Truth, if we find its digestion bitter" (Science and Health, p. 559).

So long as we are deceived into thinking that something less than divine Love will satisfy—meet the desire—we shall not call for Love; and, looking for other ways and means will not compensate for our ignorance of failure to look aright. We must be unselfish enough to see there is nothing in this world that we need but a true sense of divine Love. The more this human need is felt, the more willingly do we grapple with the hardest problems, accept, and even seek, self-sacrificing tasks which lead upward to love's source. The greater the divine demand for the righteousness of good works, right lives, the fuller must be our attainment in Christian Science of that understanding of the divine Love which enables us, as it enabled the Master, to say: "My yoke is easy, and my burden is light."

If too blind or sinful to see or admit our only unselfish need,—the need of love,—or if, through human subterfuges, we try to escape from bearing the "cross," which alone calls for, or brings it, we cannot hope to receive the blessing of divine Love. Do we expect our *bank* to pay us needed money,—when we have it on deposit in abundance,—without our making proper draft upon it, and giving sufficient proof that the money is ours, establishing, satisfactorily to the banker, our identity? "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (St. Luke, 9 : 23).

## Counsel by the Way.

We are permitted to publish the following letter from a Scientist to an inquiring friend.

*Dear Miss R.*:—I have yours of the 31st ult., in which you state that your Bible is filled with promises of healing, and that you believe every one of them, but that you cannot seem to make them apply to yourself. You believe, of course, that God is omnipotent, omniscient, and omnipresent, and that He is Spirit, as your Bible states. Suppose you get the dictionary and ascertain from that the meaning of these definitions, so far as our language is competent to explain infinite themes. These definitions will enable you to see and realize that since God is all, there can be no other reality except this infinite Principle and its infinite ideas,—that it applies to, and governs everything that is or can be; that this infinite Principle and its infinite action, never had a beginning, and can, from its very nature, never have an ending. Your Bible tells you that God is Good,—that He is "of purer eyes than to behold evil," which is simply another way of saying that evil only exists as a human consciousness. You would not think of saying that a dream was real, yet it seems real to the human consciousness until that consciousness is awakened. It even affects the action of the heart, the circulation of the blood, and changes the tissues just as surely and more rapidly than malarial or typhoid fever or contagion, yet we are apt to think one is a dream and the other a reality, while in fact one is no more real than the other; neither is of God or known to Him who is infinite Good, infinite Spirit. When you say two and two are four, you state a truth, which has always existed, and which always will exist. In precisely the same way we state that God is Principle, that He is Truth. The child does not know that two and two are four without learning it, but when it is understood, it can be given to others a thousand or a million times without the giver having less. On the contrary, the more that is given, the more there will remain, *i.e.*, the more clearly it is apprehended that this Principle is the same, and its action the same, in Taylorville or Decatur, in Egypt or China,—the same as the air or the sunshine,—each can have it all without depriving another. In the first chapter of Genesis you will find that God created man in His own image and likeness, and that he has dominion over all the earth; and since God i Spirit,—the real man must be spiritual. The prophet Isaiah says: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" In other words, get away from the material conditions, and look to the spiritual, which is the only real existence.

You state that you have had many talks with Mrs. W., but somehow she could not heal you. If you went to a dressmaker and talked with her about the styles, would you expect that to provide you with new gowns? or if you talked with your grocer about his goods, would you expect to find a supply delivered at your house upon your arrival; or would you have to go to them in a business-like way, willing to give something for what you expect to receive? If we go into a dark room, and shut the doors, we cannot expect to obtain much of the sunshine. We, as mortals, all want to do right, and to have health and peace of mind, but the education of centuries is strong within us, and leads us to seek these blessings entirely through material ways instead of going directly to God,—the source of all good and of every blessing, and opening our hearts and minds to Truth. We are educated to think that God is some great and terrible being,—some wonderful power, far off or beyond our reach, instead of realizing the fact that He is ever-present,—always ready to help, heal, and save, and that the only reason we do not see and know this is that the carnal mind which "is enmity against God,"—the old devil, Satan, or error, whom Jesus said was a lie and "a liar from the beginning,"—is ever parading before the human consciousness and manifesting itself on the physical body. This is always the cloud that hides the sunshine. Did it ever occur to you that the sun shines just the same on the cloudy as on the rainy days, but that we simply do not see it? Just so, Truth, Life, and Love are everywhere, and it is our right to receive and reflect all, not only now, but through endless eternity. We are apt to think that heaven is a locality,—a future home for which we are preparing. Jesus said, "The kingdom of God is within you." It is a condition of thought entirely,—a condition that should enlarge and become purified until we grow entirely out of all discordant material or physical conditions.

I have not had time to read the advertising matter which you sent, but you may be very sure that the person in Nevada who sent it, and whom you speak of as having something very much like Christian Science, has nothing at all like Christian Science, else he would not be placing it before the public in a manner so foreign to Christian Science practice. Christian Scientists do not intrude upon the mentality of others, but accept the Bible statement that each must work out his own salvation. They believe in seeking always not only to do good, but to think good and not evil, and so far as their practice is concerned, that must, under the present conditions, be based upon business principles. I do not think I have ever known of any Christian Scientists who sought patients, but when love and duty call them to engage in this work, to which they must give much time and study, it is plain that they should be paid reasonably for it; thus only can that fair exchange of values be effected which under present circumstances is certainly best for all concerned.—G. C. Kinsman.

For never in this world does hatred cease by hatred:
Hatred ceases by love; this is always its nature.
Dhamma-pada.

Digitized by Google

## "I Came to Fulfil."

H. S. A.

WE are all familiar with the statement that sickness and death come to us as discipline from God. If this be true, why did Jesus heal the sick and raise the dead and command all his followers to do likewise? Was not discipline needed as much then as now? and if it were the will of God that men should achieve a holier and more spiritual life through suffering, why should Jesus subvert this law of the Father? He says, "I am not come to destroy, but to fulfil," and it is impossible to believe that Jesus could do aught not in perfect accord with God's law.

Jesus never told any man that it was God's will that he should suffer, so why should we say what is totally at variance with his teachings and practice? There is one place, it is true, where we are told that the mighty works were not done, but what is the reason? not because of any unreadiness on his part, not because it was the Father's will to perfect His children through suffering,—no, we are told that it was because of their unbelief. With His help we can as readily keep the command to heal the sick as to preach the gospel; in fact one includes the other. May we not assume that when we fail to receive physical as well as spiritual blessings from God, it is not because He withholds them, but because of our own unbelief?"

## A Child of God.

ALICE ADAMS RUSSELL.

A CHILD of God! What name can ever seem so precious to us as this? What thoughts of love and trust it awakens, as we realize the full significance of this title! What a revelation it is of our divine birthright!

If God is our only parent, then we inherit from Him alone all of His perfection, and we may lose the fear of that old law of heredity which the ages have made for us. The past fears and worries which have made life a burden drop away from us one by one, as we realize this great truth: that we are children of the one Father-Mother God, who governs and controls all in perfect harmony, each child reflecting all good, health, strength, and wisdom.

The material father and mother, though still as dearly loved as ever, take a different place to us, and while we turn to them always as our dearest and best on earth, the realization of our spiritual birth and oneness with the infinite Mind gives us a new and better understanding of our human relationship, and through our love for the divine Father, we grow in love for our earthly parents, while realizing still that good is our only inheritance.

This old law of the flesh, which has made so many of us tremble in fear of the days to come; that has made us watch our every action and symptom as if our salvation lay in thus guarding our fleshly selves, never realizing that through this very fear we were shutting out the power to save ourselves from this law of mortal mind; all this grows less real to us as we begin to understand this blessed truth, that God is our only real parent.

When we know that He is this loving Father, the only law-maker, who governs in harmonious action alone, then we cease to give to the body that anxious care which has helped to create sickness, and we trust to divine Love, whose care is unceasing, to keep us in harmony and health.

With this assurance of our perfect birthright, and the knowledge that we have a perfect spiritual inheritance, we realize that we are set free from the laws of matter that have so long held the world in bondage, and that we can demonstrate this freedom if we earnestly strive for the understanding of this great truth of our oneness with God.

Science and Health says, page 256, "Mind, not matter, is the Creator. Love, the divine Principle, is the Father and Mother of the universe, including man."

Let us cling fast to this thought, knowing that divine Love is forever holding us in arms of strength; that there is no material law that can interfere with our knowing and living this truth; that we are each and every one of us the perfect child of God, and that we can express our perfect inheritance by living in obedience to the laws of Spirit, and each day drawing nearer to the Christ-truth and the Christ-life.

## The Lectures.

### At Victoria, B. C.

Carol Norton, C.S.D., of New York City, delivered a lecture on "The Teachings of Christian Science" to an audience which nearly filled the Victoria Theatre on Thursday evening, February 26. The audience, which was a fairly representative one and included a number of clergymen and physicians, paid the closest attention throughout, and warmly applauded at the close.

This lecture, which is the first given in this city, was under the auspices of the Christian Science Society, and its success equalled all expectations. The chair was acceptably filled by Mr. C. A. Cushing, President of the Port Angeles Eastern Railroad Co., who introduced the lecturer in a few well-chosen, appropriate words. Mr. Cushing is well known in Victoria, and was accompanied to the city by a number of Christian Scientists from Port Angeles, Wash., who came over to attend the lecture.—*Correspondence.*

### At Vancouver, B. C.

Before a large audience in the Theatre Royal last night [February 27], Carol Norton, C.S.D., delivered an able lecture on Christian Science.

The chair was occupied by Police Magistrate Russell, who said in part:—

To be invited to preside over such a large gathering of the ladies and gentlemen of Vancouver, I regard as a great distinction. To be present with you for the purposes for which we are met this evening should be regarded as a privilege by all of us.

Two thousand years ago lived one who painted the truth large so that all who came to knowledge of his gospel believed; yet the sayings of that grand Teacher have received innumerable colorings. Each church, each sect—and there have been many of them—claimed the right to interpret the Scriptures as to each it seemed right. They are all seeking the truth. It is known to you how, in the earlier history of religion, from the beginning of the Christian era to the time of the Reformation and through to the present century, many suffered for their beliefs—beliefs which are now accepted as readily as any other matter of our every-day existence.

Now, it is the fact that many in this hall differ upon several important points—matters of religion, matters of education, matters of general interest to the particular community in which we live; but on this one thought we are all agreed, that there is room for a higher and a better civilization in this great world of ours. The question is, how to reach this better life? To-night we shall have the opportunity of listening to the thoughts of one of the teachers of the Christian Science faith.

It has been said, and well said, that what we would say has been said in the past and said better; but as man and society alter, so does the need to restate emotion or repeat the great truths in some new form; hence the need for sermons, new books, and lecturers. To-night our minds should be open; we should free them from all prejudice

Digitized by Google

and give the lecturer an opportunity of convincing us that the things he wishes us to believe are in fact the old truths, the great truths which go to the foundation of all life and true happiness.

Ladies and gentlemen, I have great pleasure in introducing to you Mr. Carol Norton, C.S.D., of New York City.

*The Daily World.*

### At Kingston, Ont.

There was a large attendance at the City Hall last night [March 5] to hear a lecture on the subject of "Christian Science and Its Discoverer," by Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., who is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.

He was presented to the audience by the chairman of the evening, Mr. E. J. B. Pense, M.P.P., who said that it gave him great pleasure to introduce again to a Kingston audience the Rev. Irving C. Tomlinson of Concord. He (the speaker) had performed the same office four years ago, and neither he nor Mr. Tomlinson had been injured by it. He referred to the progress of Christian Science, saying that its followers, while they did not make any vain boasting, forged ahead in their own quiet way and refrained from interfering with any other religion. He promised Mr. Tomlinson, on behalf of his hearers, an attentive hearing.—*The Kingston News.*

### At Olympia and Seattle, Wash.

The city of Seattle and the town of Ballard are such close neighbors that a lecture in each place seemed uncalled for; at the same time the church at Ballard, unwilling to profit by the work of the larger church without sharing in the expense, suggested the possibility of broadening the lecture work by arranging, in addition to the lecture in Seattle, for one to be given in Olympia, the state capital, where there is neither a Christian Science Church nor Society. This lecture was accordingly given on February 16. The audience was not a large one, but it was an intelligent one, and much interest was manifested by those present. One direct result of the lecture was that some dozen individuals, who are more or less interested, came forward to meet the speaker, and thus became known to each other. In several instances each supposed himself alone in his interest in Christian Science. Finding themselves so many, they decided to begin Sunday services in the capital at once.

On Sunday, February 22, Mr. Norton lectured in Seattle at the Grand Opera House to more than two thousand people. The boxes were filled with officers of neighboring churches and prominent people of the city. Standing room was taken and hundreds were turned away for want of room. The audience was interested and most attentive. The seventeen hundred *Sentinels* provided for distribution did not meet the demand.

The speaker was introduced by Allen H. Armstrong, C.S.D., who said in part,—

*Ladies and Gentlemen:*—On behalf of First Church of Christ, Scientist, of Seattle, and of its sister organization in Ballard, I give you hearty welcome.

Let me remind you that this is the twenty-second day of February, a national holiday. If we older men and women do not think much about it ourselves, we yet expect our children to be taught at this season something about the great struggle that gave a nation birth, and especially of the man whose history is so closely connected with that struggle, whose unselfish devotion and untiring energy, together with his ability to inspire others with a like devotion, made a victory for right possible. It is not necessary for me to recount the incidents of that struggle. Time forbids that I should recite the history of the man whose labors we so gratefully remember.

But need I remind you that the struggle for human liberty is not yet over. Not a single political problem is yet satisfactorily solved. Our teachers labor diligently for a conquest over ignorance; our physicians resist energetically and philanthropically the bondage to disease; our clergy just as energetically the bondage to moral disease. Moved by kindred high purpose, our lecturer is here to plead for human liberty from sin and suffering through God's power and love, as the only means of emancipation from physical ills as well as mental and moral bondage.

A hearty round of applause greeted the lecturer at the close.—*Correspondence.*

### At Montgomery, Ala.

Mrs. Livingston Mims of Atlanta, Ga., wife of ex-Mayor Mims of that city, delivered an address on Christian Science at the Montgomery Theatre Sunday afternoon, February 22, to a representative and intelligent audience. Mrs. Mims was presented to the audience by Judge J. B. Gaston, in a few complimentary remarks. Her subject was "The Spiritual Dominion of Man through Scientific Christianity, —the Religion of the Future."

*The Montgomery Advertiser.*

Speaking to a *Journal* reporter, Mrs. Mims paid a beautiful tribute to Mrs. Eddy, the head of the Christian Science movement.

"It is my privilege," said Mrs. Mims, "to speak of Mrs. Eddy from my own personal knowledge of the beauty of her life, the spiritual inspiration of her presence, the exquisite charm of her personality. Born of an old and intellectual family, environed with the most scholarly and gifted men of her native state, she was unusually fitted for the high mission destined for her. Educated in part by her elder brother, one of New Hampshire's most gifted sons, she had every facility for a classical and accomplished education. This brother, Alfred Baker, whom she tenderly loved, was a law partner of President Franklin Pierce, and a relative of the family lately informed me that the President in his inaugural address, paid a beautiful tribute to his gifted friend who had just died. Mrs. Eddy was a well-known and much-admired author herself. Of her philanthropy and unselfish love for humanity, words are inadequate to express its fulness.

"Perhaps no other person has effected so much good for so many people, as has she through her life and teachings. When the veil of prejudice which blinds the world of sense to its great spiritual leaders is removed, her life will shine out in a radiant light that will command the admiration of the world, and illumine the ages, who will call her blessed."

The *Montgomery* (Ala.) *Journal.*

### The Reward of Service.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

ELIZABETH BARRETT BROWNING.

Digitized by Google

## Testimonies of Healing.

Most important of all Christian Science teaching is the understanding of God; for proportionately to this understanding is he realization that divine Love is the only presence and power; through this understanding we gain better health, more patience, increased capacity for enjoyment, purer thoughts, and that love for our neighbor which establishes the brotherhood of man.

Until about two years ago, when this truth was presented to me through "Science and Health with Key to the Scriptures," I had groped in darkness searching for Truth. I read everything I could procure on the subject in which I was so much interested, hoping to find peace, something that was satisfying. I almost stopped reading the Bible, especially the Old Testament, for I could not understand it. However, the sayings of Jesus were always sweet, but I did not know how to make them my own, how to bring them into my life. I seldom prayed, for it seemed that my prayers were never answered. I belonged to an orthodox church, but my longing was not realized, somehow there was much lacking, I could not tell what.

Finally, after weary years of suffering, both mental and physical, I have found through Christian Science, a practical, demonstrable Christianity, which brings the peace that passeth all understanding. The Scriptures are now illumined. When walking in darkness I believed in the reality of sin, sickness, and death; that evil had equal power with good, or even greater. Now, I find that these conditions are real only to our false human sense, and do not belong to the facts of being. Divine Mind subdues all these beliefs, hence health and harmony are realized.

As the light began to dawn on my sense, how eagerly I drank in the words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And ye shall know the truth, and the truth shall make you free," and "The kingdom of God is within you."

Mrs. Eddy says, "Christian Science presents unfoldment" (Science and Health, p. 68). That word "unfoldment" appeals to me in a special manner. Each day Love unfolds some new truth, some new beauty to our consciousness, until we awake in His likeness.

MRS. INEZ DROKE, Fayetteville, Ark.

---

I feel that it would be wrong longer to delay my testimony of what Christian Science has done for me.

I have been healed of severe nervous trouble, and several other ills, but think the spiritual uplifting and a better knowledge of the Scriptures through a careful study of Science and Health, of far greater value.

My little girl was healed of stuttering by a dear friend, who advised me to take up Christian Science. Since that time, we have had several demonstrations of its healing power. I am a constant reader of the *Journal* and *Sentinel*, and am truly thankful for the good received through them, and ever grateful to my dear friends, who have helped me to know this truth and also to Mrs. Eddy for the great blessing she has given to all who are willing to receive.

MRS. FRANK ROBERTS, Maple Rapids, Mich.

---

It is about a year since I received the blessings of Christian Science, and what a change it has made in my life! In the home where discord and sickness were present, now all is harmony, health, and happiness. I was healed by reading Science and Health. My trouble was a very serious one. I doctored for a year, and finally submitted to a surgical operation. This only served to make it worse. I became interested in Christian Science through the healing of my husband, who was healed in one night of hasty consumption, after three physicians had pronounced the case hopeless.

At first I did not understand Science and Health, but being assured that it contained the Truth, I was determined to have it. I was not healed at once, but I continued reading and studying, and with the understanding came the healing. I was healed in about six months. I am very grateful for Christian Science, for to me it is the most beautiful religion. The physical healing is only a part of the blessing, for the spiritual uplifting has been to me a transformation from darkness to light. It is with a heart full of love, that I wish to thank Mrs. Eddy for her unceasing efforts to reveal to us the Christ-truth, which makes us free.

M. E. P., St. Joseph, Mo.

---

I was first told of Christian Science in 1897. I was taking a vacation in a little country town not far from Rochester, N. Y. I had gone there with a lot of medicine furnished me by one of the best allopathic doctors in Buffalo. I had been under his treatment five months, without the least benefit, and for thirteen months previous to his taking my case I had been under homœopathic treatment, also without being helped. The doctors called my disease chronic nervous dyspepsia, and besides that, I had been afflicted for years with inflammatory rheumatism and bronchitis.

Two days after reaching the little country town, a lady arrived with her husband, and becoming acquainted with them, they soon heard of my affliction, and the lady told me about Christian Science and how it had cured her of Bright's disease, saved her when her physicians had given her up and she was entirely hopeless. She told me of the healing Truth in Christian Science, and lent me her Science and Health, the reading of which was a revelation to me. A few days after she told me about it, I went to Rochester, received treatment, and was helped at once. I was not perfectly healed in one treatment, but I received great benefit spiritually, and I knew from that time that I had found the pearl of great price, the Truth which maketh free. What impressed me more than anything else was that while I sought the physical healing, I was healed morally. From having been a great smoker of tobacco for thirty-five years, I soon lost all desire for it; and it was the same with the use of liquor and profane language. The Scriptures truly say, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That is what happened to me. I have become a new man; from being a hollow-eyed, thin, sickly-looking man, I am to-day the picture of health, having gained about twenty-five pounds in weight. I have not only gained in flesh, but also in spirit. I have had class instruction, and have been not only able to help myself, but also able to help others. For this understanding of Truth we are indebted to our dear Leader in Israel.

J. W. S. BERGMAN, Buffalo, N. Y.

---

Nearly five years ago I was a hopeless wreck in the eyes of the people. I had tried everything that *materia medica* could offer, but finding no help, was carried to New Orleans to a well-known doctor, who pronounced my case hopeless if an operation failed; that the knife was the only hope. This made my mother heart-sick and she secretly asked God that moment if there were not another way to health. A thought was presented that there was,—to go to God, the Great Physician.

We started home immediately, and on our arrival, a very dear friend sent me a copy of the *Sentinel*. I picked it up and the first testimony I read was the healing of a case similar to my own,—a tumor of the stomach. That very instant, I had my mother throw away every drop of medicine that was there for my use, then I wrote to a prac-

Digitized by Google

titioner, and began treatment. I was healed in three weeks, and have been in perfect health ever since.

Christian Science has done much for me in various ways. I have had some wonderful demonstrations for myself and others. What a comfort to know that God is All, and there is none beside Him. I have not only been helped physically, but morally, through Christian Science.

L. K. B., Poplarville, Miss.

---

Some, while theoretically acknowledging God's allness, fear the power of error or that error has power. This fear denies the power of Truth and prevents success in understanding Truth. If we occupy our thoughts by fears that we shall not receive abundantly of God's plenty, we are impeding our progress and placing obstructions in the way of success.

We should never shackle ourselves by fear of limitation and so experience a sense of it, but we should know "that there is plenty and more than plenty of God's abundance for every one of His ideas whom He never leaves destitute nor forsakes in need." By holding thought steadfastly to this truth we shall come into the realization of it, and thereby free ourselves from all sense of limitation. Divine Love frees us from the bondage of fear.

S. M. FRIEDLANDER, Chicago, Ill.

---

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

---

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

---

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

## Announcements.

---

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

### Der Christian Science Herold.

A monthly magazine, printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents. Subscriptions received for six months at half above rates.

---

### Remittances.

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

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

---

### Church Tenets.

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

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

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

---

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Digitized by Google

## Religious Items.

There is one sure way to find out God's method for any coming world: it is to study His method with us in this world. What is that method? Always away from things to thoughts, away from sensations to sentiments and convictions. The child begins life wholly immersed in the physical and material. But every hour of his existence points him steadily onward to the unseen spiritual life. At first he is noisy and busy, his hands full of toys. After a time we find him sitting silent by the hour with a book in his hand. He has advanced to another world, the world of thought and feeling. Just in proportion as one has freed himself from the influence of the material and lives in the invisible world of affection and imagination and truth, we call him an educated, cultivated, well-disciplined man. In this direction lies all true greatness. Now in precisely this line proceeds the curriculum of the Bible for spiritual education. This word finds us immersed in the temporal and earthly. It says: I must awake this sense of the eternal, the spiritual. They must be made conscious of their true life. So all the mere attendants or conditions of life are steadily, consistently depreciated, and life itself is exalted. "Your life consisteth not in the abundance of things which you possess. The life is more than food and raiment. Your life is hid with Christ in God. The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. This is eternal life,—to know God and Jesus Christ whom He has sent. What shall it profit a man though he gain the whole world and lose his life? What shall a man give in exchange for his life? The fashion of the world passeth away, but he that doeth the will of God abideth forever." "I am come that ye might have life, and that ye might have it more abundantly." Now where this consciousness of spiritual eternal life is once kindled in a soul, the one overmastering revelation is made. To that soul "life and immortality are brought to light."

JAMES H. ECOB, D.D.
In *The Christian Register.*

Rev. A. Depledge-Sykes, pastor of a large Congregationalist Church in London, in a sermon speaks thus:—

"John moves by intuition, not by logic; by figures, not by abstractions. He paints pictures; he does not discuss principles. His make-up is mystical, not rationalistic. He apprehends; he does not argue. The kingdom of God, he tells us in this picture, has twelve gates of admission—on each side of the compass alike, three, which is John's way of saying religion is not a simple, but a complex thing; it is not sectional, it is universal; it is not according to this man's shibboleth and creed, but also that other man's whose dogma seems utterly at variance with his; it is not of one Church to the exclusion of others, or of one Church more than others, but of all Churches and of none at all. Men enter the kingdom from the North and South and East and West—*twelve gates.* That is what John means. Do not think, he says, that you are the only saved man, and that everybody else must of necessity have your experience and pass through your gate; do not flatter and befool yourself with the notion that you, whether a Church or an individual, are Peter, and have the keys of the kingdom. You may have one key which will admit you and your party, or if you are very little, that will admit you and yourself, but there are eleven more doors on the North and South and East and West, regions of the spiritual compass which you have never even conceived. That is what John says. He administers a rebuke often needed in history and needed to-day, a rebuke against spiritual arrogance and exclusive intolerance and selfishness, against spiritual stubbornness and monopoly."

So of the Bible. It is of value for its truth, not its method of composition. Every one has known of old that it had faults of grammar and other human elements of style; we may admit that it has faults of fact, imperfect presentations of duty, even of religion, due to its human element, and yet its general teaching and drift may be, and is, divinely true and the noblest inspiration that the soul of man has ever received.

Thus the doctrine of inspiration has slowly receded in the theology of the Church, and in place of it we put a doctrine of divine revelation. It is the men that are inspired more or less, rather than the book. By what processes God has revealed Himself to His prophets, and still reveals Himself, we do not inquire too closely. We "judge the spirits;" we ask of the teaching which comes to us from whatever source, Is it *true?* We find that somehow, in some way, the truth of God has been revealed to man. We see it in the record of holy men of old, and in the teaching of wise men now, but best, most authoritatively and essentially in the teaching of love and spiritual life and worship which comes to us in Jesus Christ. Coleridge was right—"it finds us." We make less and less of the way in which the truth came to the prophets and apostles, and more and more of the truth which they uttered and which we test and find to be true to our own souls.—*The Independent.*

Rev. John W. Day writes in *The Christian Register:* "'No knowledge can contradict the pure religion of Christ,' wrote Martineau, 'so that a life steeped in its spirit and given up to be the organ of its power will continue to be the regenerator of the world, and win reverence from the secret hearts of men.' This is an ultimate statement of the matter: we cannot dig deeper. Time was when a didactic sort of authority was the only sort admitted as to Jesus, when men thought his truth in statement was its whole power. The more we learn of human nature, the more we are persuaded that the life was the light of men, that no abstract truth can be comparable with the force of the person who lives it. Christianity is becoming less dogmatic and more personal, and those who search for truth must not stop short of this truth. The faith is doomed that does not, while making the truths Jesus taught clearer in their simplicity, as strongly make his influence felt."

The Rev. A. J. Cardall in a Lenten sermon in *The Universalist Leader* says: "Spiritual culture does not consist in not knowing sin; rather is it in knowing it so well that it is able to overcome it. Self-complacency is, therefore, one of the severest drawbacks to Christian development, in that it forfeits knowledge of the sinful tendencies of the individual. But when through the thorough and constant examination of one's self day by day, his sense of sin is made keen because of the very contrasts between sin and righteousness, which meditation reveals, then new light is shed and new purposes formed. For no man is wilfully sinful when he knows the true inwardness of sin. The remaining in sin is due largely to a lack of appreciation of sin and its awful consequences. Self-knowledge through examination of self, reveals sinful tendencies, thus making clear the way to repentance and forgiveness."

At the Hotel Savoy, New York, at a recent clerical gathering, technically Presbyterian, but with representatives also from the Episcopal, Methodist, and Baptist denominations, Dr. McConnell, rector of All Souls' Episcopal Church, is credited by the *Chicago Examiner* as saying:—

"I can see no reason why there should be Presbyterian and Episcopal and Baptist and Methodist Churches in this city, and I look forward to the day when men of power in the community will have effected a union of the Churches with that wonderful skill of combination which to-day is so apparent everywhere but in Church life.

"I believe that the Churches are at fault. They have erected barriers that have made it unduly difficult for Christian people to get in. If the Churches are to draw to their membership all, or a majority, of the Christian people of this community, they must get on common ground, so that all good men can stand by them and not be shut out."

Percy T. Fenn in *The Homiletic Review* says: "Believe me, my brethren, you can do nothing for your fellow-men unless you love them. You may dole out your charity with the tips of your fingers. You may profess to be intensely interested in your fellow-men and their amelioration, but unless you can make them feel that you really love them all your efforts will be unavailing."

The words of the Bible are of far less importance than its thoughts, and its thoughts are indefinitely less important than the spirit that prompted them. Hence words and thoughts are comparatively useless unless they bring us to the living spirit.

W. W. FENN.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.

HENRY DRUMMOND.

Christ will keep that which we have committed unto him; and we must keep that which he has committed unto us.

GEORGE BOWEN.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 470 |
| SEMI-ANNUAL LECTURE OF THE MOTHER CHURCH. | | 471 |
| SELECTED ARTICLES. | | |
| Legislation in North Carolina. | | 471 |
| Applied Christianity. | | 474 |
| In Due Time. | | 474 |
| AMONG THE CHURCHES. | | |
| Church Organized at Downer's Grove, Ill. | | 475 |
| Church Organized in Sydney, N. S. W. | | 475 |
| THE QUESTION OF LIBRARY SUPPLY. | | 475 |
| EDITORIAL. | | |
| "Unalienable Rights." | | 476 |
| A Rainy Day. | | 476 |
| The World's Attitude toward Reform. | | 476 |
| LETTERS TO OUR LEADER. | | 477 |
| FROM OUR CONTRIBUTORS. | | |
| The Faithfulness that Saves. | J. E. Fellers. | 478 |
| Christian Science in Business. | Isidor Jacobs. | 478 |
| Learning to Love. | Ella Lance Willis. | 479 |
| THE LECTURES. | | 479 |
| OUR DAILY CHOICE. (Poem.) | Samuel Greenwood. | 480 |
| TESTIMONIES OF HEALING. | | 481 |



Vol. V. BOSTON, MARCH 28, 1903. No. 30.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

By the decision of the Anthracite Coal Strike Commission the miners get a little less than half of what they struck to achieve. On the union issue, which at first was their most vital demand, but which later they virtually dropped, the commission made no specific award, but recommended a separate anthracite union to deal with the questions in the anthracite fields, a conciliation committee of six, one member chosen from each of three districts by the miners and one from each district by the operators to deal with questions arising under the award. In brief, the commission awarded a general increase of wages, amounting in most instances to ten per cent; some decrease of time; the settlement of all disputes by arbitration; fixes a minimum wage and a sliding scale; provides against discrimination of persons by either the mine owners or the miners on account of membership or non-membership in a labor union, and provides that the awards made shall continue in force until March 31, 1906.

The report was unanimous, all seven members concurring. Intimidation and boycotting by the miners, blacklisting by the operators, and discrimination by both were severely condemned. The ignoring of the rights of the general public by both parties in the controversy was scored. The losses resulting from the strike were estimated as follows: To mine owners, $46,100,000; to mine employees in wages, $25,000,000; to transportation companies, $28,000,000; a total of $99,100,000. The amount of percentages due to the miners on their earnings between November 1 and April 1 will amount to about $2,000,000.

General Wood will leave Washington this week for Naples. He will be accompanied by Colonel H. T. Scott, Seventh Cavalry, and Lieutenant F. R. McCoy, Tenth Cavalry. It is expected that the party will arrive in Manila about the middle of June. General Wood will have command of the Department of Mindanao, until he is advanced to the command of the division of the Philippines.

Venezuela last week paid the German minister at Caracas the first instalment of the "honor claims" in accordance with the protocols signed at Washington by Minister Bowen and the representatives of the Powers. This promptness is especially gratifying to the authorities at Washington and to Minister Bowen, as confirming good faith on the part of Venezuela.

The Senate has approved the nomination of Mr. Hamilton Fish of New York for Assistant Treasurer of the United States.

On Tuesday of last week the Senate in executive session ratified the Panama Canal treaty by a vote of 73 to 5.

President Roosevelt has tendered the position of Census Director to Mr. Samuel N. D. North.

**Foreign.**

A woman has applied for admission to the English bar, this being the first time that such an application has been made. The applicant, whose name is not divulged, seeks admission to Gray's Inn, one of the four Inns of Court. The benchers are surprised that such applications have not been made before, in view of the fact that women practise law in the United States and France. They will consider the request in April. An application made by a woman for admission to the Scottish bar in 1900 was refused.

The four Inns of Court are the Middle Temple, the Inner Temple, Lincoln's Inn, and Gray's Inn. These inns are governed by benchers, under whose superintendence lie the admission and education of students for the bar, the calling of barristers, and the regulation of the profession.

Shamrock III., Sir Thomas Lipton's challenger for the America's cup, was successfully launched at 1.15 P.M. March 17. Lady Shaftesbury, wife of the commodore of the Royal Ulster Yacht Club, christened the yacht in the presence of a number of distinguished guests.

In the international chess tournament just concluded at Monte Carlo, Tarrasch takes first prize with 20 points, Maroczy secures second prize with 19 points, and Pillsbury wins third prize with 18½ points.

The American universities cable chess team will enter upon the fifth annual match with Oxford and Cambridge this week for the first time with a clearly defined expectation of winning.

Sir Robert Reid (Liberal, formerly Attorney General), in the House of Commons last week suggested, in view of the rivalry in naval armament, that His Majesty's Government open friendly negotiations with the three Continental Powers concerned in this rivalry, with a view of arriving at an understanding in regard to the limitation of naval armaments.

The Reichstag has adopted the appropriation of $375,000 for the St. Louis Exposition, being the first quota of the $750,000 to be appropriated to defray the expenses of Germany's exhibit at the fair.

**Industrial and Commercial.**

The Lockhart Mills Company, Columbia, S. C., has contracted for all the machinery and material for its new No. 2 mill, which will be of five stories, 130 by 450 feet. At first twenty-five thousand spindles and seven hundred and fifty looms will be installed, and when they are in operation the instalment will be doubled.

The new Stone Cotton mills of Starksville, Miss, has begun operations. The equipment is one hundred and fifty looms and five thousand spindles. The machinery for an additional twenty thousand spindle mill at Clinton, S C., is said to have been purchased and the mill assured. The capacity of the present mill is seventeen thousand spindles. The new Merrimack mill, Huntsville Ala., will contain sixty-three thousand spindles and two thousand looms, increasing the capacity of the concern to about ninety thousand spindles. New mills in process of building or contemplated are reported at Magnolia, Miss., Clinton, S. C., Phœnix, Ga., Louisville, Ky., Pell City, Ala., Dillon, S. C., Columbia, S. C., Rossville, Ga., and Tupelo, Miss.

The Great Lakes and St. Lawrence Transportation Company of Duluth is building ten steel steamships for the export trade between the upper lakes and Europe. The first of these ships has just been launched and the last will go into the water in June. Three are building at Chicago, and two each at Buffalo, Detroit, and Duluth. The cost of the ten ships is put at $1,500,000.

This fleet, opening new trade, will run from the head of the lakes through to Quebec and Montreal, where their cargoes will be transshipped for final destination. Owing to the limitations made necessary by the size of the Canadian canals they are not more than two hundred and fifty-five feet long, making them small ships for the lakes, but they have a capacity for twenty-six hundred tons, and will carry twenty-two hundred tons on the fourteen-foot draft permitted by the present Canadian canals to the sea. The same companies will have ocean ships for the transatlantic trade

The contract has been awarded by the Dan River Power & Manufacturing Company, of Danville, Va., to build two mills of forty thousand spindles and twelve hundred looms. It calls for the erection of two buildings, one 130 by 147 feet, the other 75 by 200 feet, three stories high. The plant will be operated by electricity through power secured from a dam now under construction.

Two million dollars, according to report, will be spent at Dallas, Tex., in enlarging the terminal lines of the St. Louis Southwestern property and making it one of the greatest terminal systems in the South.

**General.**

The class of '79, Harvard, has subscribed one hundred thousand dollars to erect a Stadium on Soldiers' Field for indoor athletics. The length over all will be five hundred and eighty-five feet, the width four hundred and forty. The width of the enclosed athletic field will be two hundred and thirty feet. The structure will be fireproof. The permanent seating capacity will be twenty-seven thousand, with provision for four thousand more, besides a temporary stand to seat ten thousand. The enclosure will be suitable for all kinds of athletic events except baseball.

Excavations in the catacombs of St. Cecilia have revealed what is believed to be a large underground basilica that was used by the early Christians. Traces of an altar and an Episcopal chair were found, and a number of ancient paintings in excellent preservation, including a Greek portrait of Christ. Three tombs that were discovered are declared by local archæologists to be those of St. Mark, St. Marcelinus, martyred by Diocletian, and Pope Demasus.

The famous old Cortez plantations, Chivora and Tarifo on the lines of the Tehuantepec Railway, where the Spanish leader spent many days after the conquest of Mexico, have been transferred by Julian Maquero, their recent owner, to Timothy Coirtbine of Kansas City, Mo. The two plantations contain 163,985 acres, and it is said the price paid was about $200,000.

Georgia's clay deposits are becoming to be known as among the finest in the world, equaling, it is said, the famous French deposits from which Haviland and Sevres chinas are made. The clay belt extends across the State from Augusta to Columbus, and is about one hundred miles wide.

Students representing Wellesley and Vassar will debate the question: "Resolved, That economically it is not advantageous to the United States to possess territory in the tropics." The Vassar girls uphold the affirmative side of the question and the Wellesley girls the negative.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Semi-annual Lecture of the Mother Church.

THE semi-annual lecture on Christian Science, under the auspices of the Mother Church, will be delivered by Judge Septimus J. Hanna, C.S.D., in Symphony Hall, corner Massachusetts and Huntington Avenues, Thursday, April 9, 1903, at eight o'clock P.M. The lecture is free and the public will be cordially welcomed.

## Selected Articles.

### Legislation in North Carolina.

WE are in receipt of very full reports of the defeat in the North Carolina legislature of a bill entitled, "An act to define the Practice of Medicine and Surgery," in which these terms were construed to mean "the management or treatment for fee or reward of any case of disease, physical or mental, real or imaginary, with or without drugs, surgical operation, surgical or mechanical appliances, or by any other method whatsoever: Provided, that this shall not apply to midwives, nor to nurses acting under the direction of a registered physician."

The interdiction of the practice of Christian Science healing was one of the undenied purposes of the bill, and its discussion awakened much interest throughout the state. Christian Scientists rallied in goodly numbers from many points and they have the credit and satisfaction of having won a notable victory through the many friends of religious liberty whose numbers increased steadily during the three weeks between the introduction of the bill and its defeat, near the close of the session.

Full advantage was taken of the recent decision of the Supreme Court of North Carolina in the case of the State *v.* McKnight, an osteopath, in which it was declared:—

"The special verdict finds that the defendant's treatment of his patients did not consist in the administration of drugs or medicines, but in manipulation, etc. . . . It cannot be said that one 'practises medicine and surgery' when he uses neither drugs, medicine, nor surgery.

"The practice of medicine is a pursuit very generally known and understood, and so, also, is that of surgery. The former includes the application and use of medicines and drugs for the purpose of curing, mitigating, or alleviating bodily diseases, while the functions of the latter are limited to manual operations, usually performed by surgical instruments or appliances.

"Certainly a statute requiring examination and license 'before beginning the practice of medicine or surgery' neither regulates nor forbids any mode of treatment which absolutely excludes medicines and surgery from its pathology. All that the courts can declare upon the facts found in the special verdict is that the defendant's practice is not 'the practice of medicine or surgery,' and no license from the medical board of examiners is required."

The opposers of the bill were ably represented by counsel, Mr. Busbee and Mr. Clark, who spoke more particularly respecting the unconstitutional aspects of the measure.

In answering a statement made by Dr. Lewis, the sponsor of the bill, that Christian Science cannot cure a cancer, Mr. Busbee said that there was a gentleman present whose wife had been cured, and that this man was Mr. G. A. Phillips of Washington, N. C.

Mr. Phillips then told of the faithful work of two of his local physicians in their efforts to save his wife, and of her healing through Christian Science. (His statement is given in full in our Testimony columns of this issue.)

Referring to this testimony, Judge Thomas B. Wornock said,—

"I am exceedingly glad that Mr. Phillips gave the Committee the benefit of his experience with his sick wife. It tells us how the Scientists seek to cure diseases and bodily ailments by one remedy, and by one remedy only, the remedy in whose efficacy they have the greatest faith; that is, by prayer to Almighty God. They believe in the efficacy of prayer in a way that you and I, Mr. Chairman, do not believe. When that good woman, the Christian Scientist healer in Baltimore, sat by the bedside of Mr. Phillips's wife, and she sick with a cancer; when the most eminent physicians at her home and in Baltimore had despaired of her life, all that she did was to bow her head in earnest, faithful prayer to Almighty God to cure both her soul and her body, and the Great Physician answered that prayer and she is a well woman to-day, and has been for six happy years. Is it a wonder that she and her husband believe in this new doctrine? Are we prepared to say that prayer to God for healing the sick shall be prohibited in North Carolina? Yet that will be the effect of this bill if placed upon our statute books."

Mr. W. A. Self of the House, speaking in opposition to the bill, said,—

"It has been stated here that opponents of this measure represent 'fair clients.' I desire to say that, in this matter, I have no client but my conscience and I hope for no fee or reward save a sense of having performed a duty. I make no fight against the doctors. I believe in them and have paid them many dollars. They are loyal men and good citizens; and for their representation here I have a high and sincere regard. Still they are human, and they are advocating and asking this body to support a measure which, in my humble judgment, is un-American, unworthy of North Carolinians, and which savors of the most cruel intolerance.

"I have not studied Christian Science and do not profess to know what it is or what it is not; but I do know that in the realm of thought every man is a king,—a king whose domain is the whole vast universe. On this principle is builded the greatness of our government, and without this principle, its glory cannot endure. Strike at the rights of the individual citizen, and you strike at the very heart of democracy. Along with freedom to think, is the right to act as conscience may dictate and your will direct, so long as you do not trespass upon the equal right of another.

"Intolerance has been the cause of more misery in this world than any other curse that has afflicted humanity; and to me it is most remarkable that, in this era of enlightenment, saved, as man has been, from the disease of the dark ages, released, as he has been, from the ghastly nightmare

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

of the Inquisition, to me it is most remarkable that the representatives of a great and brave and free people should be gravely asked to turn their faces from the light of the new day and reach out after the departing shadows of the sombre past. That there may be no wrong impression made,—no sailing under false colors,—I feel that I am called upon to tell you that I do not subscribe to any creed; yet, for the sincere followers of Christ and for their work in making man better, I profess and feel that regard which borders on reverence. Things not dreamed of in our philosophy compel me to believe that a power is manifested in this world which bids defiance to so-called natural law, and I am advised by the amendment offered on their behalf, that those against whom this bill is especially directed invoke this power,—rely upon its efficacy,—to cure disease. Now I come to you as men having greater faith in and deeper knowledge of, Christianity than I have or profess to have, and I read to you from this Book.

"'And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. . . . And when he had called unto him his twelve disciples, he gave *them* power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.' Mark, then, if you please, the language of the commission given to the twelve under the authority and seal of the Master, 'And as ye go, preach. saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils.' But I am asked, Did they make people *pay* for these services? Surely, gentlemen, it cannot be that the liberal, highminded, self-sacrificing men who compose the medical fraternity in North Carolina are impelled to the prosecution of this measure by mercenary considerations. I do not believe it. And yet the ever-recurring inquiry is, Did they *charge*—did they charge anything? In reply, I quote just a little more from the words of the original commission, 'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: *for the workman is worthy of his meat.*'

"That statement seems to be clear. Do you believe it? The language is plain. Have you any doubt about it? Is the purpose of it to delude? The gentleman asks me if the statute of limitations might not be invoked against this doctrine. In reply I say to him that it is never regarded as a meritorious plea, but if he chooses to set up the statute of limitations against this Book, it is his affair, not mine, and the burden is upon him.

"But it may be objected that the power to heal was not vouchsafed to any except those first commissioned by the Master. Let us see. I quote from the letter of James to the 'Twelve tribes which are scattered abroad.' 'Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the *prayer* of *faith* shall *save* the *sick*, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.' And note the argument which follows: 'Elias was a *man* subject to like passions as *we* are, and he prayed earnestly that it might not rain: and it rained not on the arth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.'

"Does that impress you at all? Is there anything in it? Is it true? Thousands of people do believe that every word of it is true, and cling to their belief with as much earnestness and fervor and devotion as bind you to your most cherished opinions, and you are called upon to forbid them. by legislative decree to act and live in consonance with their faith. Against this I do protest. The doctrines of Christian Science may be without foundation in truth, and of this it is not within our province to judge; but Christian Scientists, so long as they demean themselves as loyal citizens and have regard for the peace and good order of society, are entitled to the same consideration and protection that the constitution guarantees to you and to me.

"Again I am reminded by the gentleman that *fees* are charged by Christian Scientists. 'Still harping on my daughter.' Surely the 'fee's the thing.' Let me again beg you to note that the Master—the Great Physician—declared that 'the workman is worthy of his meat.' And why should it be otherwise? Is there, can there be, any reason why a man who finds himself set free from pain and suffering by this mysterious Power should not allow his heart to swell with gratitude or his hand to give in token of his thankfulness? Is there any more reason why I should be required to lay my dollars in the hand which administers dangerous and nauseous drugs than to reward the hand which has been uplifted in petition for my restoration by spiritual power?

"These good people are our fellow-citizens. They have the right to make contracts. No one is forced to seek their services or to agree to pay for such services. Let us not forget the constitution. Let us not forget that we can never trample upon the liberty of another without endangering our own. We are living in the twentieth century, not in the dark ages. We represent a brave and noble people, lovers of freedom and believers in justice and right. We cannot afford to allow this bill to become a law."

Mr. Clark said in part:—

"I want to address you from the standpoint of a lawyer. I want to speak of the practical effect of this bill; of the question as to whether or not it violates any fundamental constitutional right.

"When the Federal Constitution was proposed, North Carolina was one of the five states to decline to ratify it. And why? One of the chief reasons was that there was no guarantee in the instrument, of religious liberty. The agitation began in Virginia and Mr. Jefferson drew the resolution which was passed in the State of Virginia to protect the people of that state. At the next session the proposed bill was not only defeated but another for establishing religious freedom provided by Mr. Jefferson was passed. In the preamble of this Act, religious freedom is defined in such terms that you cannot interfere with freedom of faith and creed unless it appears that the overt practice threatens the safety, happiness, peace, or comfort of a community. Here you have the principle which justifies legislation. Now let us apply it to this bill. The bill says that the overt act of these good people is dangerous to the peace and safety of the community and, therefore, they ought to be suppressed, and in order to suppress them you do what? Do you prevent them from practising their evil arts? do you throw a safeguard around the private life and health of the citizen? Oh no, you do not do that. What do you do? You say if they charge nothing they are free as the air to go whither they will, to practise their arts to the destruction of the community, but if they charge five cents then they must be suppressed. Now let me give you an extreme illustration. I propose a bill to be passed in this body. This government has just been organized; its criminal law has not been framed; I propose this measure, that every citizen of North Carolina, or any other person within her territory, who shall take human life maliciously shall be guilty of murder, provided, they do it for reward; but if they do it gratuitously, then there is no condemnation. What do you gentlemen think of that proposition? Can you as the guardians of the home, can you as the guardians of health of the citizens, say that

Digitized by Google

you are justified in allowing a thing to be practised which threatens that home and threatens that life, simply because it is done gratuitously? If you desire to prevent these good people from holding to their faith, if you desire to prevent them from giving expression to their faith in overt act, then in order to escape the condemnation of your constitution you must justify it upon the ground that it is a menace to the people of your commonwealth, and can you say that a menace which deserved such legislation should be passed unnoticed if the dollar mark does not stand before it? . . . It is put upon the ground that something is threatened, that the safety of somebody is in jeopardy, and yet those who drew the bill say that if we can punish the guilty criminal by taking the means of existence out of his pocket, we do not care what becomes of the victim. Now is not that a strange proposition? When you propose to legislate in the interest of an alleged victim, you say if you can punish the criminal your regret and responsibility for the victim are satisfied. You do with him as you please. Some gentleman has said, 'They charge for healing.' Well, suppose they do. The inference was to be drawn from his remark that the divine Christ whose teachings they follow, when he was on earth, taught and healed gratuitously, and if they desire to practise and heal they should do it for charity's sake and gratuitously. Do you desire to apply the same principles to all the relations of life that existed then? The disciples of the Lord Jesus Christ preached his gospel for nothing. Are you going to put upon the statute book a penal clause that makes it a misdemeanor if a Christian Scientist is paid his salary, because in the early days the disciples did not receive one? Are you going to say you are going to limit the amount of his compensation to that which is necessary to the economical support of his family? Are you going to put a check upon high-priced preachers? Say that instead of getting an average of twenty dollars a sermon and five dollars a prayer, it shall be reduced to five dollars a sermon and three cents a prayer? If you want to carry out to its ultimate conclusion the suggestion which arises from that inquiry, do not make these people a scapegoat. It is a poor rule that does not work both ways.

"Now, I say, gentlemen, You are attacking the religious faith and liberty of a class; you are justifying it through this measure, upon the ground that they profit by it. You put it upon the ground that it is essential to punish those who practise it, not for the protection of those who may suffer, not if it is an evil art. If men are going to be killed through the practice of this faith, then have the manhood, have the courage, have the boldness to prohibit it altogether.

"Do not say to these people that the first article of the Bill of Rights which guarantees to you the enjoyment of the fruits of your own labor, applies to everybody in North Carolina except Christian Scientists. They are not asking you to exempt them from legislation, they are asking you not to single them out and make them a special mark for legislation which is intended to threaten their belief because they believe that their religion requires them to practise the healing art. It makes no difference whether it is paid for or not. How does that affect the question? It cannot affect it with you. It cannot affect it with me. It cannot affect it with one who views it from the proper standpoint. The only question is this: does the safety of the community demand this interference, and are we justified in interfering with it?"

By special request, Miss Mary Hatch Harrison, C.S.B., an earnest worker of New Bern, North Carolina, spoke before the committee as follows:—

"The Science of God must be a perfect Science, is perfect Science. The Christian Scientists are not establishing in the way of competition a system of healing. They are bearing the message of God through Christ, to man. They are learning hourly to live nearer to God, and so to benefit man.

"Mr. Chairman, I can truly say I have never heard a Christian Scientist speak against the medical profession. It would be useless should our religion allow it. It is well established. We do not compete with it. It is as separate from our task as earth from heaven. They do not touch and never will. We leave you and the law-makers of North Carolina to yourselves. We come as a body simply to ask to be let alone. We ask no favor of this Assembly, but the privilege of living as we are taught by God. A simple request at your hands for the womanhood, to whom God first spoke through our Leader, Mrs. Eddy, and for the womanhood and manhood of North Carolina, which is represented here.

"We come not to wrangle, but to manifest the spirit of Christ. All we ask is not to be hurt by those who should protect us. As to the healing of Christian Science, it is useless for me to speak. I am not here to convince people they should be Christian Scientists; I am not here to ask any one to consider this subject; I am not here to convince the doctors that they are wrong, and that the Christian Scientists are right. I would not if I could. That motive of a man's heart that is not led by God is unstable, and there we rest.

"It were useless to say that Christian Science does not heal, and with due respect to the Superintendent of Health of North Carolina, when he accuses us of being a menace to the health of the people at large, I ask, are the teachings of Jesus Christ, demonstrated through faith which heals, a menace to your people, from which they should be protected? If so, drive us out; if not, all we ask is that every law that can be made in this state be made to protect the medical profession, to establish it, and to protect it from every quack. We will take you hand by hand and urge it as a class, but do not tell us we cannot pray without being scoffed at. Do not tell us we cannot heal the sick. You have been told here that cases diagnosed have been healed. I, myself, am a case that was diagnosed by Dr. Porter, of the Massachusetts General Hospital, as incurable. I am to-day a perfectly well woman, all through the understanding of Christian Science.

"Here, in this assembly to-night are Christian Science people who have been healed of almost every mentionable disease, goitre, consumption, diphtheria, cancer, hernia, appendicitis, etc.

"The demonstrable truth of Christian Science applies from a finger scratch to the last enemy, else it would not be of God.

"It seems strange that we should be so misunderstood, and yet such misunderstanding attends every step taken toward God, and we wait on Him. I would like to say to this Assembly that I was asked if we were to have outside legal talent to fight our battle. I said no. Christian Scientists in North Carolina are North Carolinians. If the legal profession of North Carolina cannot sustain its laws, if it cannot protect citizenship, if it cannot regulate its affairs, why then we are at sea.

"We come trusting in the law of North Carolina; trusting the Assembly; trusting the Board of Health, and we submit simply our request to be let alone, and in answer to the inquiry of the Superintendent of Health, 'Are we to leave open the gateways for quacks?' I will say let us leave the gateways of the old North State open for God, and let the battle be fought and won for Him through His Son, Jesus Christ."

As a result of the agitation before the Committee and the discussion in the House the following proviso was

Digitized by Google

adopted by an almost unanimous vote, less than a dozen voting against the bill as amended.

"Provided, that this act shall not apply to any person who ministers to, or cures the sick by prayer to Almighty God without the use of drugs or any material means."

The bill amended was presented at once to the Senate and referred to the Judiciary Committee. As the Scientists went over to the Senate the following note was sent to the leader of the movement: "Your prayers have won. The bill has gone to the Judiciary Committee of which I am chairman." At 3.30 P.M. the Committee met and, be it said to the credit of Dr. Lewis who saw the victory on the floor of the House and who admitted he could not longer "fight both God and the women," that before this Committee he advised that the bill be passed with the amendment protecting the Scientists.

So the bill passed its final reading in the Senate soon after four o'clock without a dissenting vote by any one present.

Thus the most triumphant victory was won, although it was stated that at least twenty in the House were ready to speak for the opponents of the bill, and the Senate was even more strongly fortified. So the Christian Scientists feel grateful to the noble men of the Assembly who guarded the right, as well as the rights of all entrusted to them.

## Applied Christianity.

As its name implies, Christian Science is a body of religious teaching. It is applied Christianity, and is founded upon the interpretation of the Scriptures set forth in its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. It is not primarily occupied in healing the physically sick, although the cure of disease is one of the results of its teachings which has attracted marked attention. As the Founder of Christianity, his disciples and apostles, and the early Christians healed the sick by spiritual means, so modern Christian Scientists strive to follow this example.

Christian Science should be sharply distinguished from mere philosophical speculations, or from systems employing human will-power, such as animal magnetism, mesmerism, or hypnotism. The Christian Science treatment consists of a prayerful realization of the omnipotence of God (Good) over evil of every sort, whether mental, moral, or physical. The Christian Scientist does not take personal control of his patient, he does not treat any one as a "subject," nor induce any sleep or trance of any sort. On the contrary, he knows that spiritual understanding liberates the patient and sets him free from the erroneous mental concepts which induce sin and sickness.

Christian Scientists do not claim infallibility for themselves. They are ready to acknowledge their own failures when these occur, but they claim with justice that their results should be measured by the same standard as is applied to all other systems. When this is done, it is found that Christian Science has been for some thirty years, and is to-day, with increasing efficiency, healing vast numbers of the sick and sinful whose cases had been abandoned as hopeless by the various medical or ecclesiastical systems to which those persons had applied for relief. The growth of Christian Science, described by outsiders as phenomenal, is due solely to the definite and demonstrable good which it is doing to those individuals who seek its help and find in it health, happiness, and some measure of holiness.

Christian Science is not a revelation in any supernatural sense, but was reached by logical steps consistent with clear reasoning, and is, therefore, strictly scientific in the proper sense of the word.

W. D. McCRACKAN.

In *American Life and Health.*

Genius is only a superior power of seeing.—RUSKIN.

## In Due Time.

THE question has often been asked, If Christian Science is really the religion of Jesus Christ, why was it not discovered before? Why was it left for Mrs. Eddy to bring forth, and why is it necessary that one should have the assistance of Mrs. Eddy's book, "Science and Health with Key to the Scriptures"? Why not go to the Bible directly? The same question could be asked concerning the advent of Jesus, Why did he not come sooner? If his coming into the world was of importance to the salvation of mankind, why did he not come ealier? The Scriptures state that in due time he came. Without doubt, Truth working in the consciousness of mankind prepared the way for the coming of the Godlike man, Jesus Christ.

In Science and Health, p. 561, Mrs. Eddy declares: "John the Baptist prophesied the coming of the immaculate Jesus, and he saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost,—Divine Science. As Elias represents the fatherhood of God, through Jesus, so the Revelator completes this figure with woman, as the spiritual idea or type of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, whence it borrows its reflected light, substance, life, and intelligence."

The fatherhood of God, that is, the fact that Spirit is the only creator, is illustrated in the conception and birth of Jesus; while the life which he lived in the flesh, comprising what he taught and demonstrated, being understood by mortals, constitutes Christian Science and reveals that God is not only the Father of all creation, but also the Mother thereof. The coming to human consciousness of the truth which Jesus understood and practised and by means of which he accomplished his mighty works, reveals and establishes the conjoined proposition of Christian Science that God is Spirit and Spirit is the only substance. the universe being His expression. This completes in human consciousness the revelation of the fulness and completeness of divine parenthood, that God is not only the Father, but also the Mother of the universe, and teaches that God in His nature and essence may as properly be called Mother as Father.

Truth presses for entrance into human consciousness even as the light seeks admission through the wall and enters the moment there is a chink. Mrs. Eddy was the one to whom the veil of matter had grown so thin, through her understanding of the utter emptiness of mortal existence, that the light of Truth broke through. That she was more advanced spiritually than any individual of her time was manifested in that she discovered and presented to the world the most spiritual thought of her time, even the perfect idea that God is Spirit and His creation spiritual. That no other individual was prepared to discover Christian Science is clearly manifested in the mere fact that no one else did discover it. That Mrs. Eddy has discovered it and presented it to the world is certainly proof that no one else can. Like America, it is already discovered. We may not be discoverers of America, though we may all enjoy the fruit of Columbus' discovery. We have many privileges, many inventions and discoveries in these latter days which were unknown to the past, and yet we do not spend our time in regret because they were not brought out in former years, but we rejoice in the advantages of the present.

One thing is certain, Christian Science has been discovered, a demonstrable understanding of God and His creation has been given to the world, and if we fail to reap the benefit thereof we are without excuse. So far as teaching is concerned, we have all that we can ask. Truth has surely been expressed, and it remains for us to demonstrate it.

ALFRED FARLOW.

In *Boston Times.*

Digitized by Google

### Correction.

In an interview with Mrs. Mims published in *The Montgomery* (Ala.) *Journal* and reprinted in the *Sentinel* of March 21, 1903, page 464, Mrs. Eddy's brother was named as Alfred Baker. This was a mistake; our Leader's brother was Hon. Albert Baker.

## Among the Churches.

### Church Organized at Downer's Grove, Ill.

With much joy we report the opening of this branch church organized November 16, 1902, with a corporate membership of twenty members. The work was commenced here in August, 1902, and has steadily though slowly advanced as people have become aroused and benefited morally, physically, and spiritually.

The increased interest and desire to learn concerning the way of life as taught in Christian Science, has now seemed to warrant the opening of a place for public worship. The Masonic Hall on Main Street has been secured. Regular Sunday services are held, also our Wednesday evening testimonial meeting. A Sunday School has been organized for the children and a reading room opened.

SARA J. MCCULLOUGH, *Clerk.*

### Church Organized in Sydney, N. S. W.

We are in receipt of a very full report of the beginnings and growth of this planting in a far-away vineyard. Services were begun in April, 1900, with but five present. Within a half year the interest had so grown that the use of a beautiful hall was secured.

Sunday evening services were inaugurated soon, and the attendance at this second service has steadily increased. The sale of literature has been most encouraging, and many public institutions have gladly accepted the same. The Sunday School is flourishing and has made a generous contribution to the Mother Church Building Fund.

The report includes the following expressions of affection:

"Our hearts overflow with love and gratitude for all that Christian Science has done for us, not only in showing us the way out of bondage to the flesh, which is in reality discovering to us the true identity of man as God's idea,—unfallen, pure, and holy; and the reality, the substantiality, the all-power of Love in destroying sickness and sin.

"We are grateful to God for the way we have been led in this great Truth, and for the message that has reached us in this far-off land under the Southern Cross. We also wish to express our heartfelt gratitude and love to the one through whom Truth has been revealed to this age, our beloved Leader, Mary Baker G. Eddy. We have proof of her statement that 'Divine Love always has met, and always will meet, every human need' (Science and Health, p. 494).—C. H. GIBBS, *Clerk.*"

## The Question of Library Supply.

ONE year ago The Christian Science Publishing Society very wisely decided to discontinue supplying libraries with our periodicals free of charge after one year, and placed the responsibility of this work upon the Christian Scientists in the various localities where public libraries are to be found.

A plan of action was soon agreed upon and entered into jointly by the churches in Philadelphia. A committee was organized to represent the churches in this work, and a sum pledged by the churches to the amount of one dollar for each enrolled member per annum. This gave an assured income which has been supplemented by gifts of money and literature from individuals.

The plan has worked very nicely as the results accomplished show. Not only are our *Journal* and *Sentinel* supplied to libraries, but also complete sets of our Leader's works are placed upon the shelves.

A few paragraphs from the report recently rendered to the churches in Philadelphia, may be of interest:—

"In summing up this report, it is interesting to note several important features. For instance, through a subcommittee, whose duty it is to visit prisons and charitable institutions, back numbers of the *Sentinel,* etc., have been distributed with good effect. All this in addition to the books which have been placed on the shelves.

"In the Holmesburg County prison have been placed two copies of Science and Health, one copy 'Miscellaneous Writings,' and other literature.

"In the House of Correction have been placed one copy of Science and Health, also *Journals* and *Sentinels,* and in the editorial libraries of the *Philadelphia Press Bulletin, Telegraph,* and *North American,* one copy each of Science and Health.

"The librarian, Dr. Jastrow, of the University of Pennsylvania, displayed unusual interest in our literature and, in a letter addressed to the Committee, requested that they be supplied with anything new that may appear. The Free Library of Philadelphia, has also shown a willingness to accept as much literature as we are able to give them.

"ALBERT E. MILLER, *Secretary Library Committee.*"

It is all right to believe, and to practise what you believe in the most enthusiastic manner; but do not fail to grant others the same privilege.

"By their fruits ye shall know them." If one's belief gives cheerfulness, where before there was despondency; hope, where there was discouragement; courage, where there was timidity; health, where there was sickness, would you take it away from him?

We are all searching for the truth and most of us must cut a sorry figure groping about in the darkness of our own conceit and ignorance.

Before you condemn any man's belief, see what it is doing for him. If life is fuller, and richer, and cleaner, and sweeter for him and his because of his belief, is it for us to say, he is a fool to believe such stuff?

Let us think and let think.—*Exchange.*

## The Message of the East Wind.

AMY RUTH WENZEL.

OH, east wind blowing from the sea,
My heart a question hath for thee!
What message dost thou bring to me,
Sad east wind blowing from the sea?

I bring the message of the rain.
The silver fingers of the rain
Make music on your window-pane,
'Tis the sweet message of the rain.

My message is, "Dear heart rejoice,"
Give place to sadness, yes, rejoice,
Though minor-keyed the east wind's voice.
My message is, "Dear heart, rejoice!"

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.

DR. HENRY VAN DYKE.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### "Unalienable Rights."

WE are devoting considerable space in this issue of the *Sentinel* to the defeat in the North Carolina Legislature of a bill, ostensibly for the regulation of the practice of medicine, but in fact for the prevention of the practice of Christian Science. It is to the credit of the legislature that the arguments which prevailed were based upon purely constitutional grounds and in accordance with the Declaration of Independence which says, "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

The question primarily involved in the justice of such legislation, must be whether medicine is recognized by all intelligent people to be a necessity, or whether they differ on this question. Under our law, a man has a right to use his faculties in matters where mankind have not reached definite and fixed conclusions, and where intelligent people are not agreed. With this test applied, prohibitive legislation of this character must fail.

The courts have taken cognizance of the fact that the practice of medicine is not an exact science. In the case of Corsi *v.* Maretzek (4 E. D. Smith, [N. Y.] 1.), the court used the following language: "That the practice of medicine has been characterized in a greater degree by fluctuations of opinions as to its principles and modes of practice, than, perhaps, any other pursuit. That it has been distinguished by the constant promulgation and explosion of theories, that it has been alternating between the advancement of new doctrines and the revival of old ones, and that its professors in every age have been noted for the tenacity with which they have clung to opinions and the unanimity with which they have resisted the introduction of valuable discoveries. They still continue to disagree in respect to the treatment of diseases as old as the human race; and at the present day, when great advances have been made in all departments of knowledge, a radical and fundamental difference divides the allopathists from the believers in Hahnemann, to say nothing of those who believe in the sovereign instrumentality of water."

We do not quote this decision in a spirit of unkindness, but in order to show that the practice of medicine does not hold such a place before the law as will justify these frequent attempts to secure special legislation in behalf of the medical profession.

The following language of the United States Supreme Court is good reading at all times. "The right to pursue one's happiness is placed among the inalienable rights of man, with which all men are endowed, not by grace of emperors or kings, or by force of legislative or constitutional enactments, but by their Creator; and to secure them, not to grant them, governments are instituted among men" (Powell *v.* Pennsylvania, 127 U. S. Rep., 678, p. 692).

M.

### A Rainy Day.

HUMAN belief would not only encumber us with the errors and failures of the past, but it would dim the future with dread and doubt. Old saws replete with experience crowd about us and with warning word bid us prepare for a rainy day.

Before we busy ourselves with the hurry and care of building greater storehouses and hoarding our harvests, why not stop and look fairly and fearlessly at this threatened day. What is the cloud that hangs about the horizon of our to-morrow, veiling its glad promise? It is fear. Fear of what? Fear that God's munificence will cease to be infinite; fear that He will cease to be able to "spread a table in the wilderness;" fear of lack and desertion; fear that divine Love will fail to care for man as for the sparrows and lilies. And so with feeble hands would we heap up our little store against the failure of omnipotent Love! would prepare for age, disease, declining vigor, and thus by our fear pave the way for the very disaster we would avert. The poor go hungry from our door and shiver shelterless in the storm, the halls of learning remain closed to our children, because, forsooth, we are stinting and saving for that rainy day, crippling our present usefulness because we are afraid of the future.

Christian Science banishes the phantoms of the future as well as the spectres of the past, and brings to man unfaltering trust in omnipotent Good, omnipresent Love, and thus smooths away time's wrinkles from the brow of him who understands that life is neither young nor old. For him the true life is the reflection of Life, unaffected by the passing years, "the same yesterday, to-day, and forever." The fear of time's flight is removed by the knowledge that the eternal now knows no reckoning of dial or calendar.

When Christian Science disarms disease in the present, our dread of its power in the future is removed. The scientific understanding that man's strength is supplied from the unfailing fount of Omnipotence dismisses the dread of weariness and weakness. The terrors of the rainy day are but the threatening limitations of material law which vanish before the harmonious law of infinite Mind; for, "Mind constantly feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense which each day brings to a nearer tomb" (Science and Health, p. 248).

No longer slaves to regrets for the past or forebodings for the future, we are free to "Act, act in the living present," and to follow the injunction of our Master: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

S.

### The World's Attitude toward Reform.

THE grateful recognition of the character and labors of John Wesley, expressed upon the occasion of the late bicentennial anniversary, is worthy of the great body of earnest Christian believers constituting the church of his founding. Like all successful leaders of religious reform, Wesley was quickened and impelled by a new apprehension of Truth, which in its unfoldment freed him, despite his hesitation, from bondage to tradition and the limitations of a conventional ritualism. Truth found in him a more open channel, a more transparent medium, and during the long period of his immediate supervision of the movement, his wisdom and authority grew apace until the ever-increasing tide of his enriched and enriching spirituality flowed out into well-nigh every highway and byway of England and America.

The remarkable growth of Methodism was the natural result of the coming of a great nourishing religious thought to a vast area of barren human need; moreover, "the grace

Digitized by Google

of God" which had awakened and transformed this Oxford youth, was expressed in that active and unswerving persistence which led him to travel an average of eight thousand miles a year, it is said, in the ceaseless and untiring ministry of a long life. That such a man, dominated by a revolutionary idea, should have awakened antagonism was inevitable, and those who honor Wesley will not forget the patient endurance with which he bore grievous and long continued persecution, misrepresentation, and ridicule at the hands of the so-called Christian and cultured, and even worse at the hands of the common crowd, while, as Macaulay has said, "devoting all his powers, in defiance of obloquy and derision, to what he sincerely considered the highest good of humanity." They may remember, too, that Wesley lived to be welcomed and honored in many a town where he had once met with indignities while laboring in the most unselfish way for the betterment of all.

The deep spirituality, the tender forbearance, the unselfish devotion, the unexampled activity, and the unfailing love which made Wesley's life so useful and so illustrious, and which are now so gratefully appreciated by all Christian people, are no less praiseworthy and commendable in our times than they were in Wesley's, while the inconsiderate misjudgment of one who signally manifests these same qualities, is certainly far more inexcusable than it was two hundred years ago. These facts have made it rather difficult for Christian Scientists to understand how any of those who have been quick to appreciate and honor Wesley could add their word of disparagement to the unkindness which has been visited, in our day, upon the woman in whose life the gentlest, and most heroic Christian virtues have shone forth conspicuously.

The writer is one of very many Christian Scientists who were once enrolled among the active exponents of Methodism, and who by virtue of present loyalty to their highest sense of Truth, still honor and claim adherent fellowship with him who with heroic indifference to the unappreciative misjudgment of men, stood first and last for a more spiritual interpretation of the Word, and for the possibility of a larger and richer experience of religious freedom for all.

These Christian Scientists are entirely sure that the spiritual aspiration which led Wesley to follow so faithfully the light of Truth which dawned upon his consciousness, is one with the spiritual aspiration which is leading so many of those who honor Wesley none the less, to honor and revere the Leader of our day, whose yet clearer illumination is guiding an innumerable company into a far more glorious inheritance. W.

---

The receipt of many letters expressive of thankful appreciation, as well as of an encouraging number of subscriptions, gives assurance of the welcome which is to greet our new periodical—*Der Christian Science Herold*. The first volume begins with the April number, which is just issued and we hope our German friends and others, will do all they can to acquaint German readers with its appearance.

---

## Letters to our Leader.

WE are privileged to publish the following interesting letters, addressed to Mrs. Eddy. They will be welcomed and appreciated by our readers.—ED.

Washington, D. C., January 14, 1903.

*Dear Mother*:—May I be permitted, as a student's student and as one who loves our blessed Cause and its beloved Leader, to use this dear name? Daily in the past dozen years, has my heart gone out in love to you, and often have I thought to put this love and gratitude into words, but your busy life and the hesitancy to intrude in any way has as often deterred me. But now my heart overflows in words, and if this missive should never reach your eye, still it is my debt to God and His messenger, and I follow the leading.

All that I am and all that I have I lay at the feet of Christian Science. I thank you as His revelator for it all, for showing to me the God I had groped for in vain. The book came into my hands before I had even heard the name of its author, or had known anything of Christian Science. As I read, I felt that my prayers had been heard, and God had sent His angel to show me the way. To know that God was Good, to know that He saw and permitted no evil, to know that *His law was inevitable* and that He was no respecter of persons, forever dispelled the mists. Words fail me in trying to express what this revelation was to me, but it was a glimpse of heaven, and though I have walked through deep waters since, and oft the narrow way has seemed to have no turning, still that Light has never left me nor failed me, and I can truly say to-day that I have reached the place where the path widens and the future is far brighter than the fondest dreams of the past ever promised. Surely God feeds His flock! The last edition of Science and Health has brought a spiritual illumination which is indeed the bread that cometh down from heaven. This sentence from page 72 of Science and Health, "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals," has shed a new and most profound light upon the personal Jesus and the impersonal Christ. I see now why and how Jesus talked with Moses and Elias on the Mount of Transfiguration, what Jesus meant when he said, "I go to prepare a place for you," and that there was nothing miraculous when he spoke to Saul in the way and said, "Saul, Saul, why persecutest thou me." The past and the future are lost in the glorious present, the one consciousness, the one place, the one voice, the company of saints! Death has claimed my youngest born but hope born of understanding has dispelled the grief, and this transcendent light has wiped out the here and there. God is everywhere, surely there can be no lost children. What more can a mortal ask than that God should be an ever-present help and carry one safely over the tempestuous sea of mortal beliefs. This has He been to me through your great spiritual illumination, your unselfed love, your self-sacrificing life.

I am but one among thousands whose hearts overflow with love, but my gratitude is as great as though it were God's special gift to me and I gladly give this simple acknowledgment to His chosen one.

Your loving child,

KATHARINE P. BORLAND.

Brooklyn, N. Y., December 18, 1902.

Rev. Mary Baker G. Eddy.

*Beloved Teacher and Leader*:—Your student, Mrs. P. J. Leonard, on her return to Brooklyn delivered to her students here, your inspiring word, that the healing must now be brought out, as proof of Christian Science.

This has awakened the students to a renewed sense of love and gratitude for the revelation of Christian Science, and for your unselfish work in uplifting mankind, and destroying sin and suffering.

This fresh message of healing comes so near to the Christmas tide that we hail it as a precious Christmas gift, and send to you our love and gratitude and Christmas greeting.

May each Christmas as it comes find us more closely united to the Gospel which you preach.

Loyally yours,

FRANCES D. TURNER.

For Mrs. Leonard's students in Brooklyn.

Digitized by Google

# From Our Contributors.

## The Faithfulness that Saves.

J. E. FELLERS.

I HAVE somewhere read of a blacksmith who was employed to make a chain strong enough to support the anchor of a ship in time of heaviest storm. He selected the best material that could be found. He fashioned every part with precision and care, knowing that no chain is stronger than its weakest link. He tempered and tested every piece of iron that went into that chain as if he would teach it how to do its part when the critical moment came. Many said he was unnecessarily careful, but to their criticisms he turned a deaf ear and worked away at his task. After the chain was finished, he tempered and trengthened it by every process known to the iron-worker. None so perfect and strong had ever been made before, because the secret process which gave it such unequalled strength was known only to him.

Finally it was taken to the deck of a large ship. For years it was carried back and forth across the ocean without being used. One night a wild storm arose and the ship was in great danger, for it was among the rocks. The small anchors one after another were dropped into the sea but the chains could not stand the force of the storm. Finally the great anchor was thrown overboard, and the blacksmith's chain was drawn full length. There was intense anxiety among the voyagers, for it seemed that one more swell of the ocean would drive the ship upon the rocks. Fearful hearts called aloud to God. Some bowed their heads in silent prayer. Some wept. All watched the issue of that moment. The strain on every voyager's life seemed equal to the strain upon the chain. Throughout the night the blacksmith fought the storm, but as the light of morning overspread the east the vessel settled down upon a calm sea. What would have been the result if the blacksmith had made one weak link in that chain? Did he not act wisely in using only the best material and rejecting all substitutes?

In giving Science and Health to the world, our Leader wrought well. When in prayer and tears she was writing that marvelous book, many said it was useless and would never be needed or used, but these criticisms did not prevent her from doing perfectly the work she had been called to perform. God had impelled her to write that book and she must write it well. It must contain absolute Christian Science. It could not stand the test if it contained adulterations. The truth it taught must never break bread with human opinions, and after the last link was finished it must be protected and preserved. Thousands upon thousands give grateful testimony to-day that in times of greatest peril, when every other anchor had failed, this wonderful book preserved them from danger and brought them out of darkness into light.

Every test to which Science and Health is subjected, every trial and heartache that drives us to its pages, and every criticism of its teachings, give intimation of the days when alone, misunderstood, and well-nigh friendless, Mrs. Eddy toiled on in her effort to set Christian Science as the brightest jewel in the greatest century the world has known.

I cannot enumerate the blessings which a careful study of Science and Health has brought to me and my home. If I were asked to name that for which I am most thankful, except for Christian Science, Mrs. Eddy, and the book itself, it would be that the teacher from whom I took class instruction and who led me through the days of doubt and uncertainty, taught me to cling steadfastly to the teachings of that book and the Bible, no matter how sore the trial.

As in our school days it was of small moment who taught us mathematics if we did not apply what we learned, so it means but little how well we are taught Christian Science, or by whom, if we do not afterwards live closely to these books and take the lessons they teach into our daily lives. That Christian Scientists have not yet learned how to overcome all the errors that seek to bind them to false beliefs, should be no more cause for criticism, than that a conscientious artist should be censured because he has not yet put upon canvas all the beauty and grandeur his soul conceives.

## Christian Science in Business.

ISIDOR JACOBS.

AT last Wednesday evening's meeting, the remarks of the Reader concerning the rapid spread of Christian Science among business men, and the testimony of a commercial traveler from the East impelled me to speak a little on similar lines.

The commercial traveler is said to be "the advance-guard of civilization," and many of them have become, as well, the advance-guards of Christian Science. They, of course, echo to a considerable extent the ideas on the subject of the varied business interests they come directly or indirectly in contact with, and they carry the truths of Christian Science into many towns and business houses, thus becoming the forerunners of this practical and common-sense teaching.

It speaks well for the future of Christian Science that so many business men are becoming ardent and enthusiastic supporters of it, also that so many commercial travelers are coming to an understanding of its teachings. It is tending to change the morals of the business world, for by eradication of fear and worry, and by overcoming the tendency to influence or be influenced, either by hypnotism or suggestion, the business man of to-day in Christian Science is stronger in every sense of the word, and is in a position to face with a clear thought all the business problems of the day, without fear or favor.

The commercial traveler who takes hold of Christian Science appreciates how necessary it is. He frequently meets with disappointments, and at best, his life is one of hardship. He is continually on the go; gets to a town or city and perhaps has to waste two thirds of a day, waiting to make train connections for the next town or city. Many temptations surround him, and frequently he yields to despondency, worry, and fear. Many brilliant commercial travelers have been wrecked by yielding to this despondency and fear. When he gains an understanding of Christian Science he is sustained by realizing that so long as he performs his duty from the standpoint of divine Intelligence, there is a constantly operative Principle that is above all: and that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

His time no longer hangs on his hands, and while waiting to make train connections, he has something to think about in his leisure moments,—something that is only good; something that brings to him harmony, truth, and love, and not discord and error. If he has time, he can find people in nearly every town who are one with him in an understanding of this great truth, so fraught with benefit to all mankind. Hardly a town or hamlet now, but has some Christian Scientists within its gates. So he wends his way, energetic, fearless, and determined; by his force of character succeeding in his efforts, and at the same time dropping along the way those seeds of truth and love which, blossoming forth, scatter again other seeds to the winds, which, taking root, perform their work as destined by divine Love. The Christian Science commercial traveler creates this moral atmosphere wherever he goes and is effective in changing the thoughts of the

Digitized by Google

many business men he comes in contact with, so that through the spread of this truth, the business world is becoming purer and better, and there is a higher standard of business ethics being established throughout the country.

## Learning to Love.

ELLA LANCE WILLIS.

IN Christian Science Mind and Love are synonymously used to express the highest sense of Deity, hence the activity of Love must be identical with the activity of Mind. To love, therefore, is the art of forever possessing in consciousness the ideal of God's creating, and it can be mastered by mankind, only by right thinking.

Jesus said, "Love thy neighbor as thyself," and Christian Science teaches that to love a brother is to be helpful to him; but the questions arise, How can I love the neighbor who is a drunkard, or, may be, worse, and who awakens within me a sense of repugnance and disgust? and how will loving him help him? To love a neighbor is not to admit this repulsive picture to consciousness with an effort to make one's self believe it is not repugnant, but to turn away from the picture, refusing to listen to what material sense has to say, while thought is opened to receive and reflect the impartation of Spirit regarding the true man; it is to think rightly about the neighbor, to think of him as God thinks him. The material picture is loathsome and remains so. It will never be erased while man's thinking is based on material testimony, for so long will he have an untrue consciousness which is but a channel for mortal mind to reach one who is already disabled.

So, if in the struggle with error, a comrade is wounded by a sin-poisoned arrow, is found guilty of a moral offence, Christian Scientists should be tenderly human, and more. At such a moment a brother especially needs the help which can be rendered only through love. The arrow should be removed by a sympathetic hand, the mesmerism antidoted by truth, and the brother nursed back to the health of holiness through the watchful tenderness of a truly loving heart.

How cruel to leave the wounded alone on the field of battle, torn, and bleeding, slowly succumbing to the subtle influence of sin's poison, or to become his enemy because he has fallen before the foe's well-directed aim,—and we do indeed become his enemy if we permit the argument of material sense to repeat itself in our thought, or to use our lips to make his weakness known in the realm of gossiping mischief. To be loving toward our brother is to be obedient in thought and action to God's ideal, and to allow the Father to will and do His good pleasure in us. If we are thus obedient, no disposition to judge and condemn will abide in us, but rather the compassion of the Master.

"Love your enemies, or you will not lose them; and if you love them, you will help to reform them" (Miscellaneous Writings, p. 210). Man cannot love his enemy so long as his thought regarding that enemy is governed by mortal mind, for its reign is one of discord. All the evil thinking and purpose of a so-called enemy is disarmed before a consciousness that ever abides in the Christ thought concerning him. Maintaining this consciousness we shall both bless our enemies and insure our own spiritual progress.

As the human consciousness of man is imperfect, deformed, dying, so is it of the world. But Isaiah says,—

> The wolf also shall dwell with the lamb,
> And the leopard shall lie down with the kid;
> And the calf and the young lion, and the fatling together;
> And a little child shall lead them;

and if we would put off the mortal sense of our present environment, and realize and inherit the World Beautiful, the sweet harmony of relation which exists between all the ideas of God as depicted by the prophet, we must learn to love the birds, the flowers, the trees, all created things, and this by the same rule of right thinking.

To think right is to establish the basis of true loving; it is to dismiss, without reserve, every suggestion that is contrary to Love's ideal, to open wide the door of one's mind towards Principle, and to abide consciously in "whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely."

## The Lectures.

### At Montreal, Can.

First Church of Christ, Scientist, was filled with a representative audience last Tuesday evening, March 3, to hear the lecture by Rev. Irving C. Tomlinson of Concord, N. H. The lecturer was introduced by Mr. W. Roach, First Reader of the church. Rev. Mr. Tomlinson's manner and delivery are scholarly, and his earnestness and logic carried conviction and held the close attention of the audience to the end.—*The Westmount Advertiser.*

### At Herkimer, N. Y.

A lecture which was largely attended was given under the auspices of First Church of Christ, Scientist, of Herkimer, on January 27, at the Grand Opera House, by the Hon. William G. Ewing of Chicago. This church was organized November 28, 1902, with fifteen charter members. Our congregation has grown rapidly and a larger hall is needed at once. We know that Love leads and guides us in each step in this glorious march.—*Correspondence.*

### At Port Townsend, Wash.

Carol Norton, C.S.D., of New York City, delivered a lecture on Christian Science at Odd Fellows Hall under the auspices of the Christian Science Society of this place, February 19. Allen H. Armstrong, C.S.B., of Seattle, introduced the lecturer in a few well-chosen words. The audience of more than five hundred was a representative, attentive, and appreciative one. This is the first lecture on this subject delivered in our seaport town.

*Correspondence.*

### At New Orleans, La.

Judge William G. Ewing, late Judge of the Superior Court of Cook County, Ill., and a member of the International Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, of Boston, lectured last night [March 8] at the Athenæum on the subject of Christian Science. He was introduced by R. G. Henderson. The audience was a large one, and the most earnest attention was given the Judge, who is an attractive and polished speaker, a fine scholar and thinker, and a very interesting man in every way.—*The Daily Picayune.*

### At Walla Walla, Wash.

"Teaching of Christian Science" was the subject of the lecture deliver d at the Opera House last night [March 1] by Carol Norton, C.S.D., of New York City. The audience was large and the closest attention was given the speaker.

The lecturer was introduced by Mayor Gilbert Hunt, who spoke in part as follows:—

*Ladies and Gentlemen*:—Christian Science is a subject that is receiving a great deal of attention in all parts of the world; the benefits received and acknowledged by its adherents have been marvelous. It was brought to my

Digitized by Google

attention about fourteen years ago, through its healing power, and I am free to acknowledge that the more I learn of the truth and power of Christian Science the better I am satisfied with its teachings.

All Christian Scientists the world over consider it a duty as well as a privilege to place the matter before their friends in its proper light. I take pleasure in introducing Mr. Carol Norton of New York City.

*The Union-Journal.*

### At Scranton, Penn.

Rev. Arthur R. Vosburgh of Rochester, N. Y., delivered an interesting lecture on "Christian Science is Christianity," before a large audience at the Dixie Theatre last night [March 8]. A fluent, graceful speaker, his views were presented in a forceful manner.

Mr. Vosburgh was introduced by Mr. B. T. Jayne, who was present as chairman of the evening. In a short address the latter said that while not personally of the faith, he believed Christian Scientists should be accorded all the rights and privileges enjoyed by other religions. He then gave a brief history of the church since its inception, referring in conclusion to the local membership as being made up of some of the most prominent citizens of the town. He then introduced Mr. Vosburgh.

*The Scranton Republican.*

### At De Funiak Springs, Fla.

It was a large, representative, and attentive audience that greeted Judge Ewing of Chicago, last Friday afternoon [February 27] at the Methodist Church to hear his lecture on Christian Science, and we doubt not that outside of those who are active workers in the matter, nine out of every ten were disappointed. Not that from a scholarly point of view, or as a clear exposition of Christian Science as he views it and as it is, it was a failure; for on the contrary, few men have ever appeared before an audience here that had so much to commend them in every way as did the speaker in this address, but the disappointment was in that he did not say what they expected him to say, or to put it in another way, he did not say that Christian Science was what they thought it was.

To sum the matter up, for space will not permit an extended review of his splendid address, Christian Scientists believe in the same Christ, the same God, the same Bible, as do the members of the "old churches." They do not believe that God ever makes any one sick. They do believe in the efficacy of prayer, and that prayer is answered now as it ever was; and further, that the same Christ who healed the halt, made the blind to see and the dead to rise when he took on the form of man, has the same power to-day, and exercises it in the same way.

Should he or any of the other members of the Board of Lectureship come this way again they would be assured of a larger hearing than this time.

. . . . . .

The trustees of the Methodist Church did a very sensible thing when they opened the doors of their church to Judge Ewing for his lecture last Friday. It was not in any wise an endorsement of what he believes, but simply one of the many evidences that Christian charity is becoming more of a reality between the denominations, and that there is less and less place in religion as in all things else for those who can look through a key-hole with both eyes at the same time without squinting.—*The Breeze.*

Judge Ewing was introduced in a neat speech by R. W. Storrs, editor of *The Breeze*. He congratulated the workers on having secured so distinguished a representative of the Cause after so short a period of organization. Regular services were started only two years ago. Many visitors in attendance at the Chautauqua Assembly (the nineteenth annual session being now assembled) were present.—*Correspondence.*

### At Troy, N. Y.

A large audience gathered at Music Hall last evening [March 10], the occasion being an address on "Scientific Christianity," by Rev. Arthur R. Vosburgh, C.S.B., of Rochester, and not only was every seat taken, but the hall was taxed in its standing-room capacity. The purpose of the lecture was to give the general public an opportunity to form a more correct conception of the doctrine and aim of Christian Science.

The lecturer was introduced by Mrs. E. K. Betts, who said in part:—

All Christians believe that Jesus of Nazareth, the great Master, Teacher, and Prophet, the son of man as well as the son of God, taught the full and true law of Life, and his philosophy, understood and practised, will solve all the vexed questions of human existence. But the world has almost forgotten that he came to destroy all evil; that his mission included the annihilation of pain, disease, and death, as well as that of sin. Having signally failed to follow his law in daily life, and therefore having failed in bringing out the natural results of that law, it is taking refuge in declaring that his so-called miracles were a special gift to him. Yet his first students healed disease whenever and wherever they taught his system. In these days Christian Science is reviving the spiritual comprehension of the gospel, with such results as prove the teaching to be scientific as well as Christian. In every sense the Church Militant is becoming the Church Triumphant.

In the restoration of the two-fold mission of the gospel, the physical healing often seems to be unduly emphasized. This is because it is the most apparent effect, and the one most easily argued. The higher and greater results are shown in the betterment of the moral, intellectual, and spiritual nature. It is easy to see that real happiness cannot be won without peace for the physical as well as for the spiritual. Christian Scientists believe the cure for all the trials, cares, disappointments, sickness, and despair of the daily life may be found in the teachings of the Galilean Prophet, when these teachings are understood rather than merely believed.—*The Troy Record.*

## Our Daily Choice.

SAMUEL GREENWOOD.

EACH day unfolds before us
A way of love or hate;
Sweet love that lives victorious
O'er every selfish state,
Dark hate that bears the curse of Cain
Through regions desolate.

The passing moments find us
With base desires or good;
With heavenly links they bind us
To God's dear Fatherhood,
Or sink us to abysmal depths
Of evil servitude.

To open wide the portal
Which lets God's angels in,
Or shut out joys immortal,
To live with self and sin;
O human heart, one thou must choose,
Thy life to lose or win.

Digitized by Google

## Testimonies of Healing.

The following testimony was given by Mr. Phillips before the hearing on the bill to interdict the practice of Christian Science which was recently defeated in the North Carolina legislature, and a report of which is given in this issue.—ED.

"It was in 1896, my wife was taken ill, and I called our family physician, Dr. Nicholson of Washington, N. C. He diagnosed the case, and told me that an operation was necessary to save her life, and that it had to be done very quickly. I remonstrated with him, because he insisted that I take her to Baltimore for an operation. I told him I did not think she was able to take the trip. He insisted that she must go. I prevailed on him to call in a consulting physician, and he said that he would. He called in Dr. Dave Taylor. The two made an examination, and retired to the parlor, and I went with them. Dr. Taylor concurred in the diagnosis and said that an operation was necessary. I asked him if he thought she could stand the trip to Baltimore, and he said he thought she could, though I noticed that he said it very reluctantly. I afterwards saw him by myself, and asked him if it would be better to perform the operation there. He said, in his judgment he thought it would be. Dr. Nicholson showed me what the operation consisted of, and what was necessary to be done. It occurred to me that that operation could not be performed, so I decided to take Nicholson's advice and take her to Baltimore. He went with me. We went to the City Hospital after we arrived in Baltimore. Dr. Opie there made an examination, had a consultation, and he said that an operation would be of no permanent benefit to her. He said, however, he might perform a partial operation that might prolong her life, at the farthest, six months, but in her present condition he did not think it advisable to operate upon her. I want to pay a tribute here to the medical profession, because of their conscientious position on that occasion. They were conscientious men, knowing that the fee had been agreed upon and could have been made in a few minutes, they refused to do the work, because they were conscientious, and did not believe that it could result in any permanent benefit to her. The physician I had with me, our family physician, said, 'I do not see anything else for you to do but to try Mrs. Judge Brown's doctor.' She had told us, as she happened to be on the boat, of her cure through Christian Science. I went to the lady, a quiet, unassuming, Christian woman, and told her the circumstances. She said, 'After the physicians have said what they have about your wife, I think you should give her the full benefit of Christian Science.' I did not know what Christian Science was, but I was determined to try it, because there was nothing else left for me to do. I would not have gone to them if there had been any hope whatever anywhere that I could have seen or felt could have been any relief to her. That Christian woman took my wife's case on Tuesday evening. (I neglected to say that she was so ill that she had to be taken to Baltimore on a stretcher), but she took the case on Tuesday evening, and we left Baltimore to go back home, and she was able to walk a very short distance. We went back home on Thursday evening, and on Friday she was able to walk a distance of five blocks to our home, and it was an utter astonishment to her friends to see her walk back home in that condition. In three weeks she was a perfectly well woman, and she has been a perfectly well woman ever since. Of course this wonderful demonstration led me to investigate what could have had such a wonderful influence on a case that was pronounced incurable, and I have investigated the subject honestly and sincerely, and I have found that Christian Science, when understood, is the power of God to heal men from sin and sickness."

*Question.*—"Mr. Phillips, allow me to ask you a question. What did they do to your wife? What was this demonstration that you speak of?"

*Mr. Phillips.*—"When the lady called to see my wife, she requested me to leave the room; excused me, and I went out in the street, and I walked around for about an hour, and I came back again, and then the lady left, and I said to my wife, 'What did she do?' She said, 'She did not do anything but sit silently by my side, as though she were praying,' and she did that repeatedly morning and night for two or three days, what time we stayed there, and then when we left, this lady said that she would give her absent treatment, and when I got home, and reported that she was well, why she sent her bill, which was very moderate, and I got off with the sum of seventeen dollars."

---

During the last eight years an abdominal weakness seemed to be growing more troublesome until last fall, when I could hardly endure it. My knowledge of Christian Science was not sufficient to meet the case, and finally when my daughters insisted that I should wear a supporter, my son, who believes in Christian Science, said that if I would employ a good practitioner he would meet the expense, and I at once wrote to a healer in Chicago for absent treatments. I was relieved in a few days, but kept up the treatments several weeks to make sure. I am cured of the disease and am truly thankful—thankful to God, the source of all goodness, thankful to Mrs. Eddy, the Discoverer of this truth, and thankful to the many excellent men and women who can apply this Science.

MRS. SARAH HALL, Watervliet, Mich.

---

When our attention was first called to Christian Science we were in a critical situation. My sister, who was singing in the revival services, was entertained in the family of a Christian Scientist, and while there she heard of Science. Soon after this my mother was restored to health after our physician had pronounced her case hopeless, and that she had only a short time to live. I immediately placed myself under treatment. At that time my stomach seemed in such a diseased condition, that my diet was very plain and scant and my suffering from stomach trouble, nervous headaches, and neuralgia, was at times almost unbearable. It was a time of rejoicing when, soon after taking treatment, I could eat a reasonable amount of any kind of food I wished.

We are grateful to our practitioner for his help and instruction, and to Mrs. Eddy, our beloved Leader, for making known to the world the glorious gospel of salvation from all error, but we are most grateful to our heavenly Father.—EDITH S. GRISWOLD, Greensburg, Ind.

---

For thirteen years I had tried every available material means for the restoration of health. I underwent all sorts of treatment in the different sanitariums. "Incurable" was the verdict. As I had inherited rheumatism, every joint was affected and drawn out of shape. After beginning Christian Science treatment, all the pain and swelling disappeared, and all the joints except the hands have returned to their natural size and shape; the hands are loosening out gradually. I can go about in all kinds of weather without the slightest fear of a return, for I know there is no re-action in Truth. As thought rises to the consciousness of God's allness, the fetters of materialism vanish, and I walk onward knowing that Love is the only power. We must work faithfully, if we would find the Principle by which man's heritage is revealed. "Seek, and ye shall find." We do find life eternal in God. Dwelling therefore in good, all is peace and harmony. We lose nothing by becoming Christian Scientists, but we gain all. I attended

Digitized by Google

the second meeting here in Manchester, two and a half years ago; there were nine present; now we have an organized church with a membership of sixty-one. I think its growth clearly shows that the seed was sown on good ground, for it beareth much fruit.

EMILY WRIGHT, Manchester, Eng.

---

Two years ago I spent the summer near the ocean. Before learning of Christian Science I was very fearful of cold winds and dampness, since, for years, I was never free from neuralgia. There came a painful night with its dark suggestions, but with the morning's light, came also the resolution to assert my God-given dominion. I consecrated two hours to the service of God, Good, declaring what God is, what creation is, what Love has done and is constantly doing, and denied every thought unlike Good. I realized that the omnipotence of God shuts out any painful sense, that in infinite Love, evil has no name or nature, that the "carnal mind is enmity," but "led by the Spirit" I am under no material law, that the Mind which was in Christ Jesus brings peace. The remainder of the day I spent on the veranda unconscious of atmosphere, until some one remarked that I was dressed very thin, and was sitting in a draft. Where had the neuralgia gone? All material conditions said to produce it were the same. Once again had I proved this mighty truth of Christian Science as given us through our text-book, Science and Health, by our great benefactor, Mrs. Eddy.—C. W. B., Chicago, Ill.

---

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

---

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine, printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents. Subscriptions received for six months at half above rates.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Professor Henry Van Dyke, D.D., LL.D., of Princeton University, Moderator of the Presbyterian General Assembly, in an article in *The Homiletic Review*, says:—

"The sacred testament of the Egyptians was called the 'Book of Death.' Our book ought to be called the 'Book of Life.' Its central truth is that mortals are brought to life in Jesus. 'He that believeth in me hath everlasting life.' Not, will have it some day. Do not read your New Testament that way. It is, 'hath everlasting life,' now, here, in this masquerade of a world, 'hath' something which makes life. 'I am come that ye might have life, and that ye might have it more abundantly.' Hear what Jesus said to the tempter in the wilderness: 'Man shall not live by bread alone.' That is the denial of the great heresy of worldliness, which is that man shall live by bread. Christ says he 'shall not live by bread alone.' Then in the sixth chapter of John, when he gave the explanation of his saying, he said, 'I am the Bread of life.' 'The words that I speak, they are life,' and that is the denial of the heresy of the world that man shall live by bread. There are two heresies of worldliness, that man shall live by bread, and that you cannot have everlasting life in this world. Christ denies both. He says, 'He that believeth hath everlasting life,' and again, 'The words that I speak, they are spirit and they are life.'

"Surely that is a mystery, but just as surely it is a reality. Souls are being raised from the dead in the world every day—yes, every hour; inward men and women are being renewed while outward men and women are perishing. Souls are being born again continually 'not by the will of the flesh, but by the Word of God,' which 'Word' is Christ. Men are living by bread, but not by bread alone. Nobody is living by bread alone—nobody. People seem to be but it is an illusion, a masquerade. They are not living, they are dying by bread alone. Men are living by bread, but not by bread alone. Underneath the bounty they are touching the hand which fills every spiritual longing. In the wilderness they find heavenly manna."

The late Joseph Rabinowitz of Russia was a Jew; but after long study of the Old Testament and the history of his people, he became convinced that the Jews made a mistake in not accepting Jesus as the Messiah; that it was hopeless to expect another, and that the true course of the Jews of to-day is to acknowledge the error of their forefathers, and truly own and loyally serve Jesus of Nazareth as the Messiah foretold by the Hebrew prophets, the king and Saviour of the world.

Mr. Rabinowitz gained a large following, and in recent years the circulation of the New Testament in Hebrew has largely increased on the continent of Europe. It has been stated that there is a large and increasing number of Jews in Europe who are convinced, like Rabinowitz, from a study of the Old Testament and the history of the world, that the time for expecting the Messiah is long past, that no Hebrew Messiah can be expected in the future, and they are turning more and more to Jesus as the true Messiah of the Jewish people. These have not been affected in any degree by modern Christian preaching or missionary effort, but have come to their position from a Hebrew point of view and simply by an intelligent study of the Scriptures and history of their own people. They have no affiliations with modern Christian bodies, and there is nothing in their attitute to draw them to any particular denomination. It is one of the most interesting questions of modern religious progress, what shall be the outcome of this remarkable movement.—*The Watchman.*

The Church of God began when Abraham built his altar to the unknown God and gathered his household about it for worship. It became the Jewish Church when Moses came down from the Mount with the Tables of the Law and brought to encamped Israel the promise that God would be their God and they should become a nation of priests. It became the Christian Church when the disciples after the crucifixion of their Lord, gathered in an Upper Chamber and waited for the revelation of the resurrection. The Church is as old as human history; as universal as social order; as vital as religion. So long as God is God and man is man, so long will men seek to unite and serve their God; and this union of men with one another, because they are with God, is the Church of the living God. . . .

The Church is more than the creed on which it seems to depend; as the vine is more than the trellis to which it clings. The Church is more than the worship it employs to express its life; as the vine is more than the blossoms which fill the air with their fragrance. The Church is more than all the Churches; as the Vine is more than all its branches. The Church is Christ ministering to the life of men, through the life of men. It is the Republic of God. . . . The Church of Christ has a divine origin: it was born in the resurrection of Jesus Christ. It has a divine message: it is the herald of a Healer and a Helper, who for us men and our salvation has come down to earth.

*The Outlook.*

The Rev. J. Murray Atwood says in *The Universalist Leader*:—

"It has sometimes seemed as if the Church forgot its first duty, not to make Universalists or Unitarians or Methodists, but Christians. It has laid the greatest stress upon the need of setting forth the right doctrine. It has devoted the major part of its time to persuading men to accept these rather than to winning them to the right life. It has rejoiced over a new convert when any one has come saying, for instance, 'If that is Universalism, I am a Universalist.' But this may not mean any addition to the practical power of Christianity. It may be only an intellectual matter, not a genuine Christian conversion. The determinative spot within may not have been reached, the actual life may be unchanged. . . .

"What man needs is not merely knowledge of the truth, but the religion that is life. He must have the truth; but truth only becomes powerful when it is incarnated in the life of a man and dwells among us. The superiority of Christianity to other religions, the might by which it conquers, is not in that it teaches what others do not, nor in that it gathers the truths of all into one universal system, but in that the eternal truth is here illustrated, expressed, and realized in the person of one man who thus speaks directly to the hearts of men, moves them, wins them, and lifts them unto himself."

We do not all see alike: beliefs are many, creeds are varied; but of this we can be absolutely sure,—that amid all the mutations of human thought and belief the eternal facts remain the same, unchanged and unchangeable. And if the peculiar faith of any man lead him to know the Eternal and to walk humbly with him, if it lead him to possess the spirit of the Christ, to do justly, to love mercy, then the end for which he reads and thinks, for which he goes to church and listens to sermons, is accomplished; for is it not true that the end and aim of all religion is the perfecting of character.—WILLIAM D. LITTLE.

Professor Edward J. Bosworth says in *The Congregationalist and Christian World:* "It is this desire not to part company absolutely and forever with all that is inconsistent with the Christian profession which leads men to hope secretly that they are Christians without making any public confession of it. They feel that there would be no easy retreat if they were to make a public declaration of their discipleship. A fundamental source of weakness in the lives of some professing Christians is their unreadiness to cut entirely loose from whatever might lead easily back into the old life. . . . Power in the Christian life is conditioned upon unreserved renunciation of all that ministers to evil."

The Rev. Dr. Amory H. Bradford says: "I dare to hope that, sometime and somehow, . . . after all the fires of Gehenna have consumed the desire to sin, after Hades and Purgatory have been passed, the souls which, for a time, have dwelt in these mortal bodies . . . will be given the beatific vision and permitted to realize the height and depth, and length and breadth, of 'the fulness of Christ.'"

I notice in the ordinary, average man a tendency to think more about environment and heredity than about individual responsibility, and on the whole a very much lowered sense of the depth and the power and the universality of transgression. And that is why, to a large extent, the Christianity of this generation is so shallow a thing as it is.

ALEXANDER MACLAREN.

Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.

VICTOR HUGO.

In other words, our charity measures our capacity for receiving charity. Is there any more unnoticed sin than this?

REV. I. O. RANKIN.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed. The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 486

SELECTED ARTICLES.

A New Hampshire Woman. 487
The Doctrine of Christian Science. 487
A Plea for Fair Judgment. 488
Practical Christianity. 488
A Thoughtful Reply. 489
The Future of Astronomy. 490
Increasing Interest in the Bible. 491
Truth will bear the Light. 491

EDITORIAL.

Enthusiasm Tempered by Discretion. 492
Christian Science and the Bible. 492
"Talking it Over." 493
Our German Periodical. 493
Communion in the Mother Church. 493

FROM OUR CONTRIBUTORS.

An Appeal to Caesar. Willard S. Mattox. 494
Love Gives. Ella S. Sargent. 495

THE LECTURES. 496

TESTIMONIES OF HEALING. 497



Vol. V. BOSTON, APRIL 4, 1903. No. 31.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

February figures of the Bureau of Statistics show the largest exports of any February in the history of our commerce, and also show that the exports of the three months ending with February were larger than those of the corresponding period of any earlier year. On the import side the figures also show a continuation of the growth which has characterized the last two years, and the figures of the eight months ending with February suggest that the imports of the United States in the fiscal year 1903 may exceed $1,000,000,000, while the export figures seem likely to exceed $1,400,000,000. The February exports amounted to $125,502,105, which is $12,000,000 in excess of any preceding February, and more than double the figures of February, 1893, in which month the total exports were $59,931,984.

President Roosevelt has declined the invitation of Emperor William of Germany for the United States squadron to visit Kiel on the occasion of the annual yachting season. It is understood in Berlin that the Washington view of the case was that the visit of the squadron to German waters would have been considered by the European cabinets to be in the nature of a friendly demonstration unless the warships also touched at other shores, and the United States Navy Department was not willing to enter upon a prolonged social campaign.

Sir Chen Tung Liang Cheng, K. R. M. G., the new Chinese minister to the United States, arrived at San Francisco last week on the steamer Korea.

**Foreign.**

The Irish secretary, Mr. Wyndham, introduced the government's long anticipated Irish land bill in the House of Commons last week, and it passed its first reading as soon as he was through speaking. The bill proposes a free grant of $60,000,000 for the purposes of the bill. The measure further provides that tenants will pay 3½ per cent interest on loans from the government, that untenanted farms and grazing lands will be sold to neighboring tenants, and that three commissioners will supervise the sales. The advance to tenants, through the provisions of the land bill, are limited to $2,500 in the congested districts and $5,000 elsewhere. The scheme may involve $500,000,000. The bill becomes effective November 1.

King Edward's projected Mediterranean cruise is expected to be somewhat extended and internationally important. It is planned to leave Portsmouth on March 30 on the royal yacht. He will call at Lisbon, where he will visit King Carlos. Thence he will proceed to Gibraltar, Cannes, and Villafranca, where he may possibly meet President Loubet. Subsequently he will go to Genoa, where an Italian naval review has been arranged, which will be probably attended by King Victor Emmanuel, and thence he will go to Malta.

The *Electrical World and Engineer* says it is proposed to adopt electricity on the crown railroads of Sweden. The estimates have been based upon the adoption of the system of an American electrical engineer, whose ideas and plans have been taken up by one of the great Swiss manufacturers, and are now being introduced in Europe. Another interesting feature is the proposition to utilize not only the water powers but the peat beds of Sweden, in order to secure the necessary electrical energy.

The Hawaiian Legislature has passed a law providing as a flag for Hawaii, the same which was the emblem of the islands before they had been annexed by the United States. The law also provides that the flag of Hawaii shall be the flag for the Territory, and shall rank as such on land and sea, second to the United States flag.

The Dowager Empress has ordered an appropriation of half a million taels to be made for the Chinese representation at the St. Louis Exposition. The plan of the dowager, formerly reported, to take over the telegraph lines of China for governmental control has been abandoned.

It is rumored in parliamentary circles in Copenhagen that the Danish Commission which is now sitting in the West Indies, has sent home the most pessimistic views regarding the economic future of the islands if they remain in the possession of Denmark.

President Gerald Balfour of the Board of Trade, last week announced in the House of Commons that a formal agreement between the government and the International Mercantile Marine Company would be ready for signatures before Easter.

**Industrial and Commercial.**

According to reports Dallas, N. C., is to have a new yarn mill with 5,000 spindles; Gulfport, Miss., an extensive cotton-seed oil and fertilizer mill with a capital of $250,000; Concord, N. C., a new 10,000-spindle mill; Rockingham, N. C., a new mill with 200 looms and 2,500 spindles; Siluria, Ala., a new $250,000 mill; McCormick, S. C., a plant with 10,000 spindles; Thibodaux, La., a new $100,000 mill; Seguin, Tex., a mill with 10,000 spindles and 300 looms. Considerable enlargements are contemplated in cotton mills at Columbia, S. C., Gastonia, Mt. Holly, and Charlotte, N. C.

An automobile association is forming among the leading makers of gasoline and liquid-using machines. The association will include about thirty manufacturers, who, owning or controlling four hundred patents, will be able to dictate the trade. This association, it is thought, will result in the withdrawal of many cases of litigation concerning infringements and violations of patents now pending in the Federal Courts.

Figures just received by the Treasury Bureau of Statistics show that the imports into Cape Colony and Natal in 1902 amounted in value in round numbers to two hundred and forty-five million dollars against one hundred and seventy million in 1901. This increase is not merely a recovery from the depression of the war period, but an actual gain over conditions existing prior to that time.

The steamship Lowenburg from Calcutta and Colombo recently arrived at Boston with a cargo of tea, jute, shellac, indigo, and other eastern commodities amounting to about eight thousand tons and with an estimated value of about one million dollars.

By contemplated changes in the Denver and Rio Grande and the Rio Grande Western Railroads more than three hundred miles will be cut off in the distance between Denver and Los Angeles and a saving in time of many hours.

A new ship-building concern capitalized at $1,000,000 has been incorporated at Belfast, Me.

**General.**

The Morning, which sailed last July from England to relieve the Antarctic exploring steamer Discovery, has returned to Lyttelton, New Zealand, and reports that the expedition reached latitude 82 degrees, 17 minutes south, a point two hundred miles nearer the pole than that reached by any previous expedition. An extensive mountainous region, hitherto unknown, extending to 83.2 was discovered. The scientific work of the expedition includes a rich collection of marine fauna, including many new species. Sea and magnetic observations were taken, as well as seismographic records and pendulum observations. A large collection of skins and skeletons of southern seals and sea birds was made. A number of excellent photographs were secured and meteorological observations made. Extensive quartz and grit accumulations were found horizontally embedded in volcanic rocks. Lava flows were found in frequently recurring plutonic rock, which forms the base of the mountains.

Professor Crookes finds that radium, the mysterious substance which he has lately been investigating, maintains its own temperature at a point 1.5 centigrade above its surroundings. This is equivalent to saying that the actual quantity of heat evolved is such that the pure radium salt would melt more than its own weight of ice every hour, or that half a pound of radium salt would evolve in one hour heat equal to that produced by burning one-third of a cubic foot of hydrogen gas, this evolution of heat going on constantly for indefinite periods. The world is thus made acquainted with a heat sufficient to raise mercury in a thermometer 2.7 degrees Fahrenheit, the output of which is maintained indefinitely without any visible compensation to the heat-giving body.

The first regular daily newspaper in the world depending entirely on wireless telegraphy for its general news service has been started at Avalon, Catalina Island, twenty-five miles out in the Pacific Ocean. The new paper is called *The Wireless*, and is published under the auspices of the *Los Angeles Times*, from the office of which an epitome of the news will be telegraphed each morning. The first issue was but a small four-page sheet, but the demand for the paper and for advertising space has been so great that it will be enlarged at once. Heretofore the news of the world has not reached the island until the arrival of a steamer at 1 P.M.

The Metal Polishers, Buffers, Platers, Moulders, and Brass Workers' Union No. 73 of Meriden, Conn., has filed with the Secretary of State articles of incorporation. The objects of the proposed corporation as given in the application are reduction of the hours of labor, municipal ownership of public utilities, government ownership of national monopolies, abolition of government by injunction in controversies between capital and labor, the enhancement of wages, and the general welfare of all laboring classes.

At a recent sale of miniatures in London a portrait of a lady by Richard Cosway brought $3,150.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### A New Hampshire Woman.

FROM the *Butte* (Mont.) *Miner* we take the following extract of an introductory speech made by Mrs. Ella Knowles Haskell, formerly a New Hampshire woman, in presenting Mr. Carol Norton, who is lecturing in the far west. The extract is of interest also, because it tells of the wide spreading interest in Christian Science whose founder makes her home in our city; and it is interesting as well, in New Hampshire, because it proves how proud of the old Granite State her sons and daughters are when they are far away, and how they make use of every opportunity to sound her praises in strange ears.

"Fully fifteen hundred people were in attendance at the Broadway Theatre last night [March 10] to listen to the able lecture of Carol Norton of New York City, upon the basic principles of Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist, of this city, and those having the management of the affair in charge are to be commended for the perfect manner of the arrangement of things, so that the big audience was handled in such an easy way for the comfort and welfare of all. Mr. Norton was introduced by Mrs. Ella Knowles Haskell, who said:—

"'The eminent lecturer and speaker who will address you this evening brings a message to me from my native state, for I was born within sixteen miles of the birthplace of Mary Baker Eddy, the Founder of Christian Science.

"'Time and again mighty influences of thought and power have gone forth from the old Granite State into the great world of men, molding and transforming human conditions and human ideals. New Hampshire's sons and daughters have left a lasting impress upon the annals of time by their contributions to statesmanship, science, religion, and philosophy. All history has produced but one Daniel Webster, and I think we may safely say that all history has produced but one Mrs. Eddy.

"'Long after the names of the presidents of the United States have become as unfamiliar to the people of distant centuries as are those of the consuls of Rome to-day, the name of Webster will live in fame's bright galaxy by reason of the gems of literature that he contributed to the English language, and who may say that the name of Mrs. Eddy will not also live in fame's bright galaxy as the founder of a great religious philosophy?

"'It appears to me from the standpoint of an outsider and observer,—for I am not a member of the Christian Science organization,—that no religious association has increased in number so rapidly during the last few years, as has that of the Christian Scientists. The followers of Mrs. Eddy now number more than a million in the United States, and it must be conceded that the Christian Scientist is generally happy and cheerful. I have known of morose and disagreeable people coming into contact with this doctrine, and by some process, whether metaphysical or not, of their being transformed or changed into pleasant, cheerful individuals. This is a benefit to society, and I am sure we shall all be interested to learn more of the basic principles of a religion which has accomplished so much in so brief a time, and I take pleasure in introducing to you one of the best-known and most able of the Christian Science teachers and lecturers.'"

*The Concord* (N. H.) *Patriot.*

### The Doctrine of Christian Science.

Mr. Editor.

During the last eight years I have had a very favorable opportunity to study the doctrine of Christian Science and to observe, at first hand, its practical workings. When my attention was first called to Christian Science, about eight years ago, I was prejudiced against it. But the restoration to health at that time of a member of my own household through its ministration, induced me to try to learn whether its teachings were true or false. Three able allopathic physicians had signally failed in the case, and Christian Science had succeeded. But this did not convince me. For myself and for my family I wished to feel very sure that I was not leaning upon a rotten staff. So far as I have been able to do so, I have studied the subject from the viewpoint of its religious claims, its philosophy or metaphysics, its influences over human conduct and character, and its merits as a curative agency in the various ailments which are manifested in the body. I cannot ask space, of course, even to outline my studies and observations along those lines, but I wish to render my testimony in behalf of the cause of truth. I wish to testify that I recognize in Christian Science the religion taught by Jesus of Nazareth, freed from the barnacles which have been fastening upon it during its voyage through nineteen centuries in the form of man-made creeds, dogmas, and theological subtleties and blasphemies.

Christian Science is a working religion. Jesus did not do much preaching, but he went about doing good: healing the sick, comforting the sorrowing, cleansing lepers, helping the blind to see, the deaf to hear, the lame to walk. That he depended upon these works to persuade mankind of the truth of his teachings, rather than upon sermonizing, is proved abundantly in the Scriptures; notably, for example, in the answer which he sent to John in response to the inquiry as to who he was, bidding the messenger to tell John about the works he was performing, not what creedal theology he was preaching. And where is there a safer rule of evidence than that which he gave us, to judge of a tree by its fruits?

Jesus taught that the primary causation of disease lies in human mentality; as, for example, when he bade the lame man to "go and sin no more," carefully explaining that it essentially meant the same thing as his command to take up his bed and walk. Jesus relied upon spiritual methods, not drugs, hygienic rules, hypnotism, or other like agencies, in healing the sick, always teaching the supremacy of the spiritual over the material. He uniformly taught that the works which he thus performed were not through any powers belonging to his own personality, but that they were of God, the Father, and in obedience to the spiritual law

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

governing all. "Have faith in God!" was his exhortation; "He that believeth on me [the Christ], the works that I do shall he do also," was his promise and prophecy; "preach the gospel [good news]," "heal the sick," was his command to his followers of all generations and all countries.

Christian Science teaches that God is the Great Physician, that it is in Him we live, and move, and have our being; and so does the Bible. Christian Science teaches that God is Love, Spirit, Life, Good, infinite and eternal, omnipotent and omnipresent, the same yesterday, to-day, and forever, and without variableness or shadow of turning; and so does the Bible. Christian Science brings into full light the fact that argument without works is dead: resembling faith in this respect. And the Bible teaches that "a doer of the work, this man shall be blessed."

Christian Science is but little known as yet, but its great mission is to spiritualize and elevate men's lives, motives, conduct; it has already accomplished much in this beneficent mission by persuading men and women that agnosticism, infidelity, materialism, and atheism, in all their subtle and multiform disguises, are false beliefs; and its agencies for such persuasion are the works which it does, seeking to obey the commands and realize the promises of Jesus, and to follow humbly in his footsteps without faltering, however much its doctrine and practice may seem to antagonize. Its adherents do not revile the religious convictions of others. Their works in healing the sick as the practical proof of their religion are already known throughout the world, altogether too well for any well-informed person to gainsay them. Its influences have been conceded again and again, in all communities where it is best known, to be for good morals and good citizenship.

CLARENCE A. BUSKIRK.

In *Evansville* (Ind.) *Journal.*

## A Plea for Fair Judgment.

Mr. Editor.

In a recent editorial you declared, "The medical science of the present day is the result of a building up, through generations, of the slowly acquired knowledge of the physical system of man." Then you declare, "The regular physician does not pretend to be infallible; he does the best that his judgment will permit." All this we readily admit, and graciously accord to the noble army of honest physicians all the credit that is due them.

Do you expect Christian Scientists to obtain a full and perfect knowledge of the unseen spiritual power in thirty-five years while, according to your admission, the medical schools in their four thousand years' study of the visible material have acquired "but a fraction of what may later on be discovered concerning human ailments and their method of treatment and cure"?

Our good editor seems to have a wrong impression as to what Christian Scientists claim. While they assert that they are faring better under Christian Science than they formerly did without it, and that they have found Christian Science a far better preventive and cure of disease and sin than any other religious or medical system of their using, they are well aware that they do not at present witness in results all that Christian Science promises. It is not fair that others should claim for Scientists what they do not claim for themselves.

They assert that God is infallible, and, like other Christians, they believe that He is worthy of perfect confidence, but they realize that divine aid is available only as they understand how properly to approach deity. No fault can ever be found with the divine remedy. The want lies in our inability to avail ourselves of it. We must not only have a good way, but we must know how to use it.

We do not, however, overlook the fact that perfection is [illegible] of that which is new, while the old has won a license to fail. It cannot be denied that Christian Science, as a rule, begins where *materia medica* leaves off, and has saved multitudes who had failed to find relief by other means. It is as correct to assume that the efforts of the devotees of any given medical system, if natural, normal, and God-given, should be "infallible," as it is to assume that the practice of a Christian Scientist should be infallible. Will any system, be it ever so perfect, produce perfect results unless perfectly used?

We will grant that when the "Ruler of the universe" "acts" supremely "through a human medium for the purpose of effecting a cure, a defeat cannot be tolerated;" but when mortals have only a slight understanding, and but a small faith in the divine power, they receive accordingly, and it cannot be said, under such circumstances, that the "Ruler of the universe" is in full action. Those who believe in the efficacy of prayer generally concede that prayer avails only in proportion as it is in harmony with the divine will. Answer to prayer does not depend upon the ability and willingness of God, but upon mortals' ability so to divest themselves of material doubts and fears as to utilize the divine power always ready. That one's effort to obtain divine aid is unsuccessful, does not prove the Source to be fallible, but shows the fallibility of the effort. Furthermore, failures in the application of a given method do not necessarily prove it fallible, but may be by reason of an imperfect understanding and application of it.

Christian Scientists are not "apologizing" for their failures. They are simply protesting against unfair judgment. They make no promises of ability to heal. They expect Christian Science to gain in confidence with the people only in proportion as its adherents rightly apprehend and administer it. While the devotees of this faith have proved convincingly to themselves that they have found a most excellent remedy for human ills, they are making no boasts of what they can do and no excuses for what they cannot do. What they deplore is the irregular and unjust practice of advertising their failures to cure. If critics desire voluntarily to witness to the comparative results of Christian Science practice, they should govern themselves by the same just rule which is applied to witnesses in court. They should not only "speak the truth" by advertising the failures of Christian Science, but they should "speak the whole truth," by announcing in the same manner the numerous cures under Christian Science treatment, and should not neglect to advertise the failures of medical practice in the same way, as well as to refer to their cures. They should also use care to speak "nothing but the truth" by refraining from attributing failures to Christian Scientists which are not justly due them.

Your contention assumes that the healing power of a Christian Scientist is a gift instantly measured out to him, and overlooks the fact that it is a knowledge which must be studiously acquired, and that a pupil of this Science can only heal in proportion to his spirituality and understanding. He fails in his ability to produce results for exactly the same reason that other Christians fail. If a Christian Scientist, in his present modest spirituality, is fallible in his efforts, it is for exactly the same reason that he failed utterly before he had any understanding, and yet, with his limited knowledge, he witnesses marvelous results, and patiently waits for better days.

ALFRED FARLOW.

In *Boston Herald.*

## Practical Christianity.

Mr. Editor.

Christian Science makes no "miraculous claims" in the generally accepted sense of the term, if by miraculous is meant a special divine intervention, but its cures of mental, moral, and physical discord are rather the result of an application in consciousness of the universally operative law of

Digitized by Google

God, divine Mind. Wholesome and reliable witnesses of the fact that Christian Science is eminently practical and effective are well in evidence in almost every community, so that its claims to healing are a matter of sight rather than faith in the miraculous.

It is a misconception of its basic teaching to attribute "the rapid rise of Christian Science" to "mysticism" or to "dreams." Its teaching is an earnest protest against mysticism in every form, and its effective appeal to Jew and Gentile alike is due to the fact that an understanding thereof annihilates dogma and mystery by reason of its simplicity and rationality.

As you truly say, "There is no likelihood that Christian Science converts love their children less devotedly than parents in general," and it is for this very reason that they naturally provide for them in time of need that means of healing in which they have greatest confidence. It certainly should not therefore seem inhuman that the parent, who, perchance, has been a bed-ridden sufferer or chronic invalid in the past, and has found health through Christian Science after years of faithful but ineffectual dependence upon material means, should in time of physical distress trust the care of his family to Christian Science rather than to the old methods which have failed him, and that in so doing he feels he has sought the very best means of cure.

DAVID B. OGDEN.

In *Portland Oregonian.*

## A Thoughtful Reply.

Mr. Editor.

Now that the Rev. Mr. Chalmers has denied in your columns the correctness of many of the statements he was reported to have made concerning Christian Science, and has given the actual text of what he did say on the subject, permit me the courtesy of one more opportunity to correct the misleading impressions contained.

1. Regarding the diseased and suffering patient hopelessly doomed by *materia medica,* and who is pictured as rousing herself in defiance of this sentence, arises from her bed, goes about her work declaring that she is a child of God and therefore well and strong, the picture does not make it clear to the reader if the invalid is really healed, or made better, by this source, or if it is only a kind of "make believe" or "will-power," by which the patient defies his situation and for a time manages to console himself. In Christian Science the patient is healed not by the human mind "defying" the diseased body and declaring "its own supremacy," but by knowing—absolutely knowing—that God is the only power and action, and that with Him all things are possible and good. If the human mind can affect somewhat the human body, what will not the divine Mind do for man when he perceives that the exercise of will-power and human material methods hinders spiritual vision and reliance on God.

2. Another error implied, is in the statement that Christian Science as a movement is merely "a re-action against the acknowledged powerlessness of physical science in all cases, to banish physical disease, pain, and death." If this is true, then Christian Science is not a discovery and a science, but a human expedient merely. The human mind, tired, bending beneath its weight and helplessness, finds that by turning aside into a new channel it experiences relief. This change for a time relieves but is unlike a cure based on a scientifically understood principle which permanently banishes disease. Jesus' works were not accidental or personal to him alone. Christianity is not a "re-action" but a statement of eternal truth. It is the mortal fleshly man not yet attuned to divine truth that acts and then finds that he has gone wrong and must retreat. In truth there is no re-action, all is steady and flawless.

To assert that the human mind can affirm its own supremacy and heal and free itself is not Christian Science at all, much less "in its noblest form." The only use of the human mind in Christian practice is to discover its own helplessness. Surrender, not self assertion, wins the crown.

3. Again, if God is the only power and source of supply, then in the strict scientific sense He is the Great Physician and His medicine is spiritual, not material. Because the statements of Christian Science are absolute regarding the nature and existence of God and the nature of His creation, that does not discredit the noble efforts of men to benefit mankind, nor does it set aside the spirit of the age for discovery and progress along so-called material lines. Christian Science is not hostile to existing conditions, it says, "improve them." It believes in overcoming through growth, not in suppressing issues. To the pupil scarcely yet master of the multiplication table it says, do not attempt a problem in Euclid, do not say that you have accomplished what you have not proven. Do the simpler problems and step by step you will prove your ability to meet the greater ones also.

4. Christian Science defines "the current of Christian faith" as the human effort to escape sin, sickness, and death by attaining that knowledge of Truth, the kingdom of heaven, which will emeliorate and destroy these mortal falsities. In regard, then, to the place which Christian Science is to occupy in reshaping the course of history (human events), may we not just leave that to the providence of God, assured that the heavenly Father who doeth all things well will sift wisely and finally.

From every quarter has come the cry: "Back to Christ." Christian Scientists have the assurance that in a large measure they are fulfilling the demand of that human outcry, and now after nineteen centuries of this materialistic current, they are again doing the works which Jesus and his disciples did. If, indeed, Christian Science is a "re-action against the current" of this historic Christianity, may we not hope that the stream as it has flowed through the centuries may be purified of the material taint which early entered it, that the Christian church may return to the Christianity of Christ wherein God was the ever-present power and medicine of men, and every preacher was also a healer.

CHARLES D. REYNOLDS.

In the *Manchester* (N. H.) *Union.*

We read in the Gospel of John, "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." Now supposing a student of Christian Science believes what Jesus here said, and that he tries to live a pure, religious life, following as nearly as he can the footsteps of the Master. Suppose he gives to the poor, never speaks ill but always well and in a kind way to his neighbor, is always truthful, sober, honest, loving, and forgiving, in fact, supposing that he always did to his neighbor what he would have his neighbor do to him, and that he abides in him and his word abide in him and he ask what he will, shall it not be done to him? Does any one deny that this is a proper exposition of the case? And then supposing that Jesus meant what he said, and we do our part, and we ask that we may be free from sickness or disease or distress, and our prayers are granted, has not the law of God kept the body free from disease, and rendered null and void the so-called law of the body? Further, if we by our faith in God's word are able to keep the body free and clear of all disease, should not we get more credit than if we contracted some disease and then had to use a disinfectant to destroy after effects? Is not the prevention by a reliance upon the promise of Jesus better than the cure after the disease has been contracted by reliance upon the so-called laws of the body?

REES C. VIDLER.

In *Georgetown* (Col.) *Courier.*

Digitized by Google

## The Future of Astronomy.

THE impression that the mechanics of the universe presented in the future fewer chances for discovery or advance in knowledge than in the past, could only have sprung from ignorance and underappreciation of the magnitude of the problems confronting astronomy and still to be worked out on the broader stage, not merely of the next century, but of the next millennium.

To begin, we must get down to some elementary definitions and make some sharp but fundamental distinctions as to the nature of astronomy which are ordinarily overlooked by the layman in science. All that I can do now is to show how vast is the domain which astronomy has yet to cover in its survey and how puerile is the notion that its methods have exhausted the subjects for their application, and that it has reached its term as a perfect science, or is in any respect devitalized.

First, as to definition and distinctions. Astronomy merely has to do with the positions and motions of the heavenly bodies, and its sole aim is to be able to predict these for any future time. This sums up the whole science, and we must not wander from it. The physical constitution of the past, present, or future conditions of the sun, the planets and their satellites, the stars, and the nebulas, are absolutely out of the range of its consideration. Astronomically, these are of no interest. They belong to the science of physics. Purely and simply, astronomy is the science of celestial mechanics.

Now as to its history. Its real beginning is much more recent than is ordinarily supposed. The first faint dawn of a real astronomy appears among the Arabs in the Middle Ages, but the distinct beginning of daylight in the science came at the end of the sixteenth century with Tycho and Copernicus. The former, as observer, the latter, as interpreter, by a correct system, of the apparent celestial motions, founded the science of astronomy, as Galileo had done that of astro-physics. Then came Kepler's great empirical discovery of the laws of motion in the solar system, and finally Newton placed the capstone, the law of gravitation, which crowned the structure and bound it together with a principle that banished all that was arbitrary and made astronomy a deductive science. Thus with the eighteenth century the true problem of astronomy came to verify, by rigorous comparison with all the known facts of observed motion, the law of Newton as a true law of nature and to ascertain whether it was an all-sufficient explanation, or required supplementing by some other principle to account for the phenomena. Only when this was accomplished could astronomy be regarded as having advanced to the stage of a science of prediction, capable of being used confidently to trace out in advance motions and relations yet unrevealed to observation.

Astronomy is a science both of theory and observation, which mutually support and control each other. It might be supposed from their interdependence that they would go hand in hand, and that their natural mode of progress would be simultaneous and equal development. The curious fact is that such contemporaneous advance is exceptional. It is true, however, that the combined efforts of mathematical and observing astronomy during the eighteenth and nineteenth centuries have brought the knowledge of our solar system, from a strictly astronomical point of view, into an extremely perfect condition. There still remain, indeed, very important problems; but it may be said, speaking in a relative way, that the astronomy of the solar system is now under control of mathematical analysis, and that we may confidently anticipate the successful explanation of some minor anomalies that yet remain. So that, if our vision were circumscribed by the solar system and the region in which its attendant comets and meteors circulate, we might look forward to a time within one or two centuries when the account would be closed and astronomy would become a perfect and, therefore, a dead science.

But the solar system is only an atom in the universe. Beyond it, at an almost immeasurable distance, lies the broad expanse of space, filled, to a limit extending beyond all powers of imagination, with an innumerable host of suns and systems. Here the astronomer has hardly begun his work, although he has not been idle. But the labor he has bestowed upon it has to a considerable extent been undertaken for an object quite secondary. He has been obliged to determine as accurately as possible the positions on the face of the sky of a very large number of stars in order to use them as reference points in determining the motions of the bodies belonging to the solar system.

During the nineteenth century a beginning was made in this great sidereal survey. The ground has been staked out, and what is in the nature of a preliminary reconnoissance undertaken. The astronomer has learned that it is highly probable that Newton's law extends to the stars and governs their motions. He infers this important proposition from the relative motions observed in a moderate number of binary stars, and feels sufficiently confident of it, at least, to pursue it as a working hypothesis in further investigation until he meets facts that contradict it, or require its modification. He has also learned by persistent and laborious measurement that a large number of the stars, at least a few thousands out of the enormous number of myriads existing, are not stationary in space. He finds reason to infer that such motions exist generally. Again he has ascertained that the sun is in motion among the stars, and the approximate direction and linear amount of this motion. He has succeeded in measuring directly or absolutely the distance of, perhaps, one or two stars from our solar system; and indirectly or relatively has established a superior limit for the distances of a small number of others, perhaps a hundred in all, with more or less certainty. The smallest of these known distances is about 280,000 times the distance of the earth from the sun, but the majority are ten to twenty times greater.

This sums up fairly, I think, in a rather general way, the knowledge obtained by direct measurement. Beyond this we do not know much for certain, but by resort to assumption more or less plausible a number of interesting inferences have been drawn which may prove to be true. But the annals of astronomy are strewn with wrecks of exploded ideas based on what seemed at the time plausible grounds.

I have said enough, perhaps, to indicate the immensity of the problems which now confront astronomy and how foolish is the notion that it is in any sense a complete and perfect science. On the contrary, it has hardly put its foot over the threshold of its kingdom. It has but just begun the solution of the greater problems which must occupy the attention and labor of astronomers for many centuries. It is a labor of self-sacrifice, of sowing that others may reap. The astronomer's satisfaction in it must come from confidence that, if intelligently planned and conscientiously carried into execution, its value lies not in immediate availability but in its long-postponed, ultimate, and enduring usefulness.

From an article by Dr. Seth C. Chandler in *Boston Transcript*.

## Semi-annual Lecture of the Mother Church.

THE semi-annual lecture on Christian Science, under the auspices of the Mother Church, will be delivered by Judge Septimus J. Hanna, C.S.D., in Symphony Hall, corner Massachusetts and Huntington Avenues, Thursday evening, April 9, 1903, at eight o'clock. The lecture is free and the public will be cordially welcomed.

Digitized by Google

## Increasing Interest in the Bible.

CRITICISM of the Bible, the discussion of its errancy or inerrancy, of the parts that are inspired and of those which are history, science, poetry, or otherwise, together with the researches into "the rubbish heaps of forgotten centuries," has created a remarkable interest in the sacred book; it would not be correct to call it a revival, because within a century, and during a number of centuries, there has been no marked decline in Bible reading. The Reformation furnished the great impulse, and among English-speaking people the Puritan *regime* gave wider circulation to the text of the Scriptures than at any period in English history, though the philosophers and poets who preceded that era—Bacon and Shakespeare, for instance—abound in Biblical quotations. The latter appealed to the educated and cultured, while Cromwell's followers, who had a text for every thought and action, were themselves a part of the masses. Though they misapplied the Scriptures quite as often, in all probability, as they made a proper use of them, the texts remained fixed in the minds of the masses, while the misfits faded from memory.

It thus happened that for many years, especially during the reign of Charles II., the ignorant were more familiar with the Word of God than the higher classes of society. This homely knowledge of the Scriptures was passed on from generation to generation, and in due time transferred to this country. It became so much the common speech of the people that they often used the text of the Bible without knowing its origin. It had a most beneficent influence upon the language by fixing its strongest and best expressions and maintaining its purity, for the Bible as literature has no equal in the range of letters. Its simplicity, purity of diction, and idiomatic strength are unsurpassed. This is conceded by all good writers, and the greatest statesmen are indebted to it for their happiest and most telling illustrations.

This increased interest in the Bible, no matter for what reason, cannot be otherwise than beneficial. It must not be supposed, however, that such interest has ever flagged. The agencies so potent several centuries ago were supplemented during the last century by organizations of an aggressive character, which aimed to put the book into the hands of every household on earth. While they have not yet accomplished this herculean task, they have done a mighty work, and there are few humble households without a copy of the Scriptures. That the study of the Bible among the educated and cultured did languish for a considerable period will scarcely be gainsaid. For many years some of the highest institutions of learning regarded it as a negligible study, and men were sent out into the world to leaven their fellows who were unable to recognize a Biblical text when they heard it. Thanks to the higher criticism, this has been changed.

Controversy is a great awakener. The more bitter the controversy the more fully is the mind aroused, first to the matter of the dispute and then to its merits. This has been the case with the Bible. While the masses continue their readings as of yore, the educated—and they are becoming a large part of the people—are turning back to the forgotten pages, so familiar in childhood, to discover great truths, wonderful beauties, and a style that is inimitable. It has been said that a thorough knowledge of the Bible is an education, and it is scarcely an exaggeration. Aside from its religious character, it contains the loftiest philosophy ever propounded, the sublimest poetry, and the varied phases of human nature are depicted in such perfectly simple and graphic style that no dramatists can hope to institute rivalry. Able and learned men are now engaged in lecturing on the great book in institutions where some years ago it attracted little attention.

The higher criticism, "the toil and trouble in distant, inhospitable, and danger-ridden lands, the expense in ransacking to their utmost depths the rubbish heaps of forgotten centuries," is accountable for this increased interest. The Church owes a debt to this higher criticism for this result. It need have no fear from an intelligent study of the Scriptures, though it may fear the gradual disappearance of interest were there not a wholesome stimulus to arouse it afresh.—*The Baltimore American.*

## Truth will bear the Light.

WE are given to regard those who proclaim views which run counter to the traditional beliefs of men as heretics and dangerous innovators. We are by nature averse to having our opinions upon cherished subjects disturbed, or subjected to a review which may weaken and perchance overturn them. But it must be admitted that individual enlightenment and the advancement of the race depend upon the renewed effort to understand those things which have come down to us from the past, and which our ancestors accepted as settled and self-evident.

There is nothing that can stand the sunlight so well as the truth, and there can be nothing so beneficial to the cause of genuine religion as to shed full upon it the sunlight of reason and research. Our views about the Bible and its contents have changed materially as a result of the scientific investigation to which it has been subjected at the hands of learned, conscientious and deeply religious men.

In the first chapter of Genesis down to the fourth verse of the second chapter, we have one account of the creation of the world, and from there on through the second chapter we have another account that completely reverses the order of creation. No matter how hard we may try by all the cunning devices known to letter-worshipers to harmonize these two narratives, we cannot succeed.

I take it that it is much more important that the decalogue should be inscribed on the tablets of our hearts than that we should cling to certain traditional views as to its authorship. We have the prophet's word that God's truth must be written in the mind and soul of man, and we shall not easily surrender it for that dogma which would confine it to a parchment scroll or shut it up in a book, which, however precious it must be for us, has itself but come out of the soul of man, illumined by the same divine light.

RABBI SAMUEL SALE.

Hall Caine is reported to have said recently of the Bible, "There is no book in the world like it. The finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible." The distinguished Mr. Dana, the man who made the New York *Sun*, affirmed in his lecture on journalism that of all the books absolutely necessary to the education needed in the journalistic profession, the one book the knowledge of which was most useful, effective, and indispensable, is the Bible.

*Exchange.*

Thou, thine own true self, in God hath place;
Forever thus through His dear grace.

To God, to thee, are sin and death unknown;
They have no part among His own.

Thy work, thy seeming self to overcome,
That thou may'st truly say, "Thy will be done."

M. P. H.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Enthusiasm Tempered by Discretion.

In last week's issue of the *Sentinel* we published the testimony of Mr. G. A. Phillips before the North Carolina legislature. We refer again to this testimony, not because the healing of Mrs. Phillips was more remarkable than the healing of many others, but because it is a fair exposition of what has been accomplished through the practice of Christian Science, and because it will serve for an answer to the question so frequently asked: "Why are you a Christian Scientist?"

Mr. Phillips testified that his wife was taken ill in 1896, that their family physician stated that an operation was necessary to save her life, and that it had to be done very soon; that another physician called in for consultation agreed in the diagnosis, and upon their advice Mrs. Phillips was taken to Baltimore, on a stretcher, to have the operation performed at one of the hospitals in that city. When the surgeon at the hospital examined Mrs. Phillips he said that the operation would be of no permanent benefit to her, that he could perform a partial operation which might prolong her life for six months, but that in her present condition he did not think it advisable to operate. In this hopeless state, Mr. Phillips turned to Christian Science. He said, "I did not know what Christian Science was, but I was determined to try it, because there was nothing else left for me to do." This was on Tuesday, and on Thursday evening they left for home. On Friday Mrs. Phillips was able to walk five blocks, and in three weeks she was well, and has been well ever since. In explanation of his present interest in Christian Science, Mr. Phillips stated, "Of course this wonderful demonstration led me to investigate what could have had such a wonderful influence on a case that was pronounced incurable, and I have investigated the subject honestly and sincerely, and I have found that Christian Science, when understood, is the power of God to heal men from sin and sickness."

Mr. Phillips's statement before the legislature was quiet, dignified, and convincing, and we would that all who have been marvelously healed, or whose friends have been healed, were wise enough to restrain their enthusiasm, and to speak upon all occasions with the same calmness and discretion.

We rejoice with all our friends in their joy over restored health, nevertheless we commend to them the following words of Mr. Alfred Farlow:—

"For a long time I have believed that the existing misapprehensions of Christian Science on the part of the general public are very largely due to the unwise sayings and doings of Christian Scientists. The Publication Committee has undertaken the duty of correcting the misapprehensions of this Science and it must be apparent to all that this cannot be done without eliminating the real cause of the difficulty. Our Master said, 'Neither cast ye your pearls before swine.' There is more or less of the swinish element of unappreciation in all of us. He said to his disciples, 'I have many things to say unto you, but ye cannot bear them now.' There are many good things which we cannot make the public understand. Admonitions and instructions which are not appreciated and used are better withheld than given. To scatter broadcast the sweeping declarations of Christian Science which are not acceptable to all one's hearers must of necessity give wrong impressions and provoke antagonism which otherwise would not exist. In such practice one does not really teach Christian Science but a misconception thereof. It is better to be altogether silent than to be unwise. If in the various localities Christian Scientists, refraining from giving reports and interviews, would send all inquirers to the authorized Publication Committees, who are likely to be thoroughly posted on all subjects pertaining to Christian Science, and whose business it is to be wise and to be skilled in the answering of questions, we should be spared much confusion in the press. Solomon prayed for wisdom. This is the appropriate prayer for Christian Scientists. Mark our Leader's words to Christian Scientists in her most excellent article entitled, 'Wherefore?' 'and not overlook the fact that there are those lying in wait to catch them in their sayings.'"

M.

### Christian Science and the Bible.

Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone.
LOWELL.

Whether prompted by the love of literature, the spirit of criticism, or the impulse of that simple faith which

Just knows, and knows no more,
Her Bible true,—

certain it is that the interest of so-called Christian peoples is centered on the Scripture writings to-day, as it is on no other body of aggregated thought.

Prominent among the many things which have conspired to stimulate this interest, are the wonderful achievements of archæological exploration, the discovery and comparative study of new manuscripts, the adoption of the international course of Bible lessons, the revision of the authorized version, and, above all these, that spirit of wholesome unrest which was precipitated by the doctrine of evolution, and which has led to a re-examination of every ground of religious belief, and so brought about the long-drawn contention between traditional interpretation and the assertions of modern scholarship and investigation.

It will be seen, however, that all these things have had to do with the human expression and chronicle, generally referred to as the Bible, rather than with its essential spiritual meaning, the Word of God. Their service has been valuable but not vital, the husk of form, environment, circumstance, has been helpfully exploited, but the kernel of truth has remained comparatively untouched, and the real spiritual advance has been correspondingly slight. Indeed, devotion to technical questions has often engrossed thought and effort which might have been far more profitably given to "the weightier matters of the law."

As we come to realize mortal man's inability to furnish an adequate and inerrant means for the expression of infinite Truth; that it is only "through spiritual sense you may discern the neart of Divinity" (Science and Health, p. 258): and that a profound knowledge of the text, authorship, and historic setting of the various books of the Bible is possible to one who yet remains quite ignorant of the quickening word of Truth, then the infinitely greater importance of a demonstrable understanding of this life-giving word begins to appear. In re-awakening the world to a truer estimate of values, and again bringing into practical application the satisfying tests which Jesus instituted, and which must therefore be the natural and essential evidence of Truth's reappearing, Christian Science has conferred a blessing upon mankind the unmeasured richness and significance of which will be more and more clearly seen

Digitized by Google

as the years go by. It is Easter time in religious history, and the stone has been rolled away from the sepulchre where human sense would have entombed Love's Messenger, and Life and Immortality are thus brought to light.

Despite the general interest referred to, the religious press is constantly deploring the individual ignorance of the Scriptures upon the part of even professed Christians and regular church attendants. This lamentable fact would seem to evidence that with the passing of the theory of verbal inspiration, and as men have come to think of the Bible as the history of the development of the religious consciousness of the race, the book has lost its hold upon them. In so far as this is true, it illustrates the fact that increased intelligence always brings an inevitable reaction from any point of view which is grounded in superstition.

It has been demonstrated, however, that the moment the living Word is reached by these same church members, and Truth, as revealed in Christian Science, is again brought into touch with the problems of their every-day life, as it was in Jesus' time, that moment the Scriptures take on a new meaning and interest, so that churches of enthusiastic Bible students have become tangible facts the world over. The Lesson-Sermons are studied with relish and profit every day of the week and then listened to upon the Sabbath with eagerness and joy! This, though very unusual, is no marvel, for by the reaffirmation of Truth's omnipresence, and the realization that the essential human aspect of all revelation is but the apprehension of Truth in consciousness, every faithful student is being led in the acquirement of a Bible which is his very own, a spiritual understanding which is for him the only field and avenue of divine revelation.

While recognizing the importance of every illumination which scholarship may bring to the Scripture text, Christian Science lays its emphasis not upon the incidents of revelation, the imperfect human sense and expression of Truth, but upon its present and practical availability in the individual consciousness, its power to annul sin, sickness, and death. Said Jesus: "If . . . my words abide in you, ye shall ask what ye will, and it shall be done unto you." W.

## "Talking it Over."

"LET'S talk it over." We are all familiar with the expression, and some of us have been unwise enough to adopt the policy of talking over our troubles, and have even imagined that in thus imposing our burdens upon others, we have lightened them for ourselves. But Christian Science uncovers the error of this course and it is seen to be a subterfuge of mortal mind, whose object always is to increase, never to decrease or even to mitigate, evil. It is a false philosophy, very apparently false, when we face it fearlessly.

Error has no existence in reality, its only pretended existence is in the mortal concept, the counterfeit. Now, be the trouble physical, mental, or moral, what does this indiscriminate talking it over do? It fixes the lines of the gruesome picture in one's own false consciousness, and gives the sympathetic listener a distorted image to carry away to others.

Circumstances may sometimes impel a pardonable confession of weakness or fear from one who solicits the counsel of experience; but only selfishness could induce us to darken our neighbor's vision with the rehearsal of that which seems to obscure our own, and especially if he himself is perchance struggling to rise above the mists. At the very best, it is a longing for human sympathy, a desire to have some one bear for us or help us to bear a burden that should not be borne, but disowned and at once and forever cast away.

What a different impulse prompts us to flood the life of another with the sunlight of Truth, with our highest thoughts, our cheeriest words, our most generous deeds. What an offering upon Truth's altar would be a single day lived in strict obedience to Paul's injunction, "Lie not one to another," a day in which we uttered not one word but that voiced our highest understanding of Truth.

We have been taught that error is mindless and powerless, therefore it ought to be *speechless*. We can still its babbling mischief-making only by persistently and prayerfully knowing and declaring in word and habit, that error cannot voice itself to us, through us, or about us. It will plead in the same garrulous way it pleaded with the Master to be let alone; and in the same way pretend to recognize the messenger of Truth, and we must just as instantly and with no less authority repeat his command: "Hold thy peace!" He "suffered not the devils to speak." Evil was then and is now dumb in the presence of God. Until we can bless others with true words, it were better we should maintain a possibly surprising, but certainly wise and healthful, silence, and so refuse ever to "talk it over." S.

## Our German Periodical.

ALL subscribers to the *Sentinel* have had opportunity ere this to see a copy of our German periodical, *Der Christian Science Herold*, and we are sure that those especially who have been able to read it, will unite in witnessing to the fair promise of this initial number and to the great and good work it is destined to accomplish in advancing the knowledge of Christian Science among the German people of this and other countries. We are confident that it will prove of special interest also to a great many English-speaking Scientists who will find it a most helpful means of advancing their knowledge of German, for it will not only familiarize them with good German expression, but there will be a supplementary gain in the thought conveyed which will be of yet greater value.

## Communion in the Mother Church.

WE have received a number of inquiries regarding the date of the Communion in the Mother Church, and in order to remove all possible misunderstanding, we quote the following from the twenty-eighth edition of the Manual of the Mother Church:—

Article XIV., Section 1. "The Communion shall be observed by this church annually on the Sunday following the second Monday in June of each year." The date for this year is therefore June 14.

Article XII., Section 1 of the By-laws provides that the Annual Meeting shall be held on the Tuesday following the Communion.

The students in Boston have always taken great pleasure in meeting their fellow-workers on these occasions, and they are looking forward to this year's gathering with pleasant anticipation. They hope that every Christian Scientist from every quarter of the globe will be present.

Surely, if I know myself aright, I need not send my judgment upon circuit to try other men, for I can give it full occupation in my own Court of Conscience to try the traitors within my own bosom.—C. H. SPURGEON.

Quit yourselves like men; speak up and strike out, if necessary, for whatever is true and manly and lovely and of good report. Never try to be popular, but only to do your duty and help others to do theirs; and, wherever you are placed, you may leave the tone of feeling higher than you found it, and be doing good which no living soul can measure to generations yet unborn.—THOMAS HUGHES.

Digitized by Google

## From our Contributors.

### An Appeal to Caesar.

WILLARD S. MATTOX.

This man might have been set at liberty, if he had not appealed unto Cæsar. AGRIPPA.

IN the earliest beginnings of time, evil was evil; and in the remotest, hoary cycles, so long as a belief of material existence remains, evil will be evil. Events which are separated, in sense, many years from our individual problems, seem lost in the shadows, and so vague as to have little worth as present-day helps. This belief is in itself mesmerism, for by the operation of such a supposition, the Holy Scriptures have become to some, only an example of pure English, pure style, and pure ethics, with but little that is practical. The value of understanding fully the simple axiom that evil is always evil, and its corollary, that good is always good, cannot be over-estimated. By means of the illumination which it brings, we are able to heal by reading the Bible, because every statement of Truth is a present statement of a present Truth, every *expose* and denunciation of error is, for us, a demolition of the particular phase of material sense which at that moment is causing us distress. It is probable that herein lies the reason for the Christian Scientist's zealous study of the Bible. Our perspective is a near one. Bursting through the mists that popularly enshroud the Old Testament figures, and even Jesus and his apostles, we span the centuries with an instant realization, hear the thunders of Sinai, and understand the Christ, when he says, "Lo, I am with you alway, even unto the end of the world."

No matter what the period or epoch, or how primitive the state of society we may study, the only real differences are, after all, superficial; such as speech, customs, and manners of living, costume, and like trivial details of outward life that do not make up the man, even in a human sense. Stripped of all century marks and every characteristic of clime and race, evil is always evil, and—nothing.

When Paul stood in the cool, tiled Roman judgment hall, before a special tribunal, he seemed alone. The keen eyes and impassive face of the most noble Festus gave no promise of help. As, from his elevated seat, he swept the hall with a Roman's look of conscious dignity, there may have been in his glance some of the Roman's scorn for a conquered people, a fine disdain of an unmartial, politic, and cringing race, who brought their private religious disputes before a civil or criminal court. Paul would have looked in vain for a sign of sympathy or encouragement on the immobile faces of the court attendants or Roman guard. He knew better than to expect that a plea for justice, for toleration, or even for reason, would be heard by his accusers. The hall was filled with eager zealots, those Jews "which came down from Jerusalem" to arraign him before Festus. Perhaps among those who "stood round about" Paul, before the judgment-seat, were some who had taken part only a few years before in that mournful tragedy, when his dear Lord and Master was crucified. The same hate and malevolence which offered taunts to the patient Jesus, were gathered about this other man of God, to goad him to his death. Paul may have felt that his supreme test had come, he may even have sought among the throng a single friendly face, grateful if he could feel the encouragement of a brother's presence. And then to him there must have come that ineffable bliss which bathed Jesus in its glory on the night in the garden when he turned for the last time to man, born of a woman, and realized that God alone was his life and his strength! How might Paul have finished his race, if this consciousness could have been abiding!

The accusations were made. They "laid many and grievous complaints against Paul," though they could not prove them. And then there was disclosed a carefully manœuvred plot by the cunning Jews, who, mayhap realizing the futility and illegality of their charges against Paul, were resolved to murder him, if not in one way, then in another. Information had been brought to Paul, no doubt, which led him to believe that he was to be sacrificed to the rage of the Rabbis, and when Festus said to him, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Paul had confirmation of the rumor that he was to be ambushed and killed on the journey to the Holy City. The biographer tells us nothing of the loneliness, or discouragement, or fear, which may have contributed to Paul's mental state. We only know that there, in Cæsarea, when confronted by the aggravation of envy and hate of mortal mind, he said, "I appeal unto Cæsar."

The mistake in making this appeal was recognized even by mortal mind's man, for Agrippa told Festus that Paul might have been released if he had not elected to carry his case before the emperor.

No remote incident has value unless it lays bare certain universal propositions regarding God and man, and the claims of evil. In our ability to get at the actuating principle, operating in every specific event, and our further ability to make the application to ourselves, lies our success in Christian Science. This is made plain in Science and Health, p. 243: "The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death." Cæsar stood then, and stands to-day, for an assumption of authority, power, law, and government. Jesus clearly stated the distinction between the self-constituted authority of mortal mind, and the genuine control of divine Mind, when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." It is not possible that Jesus would thus have differentiated these two powers, if they had had the same characteristics, or if Cæsar had been the viceroy of God. Jesus came to fulfil the law, as he himself declared, and if law had been vested in a temporal form of government, he would have been the first to recognize it and require obedience thereto. On the contrary, his whole earthly career was a protest against reliance on any power less than the divine. Whatever, in theory, invests matter, or material forms, with power, is a tendency away from Mind, and is, therefore, to be avoided. Belief in any such lesser authority is born of ignorance, fear, or a willing preference for "other gods." Through one of these avenues, mortals are still being induced to make an appeal to that which cannot afford aid, because it has nothing of the Divine in its makeup. The history of the human race proves that an appeal to Cæsar brings no favorable answer to the petitioner. Remembering the axiomatic and therefore scientific statement that the nature, quality, and modus of error remain unchanged until destroyed, we may avoid the disaster which results from recourse to the mythical and unreal. Cæsar in office or person was a type of cruelty, hardness, austerity, and selfishness. Mortals should have made the discovery by this time, that every application for relief to such a pretence of power will fail, because no good, no love, no compassion, inheres in Cæsar.

In his practice of Christian Science, the individual finds himself often pushed into a corner by a semblance of events which mesmerism clothes with all the horror of reality. With the appearance of such a predicament, comes the suggestion to appeal to Cæsar, and what we are learning is that the very evil which presents to us a threatening experience is the same evil which suggests the purely material way of escape. To disregard the threat, and the accompanying invitation to apply to the threatener for help, is the only scientific way, the way Jesus demonstrated so many times, and to which he so persistently called attention. That which produces disease, cannot heal it, that which induces

Digitized by Google

poverty, cannot undo it, that which creates discord, cannot give concord.

The Christian Scientist finds, then, that he heals quickest and best, who gets farthest away from the false sense of discord. To reach out timidly for Divine aid, is to discredit and discount the ability of the Divine Nature. To treat matter, or disease, or personality, means that we are not rising above a sense of the actuality of these illusions. In "Unity of Good," p. 67, we read, "To say there *is* a false claim, called *sickness,* is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. If the claim be present to the thought, then disease becomes as tangible as any reality. To regard sickness as a false claim, is to abate the fear of it; but this does not destroy the so-called fact of the claim. In order to be whole, we must be insensible to every claim of error." Our individual discovery that Cæsar is the cause and not the cure of human woe, gives impetus to our prayers, and turns thought toward the "Life of all Being Divine." The individual must discover this for himself, but he is aided in his efforts by the failures and successes of those who have preceded him in the work of exploration, and happy is he who can make the application for himself.

## Love Gives.

ELLA S. SARGENT.

"O ISRAEL, thou hast destroyed thyself."

In these words of Hosea lies all the pathos of human life: "destroyed *thyself!*" Yet in his added word, lies the full hope of the blessed promise, iterated and re-iterated to the children of Israel: "But in me is thine help." God is Love; and love is the law of life. As we love God, love our brother, abide in love, we regain life.

The later words of St. Paul to the Romans pierce my heart to-day, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

"By breaking the law dishonorest thou God?" Who of us can say, "I keep the law: I honor God"?

Love means "giving." Love cannot contain itself, live to itself, it must give. Its action is outward; a full, free, out-pouring, giving of its first and best.

My little girlhood was spent in the South in the years of the Civil War. For three years no stores were brought through the lines; consequently our giving could never be anything that was "boughten;" our gifts must be something that grew, or that were made with our own fingers.

My dear, wise parents taught us the fundamental law of love, expressed through giving. I can recall my clear-sighted father saying, "Teach the children to be generous: if they learn to give, they will learn to forgive. If they learn to give what they would like to keep when they are little, they'll be broad-minded and fair when they are grown." And so, when the luscious plums ripened, and the peaches reddened, we would carefully criticise our apron harvest. As I remember now, everything that grew in that fair clime was without blemish, yet many serious moments were spent in selecting the very best for some one whom we loved, perhaps our black nurse; and they were the best chickens, the plumpest, and the yellowest-legged, which were sacrificed on our love altar to some family needing delicacies, whose father or big brother was in the ranks. And we would spend waiting hours under the tall persimmon tree, having laid big green leaves on the ground as exactly under the fruit as our youthful eyes could measure, to catch the frost-ripened persimmon. Those which dropped with mellow thud on to the sand would do for us, but mother's must fall on the leaves and so be saved from grit and gravel; hers must be "all pulp and no sand."

And the home-made candy, pulled lighter and lighter till little blisters on our tender palms attested our devotion, was to go to the "cripple lady;" black molasses would do for us.

Later, we were taught in the church, that as the early fathers gave the first-fruits of their fields, the firstlings of their flocks, so we must give our first and best thoughts to God; our first and best loves to our brethren.

The Israelites had sunk back into love of self. We hear Hosea and Malachi pleading with their people for a return to God. Malachi appeals to the priests, and to the people. Their priests were debasing the ritual; the grossest forms were creeping into their services. The priests knelt and kissed the calves before offering sacrifices; the people offered to Jehovah stinted sacrifices, their poorest instead of their best.

I read in my Bible Dictionary what may interest others; that "to Malachi the priests represented a moral and spiritual force. That men starved their priests by withholding their tithes, is a proof that men are not interested in the ideals which the priests represent." The Dictionary further says of our present day, "when the clergy in any community are underpaid, it often means that men are not interested in their religion. And a prophet may point to the outward fact, as a sign of the inward cause."

Malachi saw priests wearying and snuffing at the length of the proscribed service; people bringing the lame lamb, the blind heifer, the aged ram; and he plead with them again, showing them the spiritual motive, the true worship, the worthy offering. He said, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering."

It was revealed to St. John that incense was the "prayers of saints."

In every place, where love is known and shown, prayers shall arise and hearts be purified, even amongst the heathen. And now the question is, Do we as Christian Scientists, as the founders of a new church, give our first and best thoughts to God? Why, see the example that He set us! "God so loved the world, that He gave His only begotten Son,"—His first, His best, He gave to us.

Is our first and best for Him: for our brethren? Again, are we giving our first and best to the church? Are we interested in the ideals which our church with its Readers, its lecturers, its Journals, is trying to represent? When we meet within its walls, do our first and best thoughts go out to those who have given time and consecrated thought in fuller measure than we may have done, to the preparation of the lesson and the teaching of our text-book? Does our first and best love sustain and encourage those who tremblingly testify to spiritual struggle with evils?

Malachi promised to those who returned to God, Love, that the Sun of righteousness shall arise with healing in his wings." (Malachi, 4 : 2.)

Christian Science teaches us that as we love God, we reflect Him, or give His love to others. "Infinite Love is reflected in love" (Science and Health, p. 17).

On our love altar, we may offer to God our grateful hearts. Our Teacher has taught us to give love that not only in our own minds and in our own bodies, may we know righteousness and health, but that to our neighbor we can give the established truth that *to-day* "shall the Sun of righteousness arise with healing in his wings."

The child of God does not look backward to gain fresh energy. His energy is the energy of hope and not of retrospection. He presses forward; his glance is ever onward. He anticipates revelations of God ever more and more glorious.—STOPFORD A. BROOKE.

Digitized by Google

## The Lectures.

### At Rochester, N. Y.

Rev. Arthur R. Vosburgh, C.S.B., of this city, gave an address of interest last evening [March 22] at the Lyceum Theatre on the subject of "Christian Science, the Idealism of Jesus." The lecture, in brief, outlined what Christian Science is, and was well attended by an appreciative audience.—*Rochester Democrat and Chronicle.*

### At New York, N. Y.

An interesting lecture was delivered on Thursday night, March 19, by the Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., on the subject of "Christian Science, the Idealism of Jesus." He was attentively listened to by a large and appreciative audience at the Ellerslie Hall, No. 82 West 126th Street, where Third Church of Christ, Scientist, of New York City, holds its regular services.

*Harlem Local Reporter.*

### At Joplin, Mo.

The lecture delivered last night [March 17] at the New Club Theatre under the auspices of First Church of Christ, Scientist, was very largely attended.

The speaker for the occasion, Judge Hanna, of The First Church of Christ, Scientist, Boston, Mass., was introduced to the audience by Mayor John C. Trigg, and proceeded at once upon a forceful presentation of the subject.

The local church in this city has been instrumental in bringing before the Joplin people a number of lecturers, and the attendance last night indicates that many are attracted to this interesting religion.—*Joplin Daily Globe.*

### At Ogden, Utah.

The lecture on Christian Science at the Grand Opera House yesterday afternoon [March 15] was a grand success for the local church. More than a thousand people attended notwithstanding the rain. Quite a large number of Scientists from Salt Lake City came up on a special train to hear the speaker.

Rev. E. I. Goshen of the Congregational Church presided at the meeting and introduced the speaker in a very pleasing manner, showing at once his liberality and his freedom from narrowness, and his zeal for the cause of truth as he understands it. His introductory remarks gave to the lecturer, Mr. Carol Norton, C.S.D., of New York, a cordial welcome, and at the same time was an earnest plea for an unbiased hearing of the subject to be presented.—*The Standard.*

### At Missoula, Mont.

Mr. Carol Norton, C.S.D., of New York City, lectured at the Union Opera House, March 9, under the auspices of the local church. The lecturer was introduced by Dr. O. J. Craig, president of the Montana State University who said:—

It is an established principle that truth can never come in conflict with truth whether in the realm of nature or of spirit. Because this is true, we always hail truth with pleasure, whether it be in accord with our previous prejudices or not. The more we can know of truth the more pleasant and profitable our lives will be, not only to ourselves but to all with whom we come in contact.

The seacher after truth is always to be honored, and truly great is that one who contributes a new fact to human experience.

The human race in its career in this world has spent a great deal of time in getting acquainted with its environment. Man is born into the world to-day just as ignorant a he was in the days of the dark ages or of the Roman Empire. Whatever advantage he may have in the twentieth century is because the truth discovered by others has been preserved and does not require rediscovery.

Man in all ages has been a truth-seeker. It has not been given to any one man or any one age to know the whole of truth. That which we know to-day as truth has been added little by little and age by age.

I take pleasure in introducing to a Missoula audience Mr. Carol Norton, who will address you on "Christian Science Teaching."—*Correspondence.*

### At Spokane, Wash.

One of the largest and most intellectual audiences that has ever gathered in the Auditorium assembled there Sunday afternoon, March 8, to hear Carol Norton's lecture on Christian Science. It was a splendid platform talk.

Mr. Miles Poindexter, assistant prosecuting attorney, introduced Mr. Norton, and said in part,—

We pride ourselves here upon the meeting of many minds, and it is unquestionably true that from the interchange of experiences from every state and from every nation on the globe which meets here upon common ground, the general fund of public knowledge is increased and that all may learn something from each and every one. When the Constitution of the United States was being formulated James Madison struck out of the draft of that instrument the word "toleration," with reference to religion. For he conceived the idea that the power to tolerate implied the power to supervise, to regulate, to control or suppress; and from that day to the present the most priceless jewel in the crown of our institutions has been the idea that religion is a gift of God, implanted in the breast of the individual, and that it is not for man, nor for the state, to interfere with its exercise or expression. If older nations and older sections become narrow in their conservatism, it has ever been for the West—for the advancing West—to cherish the spirit of liberalism and freedom. So it is that we are always ready to give a willing ear to the reasonings of any faith which purports to be for the betterment of mankind. And it is altogether fit and proper that any man who has a message for the world should deliver that message; for "neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

About thirty-seven years ago there was promulgated the doctrine of Christian Science, and after a period of obscurity, and a longer period of slow and patient growth, in recent years it has sprung into a movement which numbers among its followers many thousands of intelligent people. To-day this movement is attracting the attention of thinking people in different parts of the world. Even those who do not agree with all its teachings—even those of us who are not in entire accord with the doctrine of Christian Science—must admit that it contains much that is beautiful and true. We have the pleasure and privilege this afternoon of hearing an exposition of the principles of Christian Science from one of its authorized exponents. I have the pleasure and honor of introducing to you Mr. Carol Norton of New York, who will now address you.

*The Saturday Spectator.*

---

Pleasure is very reflective, and if you give it you will feel it. The pleasure you give by kindness of manner returns to you, and often with compound interest.

SYDNEY SMITH.

Digitized by Google

## Testimonies of Healing.

Nothing can longer keep me from publicly acknowledging Christian Science as my salvation. I had always thought much about God, and had tried to live a life consistent with my understanding of Him, but I found no joy, no satisfaction, and life was one long struggle to be happy and contented.

To outward appearances, it seemed that I could do anything I wished, but I knew no one, with seeming health, more limited by laws of *materia medica* and hampered by self-consciousness and fear, which kept me from excelling in any accomplishment.

Christian Science was brought to my notice by an aunt whom I visited, but I was not ready to see that the religious belief I was in was not the final revelation of Truth, and I was proud of an ancestral line of physicians.

After I married and entered into another life with bigger problems to work out, both the *materia medica* and the religious doctrines failed to give me the help I needed. Then, after looking vainly in the orthodox churches and in books on mental science, I humbled my pride, as I then expressed it, and turned to Christian Science, which I had before criticised and patronized.

Since then, four years ago, it has met my every need. At first I had to be helped like a baby over every difficulty, but now the light is growing clearer and the temptations to acknowledge error are becoming less awful. I am beginning to realize the power of the word.

I have four little children, two born under Christian Science treatment. The wonderful effect which Christian Science has upon their training, both moral and physical, would, if known, be an inducement to every mother to study this truth. It also solves the servant problem. In fact, there is nothing which cannot be rightly adjusted by the understanding of the nature of God and our relation to Him.

In proportion to my spiritual growth is my appreciation of the self-sacrificing life of Mrs. Eddy, our Leader.

LOUISE E. THORNE, Winnetka, Ill.

---

One evening my husband came home with his head bandaged, and said that a stick of wood from a machine had hit him on the cheek, cutting its way entirely through the flesh, and loosening a tooth. We had a doctor wash and dress the wound, and he said that all he could do was to keep it clean, as he could not stitch it. The flesh healed quickly and painlessly, which latter circumstance caused the doctor some alarm, but we met every error voiced, and to-day there remains only a small scar.

About a week after this happened, my baby of two years, awoke one morning very sick and in a high fever; after much battling, fear was destroyed in my own mind, and at the same time every manifestation of fever left him. Although the child lay on the lounge or on my lap all day, still the improvement was so marked that we seemed to see the healing advance. We slept well that night and the next day there was only an appearance of extreme weakness, which was overcome by noon that day.

I would like to mention the great help that the story of Daniel was to me in making these demonstrations. Whenever tempted to see the physical manifestation I would remind myself that Daniel, after realizing the powerlessness of evil, did not again turn to it to see the forms it assumed, nor did he look to see if the lions were coming nearer, but turned absolutely away from the evil, as is represented in the familiar picture, and *looked up*. So I turned away from the error and looking up tried to realize God's presence and the perfect man, and that destroyed even the manifestation of evil. The looking up and away from error is all there is to any demonstration, and it has been a slow and difficult lesson for me to learn, but, thank God, the light is breaking and I begin to realize that there is only God and His creation.

One morning about ten o'clock a call came to me asking treatment for severe pain. It was impossible to attend to it immediately except with a simple denial, but in a little while I took my Science and Health and read. At noon, word came that the pain was gone, so I thought no more about it, and all was perfectly harmonious until the middle of the night, when I was awakened. The pain had returned and the sufferer could not lie down. I got up once more and proposed reading from Science and Health. My offer was accepted. In about three minutes the groaning ceased and the sufferer lay down, every sign of pain or unrest disappearing; in a very little while he was fast asleep, and slept restfully and quietly until morning, when he awoke at the usual time, perfectly well, nor was there any return of the trouble.

I have since been told that there was a large and very hard lump in the right side, breathing was very painful, in fact the whole body was racked with pain. The beauty of this demonstration lay in the fact that there was no treatment in the accepted meaning of the word, as I simply read Science and Health, seeking earnestly to realize its statements, putting personality out of sight, that the Truth might, without obstruction, flow into the sufferer's consciousness.

This is but one more proof to me that the revelation of infinite Love, called Christian Science, is absolutely true. It brings the healing power, taught and demonstrated by Jesus.

MRS. A. P., Salem, Ore.

---

Remembering the blessings that come to us through the study of our Lesson-Sermons, I must acknowledge the benefit I have received and also tell of some of the work which I know has been done.

One summer while visiting a relative she became interested in studying the lesson with me, and after I had returned home she wrote for treatment, at the same time buying Science and Health. Her earnest study of our text-book has been rewarded in many ways. In a letter received she writes as follows:—

"I had a complete demonstration of healing fear instantly, also over a seemingly bad accident. A. stumbled over the dog and stepped on the rocker of a chair while holding a knife and fork. I did not see her but she began to scream; the fear was allayed instantly by realizing God's allness, and that nothing could harm in His presence. The blood was running down her face from near the outer corner of the eye, also from the inside of the nose with a ridge as large as a pencil across the top of the nose.

"I said aloud 'Fear not, for you are God's child and nothing can harm you. You are not dependent on eyes for sight, for God is your sight; neither are you dependent on blood for life, for God is your Life,' and in less than fifteen minutes her tears were dried, the swelling gone, and only the spot from which the blood flowed was visible. I continued the treatment for an hour or more, realizing constantly that matter has no sensation and cannot become discolored, inflamed, or swollen. I denied every form of error and told her to do the same; in the morning she went to school as usual, and so surely by degrees I am entering in."

Another one writes me:—

"I spent three hours or more in the dentist's chair, had three gold fillings put in. Yesterday when I was there he said he did not think he could fill with gold, for the nerve was all exposed. They are front teeth, so I went this morning and asked for treatment.

"The dentist, a stranger to whom I was recommended,

Digitized by Google

lined the tooth and filled with gold, and, really, I almost went to sleep, never felt even the drilling, and scarcely moved the whole three hours that he worked, steadily.

"He stopped in his work to ask me if I were a Christian Scientist. Before leaving I said to him, 'Why did you ask me that if you did not know it?' He answered that he had worked for Christian Scientists before and they were never hurt."

So the work is going on and we are entering in and I am thankful to be one of those with my face turned toward the Light.—MAUD VROOMAN, Plymouth, Mich.

---

On my way to a Wednesday evening meeting, not long since, this thought came to me, "You must express your gratitude for all Science has done for you;" then another thought followed, "You had best wait until you work out some of the hard problems that you have, before you say anything," then this thought came, "No, give praise at midnight." Since then many problems have been solved by reading that story of the apostles shut in an inner prison with feet fast in the stocks, and with no visible way of escape. We read they prayed and sang hymns of praise at midnight, and the prisoners heard them; then came the great earthquake, and the prison doors were opened and their bonds were loosed, not of a few, but every one that heard.

I feel deeply grateful that a disciple in this age had the courage and faith in God to sing praises at midnight, and because of her understanding and love for good, the prison doors are being opened and the bonds are being loosed for the weary ones who have heard and are turning to the Father-Mother God that has been revealed to us.

I. B. G., Memphis, Tenn.

---

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

---

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine, printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents. Subscriptions received for six months at half above rates.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B. Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

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

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

*The Congregationalist and Christian World.*

Those who keep in sympathy with the religious sentiment of the day—its changes and its evolution—will be convinced that we are at the threshold of a new era. Old divisions begin to appear irrational; and there is a drawing together, not only of affiliated sects, but the question arises, Why shall not those which have been antagonistic recognize the fact that the questions over which they have fought have thinned out into invisible air? . . .

In the *Biblical World* Rev. Dr. Merrill of Chicago shows that the problem is no longer one of mere good will and fellowship, or a restoration of harmony between scattered parts of a common faith. He declares that the whole Church, in all its parts, has come to a pass where it demands and must have a new statement of Christianity. He thinks that the very vital and common questions that have been supposed to make up Christianity must be reconstructed in form and in answer. . . .

Mr. Merrill is quite as emphatic and frank in a further statement. He says that we are trying to turn from the formalities of Christianity to the vital and the spiritual, and yet we are compelled to ask for a new definition of the spiritual life. There is a new definition necessary, also, for the Holy Spirit and for fellowship with God. . . .

We believe that Mr. Merrill has largely solved all his problems in his statement of a third problem. He says that it is necessary in the first place to make clear that the Church has a function in society, a part of supreme importance to play in human progress and well-being. But just here he finds the difficulty, that the Church does not really know what it wants to be or what it needs to do.

*The Christian Register.*

It is so much easier to try to have a right life by conforming to some rule of conduct or outward regulation of living than it is to get the heart in such a condition that it will be easy to do right. This practice has always been the fault of humanity. All races and ages of mankind have had some idea of what they ought to do and be, and it has usually found expression in some kind of outward conduct. All forms of idolatry and penances, and even higher orders of religious ceremonies and regulations, have grown out of this mental process. In our own day and in the best expressions of our religious life there is the same danger of falling unconsciously into the idea that the outward acts of worship, such as Church attendance, and religious exercises and giving, have in them the power of keeping our lives right.

The moralist and reformer say we should *live* right. Jesus says we must *be* right. The only genuine righteousness is heart righteousness. We must admit that Jesus is the only safe teacher upon this subject, for "he knew what was in man." See how he analyzes and illustrates and defines true righteousness! We are all agreed that anything that will produce this righteousness must affect the man himself. The effect of such righteousness must make us right in the sight of God and not simply appear to be so. This then will necessitate our being right in our dispositions, desires, and affections. To the man who would be right, the law by which he is to become so is removed from the sphere of action to the sphere of right motives.—*The Standard.*

The Rev. D. Baines-Griffiths says in *The Congregationalist and Christian World*:—

"Is it not entirely Christian to believe that a man may have vital religion and be well-pleasing to our Lord, though he follow not with us? The disciple of Jesus can adopt no rôle of superior person toward them that are without the law. The truth is, we are all more human than theological unless we happen to be striking an attitude.

"No one in these days is protesting more stoutly than Professor James of Harvard against a naturalism that knows no evangel of moral recovery. He keeps step with the gospel in preaching that men are not so completely the victims of all that has gone before that they may be labelled and classified once and for all. There is an incalculable element in human nature, because choice remains. Our lives may open toward a Power under whose influence the tides of conduct may be reversed."

Since man is God's child the law of God is also man's law, written in his mind, and heart, and conscience. The real interpreter, therefore, of God's law, is he who lives in God, and in whom God lives. And it follows that the highest son of God is the truest interpreter and revealer of God. Is not this the place of Jesus in the universe? He is the witness of God to men. He is the finished and perfect representation and representative of God, not so much by formal teaching as by his nature, and distinct moral and spiritual personality. His life and character interpret, that is, give a new meaning and power to, all human life. He lived the life of truth, of law, of love in this world, and so illustrated and established a filial dispensation in which and under which every child of God can become a son of God, as Christ was the Son of God. The law of life is God as source and consummation.

*The Universalist Leader.*

Jesus was heavenly minded. His thoughts were fixed on the Father and the invisible world. No one ever was so completely taken up with the realities of the invisible. Yet no one was ever so useful among men. His heavenly mindedness was his chief fitness for earthly ministries. The more one fixes his mind on heavenly things the more free and strong he is to grapple with earthly difficulties and subdue earthly evils. The men who have done most for this world were men who were in this world but not of it. They never would have accomplished anything for this world if heaven had not come into their hearts and lives.

*The Christian Advocate.*

The countries far north are cold and frozen, because they are distant from the sun. What makes such frozen, uncomfortable Christians, but their living so far from heaven? And what makes others so warm in comforts but their living higher and having nearer access to God?

RICHARD BAXTER.

The impression of God is kept up by experience; not by logic. And hence when the experimental religion of a man, of a community, or of a nation, wanes, religion wanes—their idea of God grows indistinct, and that man, community, or nation becomes infidel.—HENRY DRUMMOND.

If men would cease reading into the New Testament what is not there they would much more frequently see eye to eye than they do now. It is not what is drawn out of the Sacred Oracles, but what is injected into them that gives rise to isms and schisms.

*The Examiner.*

There is perhaps no truer sign that a man is really advancing than that he is learning to forget himself, that he is losing the natural thought about self in the thought of one higher than himself, to whose guidance he can commit himself and all men.

J. C. SHAIRP.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—CICERO.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 502

SELECTED ARTICLES.

Legislation in Texas. 503

Freedom of Choice. 506

Satisfying Evidence. 506

Real Estate Purchased. 506

AMONG THE CHURCHES.

The Mother Church Building Fund. 507

Plans for a New Church in Pittsburg, Pa. 507

EDITORIAL.

Class Legislation Defeated. 508

The Easter Light. 508

The Day Breaks. 508

FROM OUR CONTRIBUTORS.

The Practical Faith of Luther. T. von Hodenberg. 510

Christian Science in the Ascending Scale. Anna W. K. Mathews. 511

The Awakening. M. V. P. 511

THE LECTURES. 512

TESTIMONIES OF HEALING. 513



Vol. V. BOSTON, APRIL 11, 1903. No. 32.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The surplus of Government receipts to the end of the third quarter of the current fiscal year over expenditures is $33,831,911. On the same proportion the surplus for the year would reach about fifty million dollars. Owing to the payment of heavy deficiency appropriations made upon the adjournment of Congress, and of $3,000,000 for Philippine relief, the March addition to the surplus was only $450,434. If payment should be made on the Panama account before the close of the fiscal year, June 30, the entire surplus would be used.

For the month of March the total receipts were $45,435,434, made up of customs $23,709,968; internal revenue, $18,823,751, and miscellaneous, $2,901,715. The expenditures amounted to $44,985,000, made up of civil and miscellaneous, $13,107,000; war, $12,279,000; navy, $7,374,000; Indians, $1,052,000; pensions, $10,698,000, and interest, $484,000.

The first meeting of the Alaskan Boundary Commission has been deferred until next autumn by an agreement between the State Department and the British Foreign Office. The arguments and evidence will be submitted according to the treaty before May 3. The case of the United States is being prepared and printed by ex-Secretary John W. Foster. The counter cases are to be presented on or before July 3. At the end of two months more each party has to deliver "a written or printed argument showing the points and referring to the evidence upon which his Government relies." After that the tribunal of six commissioners may hear oral arguments, if it desires. Its decision is to be rendered December 3, unless the commission is continued by mutual consent of the two Governments.

The *London Times* last week headed its Foreign News column with two New York despatches of about two hundred words each marked "Marconigraph." An editorial stated that the cost was only a little in excess of the cable rates between England and France. These messages are sent by telegraph to the Marconi station at Cape Cod, thence by wireless to Poldhu, thence by telegraph to London. The transmission at present is only a series of messages which that paper expects to receive daily and is little more than an interesting but successful experiment.

Mr. Bowen, Venezuela's plenipotentiary, has signed with Senor Ojeda, the Spanish minister, the Venezuelan-Spanish protocol providing for the adjustment of the Spanish claims by a joint commission at Caracas. W. E. Bainbridge of Iowa, former second secretary of the legation at Pekin, has been selected as the representative of the United States on the American-Venezuelan commission which will meet at Caracas to adjust the claims of this country against Venezuela.

Henry White, secretary of the United States embassy at the Court of St. James, was recently one of three men elected to membership in the Athenæum Club, under the rule empowering the annual election of nine persons "of distinguished eminence in science, art, literature, or the public service." His name was proposed by Sir Leonard Lyell, Bart., and seconded by Premier Balfour.

The Lake Superior iron ore movement for 1903 has already begun. The movement last year was 27,500,000 tons. The estimate for this year is placed at three or four million tons higher.

**Foreign.**

The treaty of reciprocity between the United States and Cuba, as amended by the United States Senate, has been approved by the Cuban Senate by a vote of 12 to 9. In accordance with cabled instructions, Cuban Minister Quesada at Washington has signed the amended treaty on behalf of President Palma. This outcome of the measure gives great satisfaction and it is expected that Congress in special session before December 1 will approve the measure, at which time the treaty will be proclaimed.

It is reported that arrangements are being made between the Russian and Chinese Governments for all the funds of the latter to be deposited at Pekin with the Russo-Chinese Bank, a Russian governmental institution. If this should be done, a protest would doubtless be presented by the British institutions which have acted as bankers to the Chinese Government.

Mr. Bowen, Venezuelan plenipotentiary, has refused absolutely to accept the insertion in the protocols signed with the blockading powers, of an article requiring Venezuela to defray the cost of the blockade in case The Hague Tribunal decides adversely in the matter of preferential treatment. A few verbal changes were accepted.

The statue of Mr. Gladstone has just been erected in the north transept in Westminster Abbey. It occupies a prominent position near the statues of Sir Robert Peel and Lord Beaconsfield, and fills the last remaining space available for a standing statue in the transept. It is of white marble by Thomas Brock, R.A.

The Second Chamber of the Netherlands Parliament has begun the discussion of the Government's anti-strike bill, which provides various penalties for coercion of non-strikers, strikes by public servants, and for instigating refusals to work by public servants.

**Industrial and Commercial.**

In the United States District Court at St. Louis, last week Wednesday, Judge Elmer B. Adams handed down a decision dissolving the injunction granted March 3, restraining officials of the Brotherhood of Locomotive Firemen and Railroad Trainmen and other labor leaders from influencing in any way or ordering the men employed on the Wabash Railway system to strike. The restraining order of the Court, however, has had the effect probably intended; time has been gained, and it is probable that the trouble will be arranged without a strike.

The greatest irrigation project in the United States and the third largest in the world has been started in Idaho under the management of a corporation originating in Salt Lake City. The plan contemplates, it is said, an expenditure of almost $5,000,000 and reclamation of 271,000 acres of the best agricultural lands in the great Snake River Valley of southern Idaho.

The Krupp Company is about to spend five million dollars in enlarging its works, chiefly in constructing a plant for the manufacture of rails at Rheinhausen on the Rhine, in accordance with American methods. The ore will be unloaded from the boats to the furnaces and come out finished rails without cooling.

Grain men who have visited the wheat belt of Kansas and Oklahoma agree that the present condition of the plant portends the greatest wheat crop ever grown in the West. Estimates agree that Kansas will harvest 100,000,000 bushels, Oklahoma, 40,000,000, and Nebraska 60,000,000.

The American Window Glass Company has advertised for sale seventeen of its factories in the Indiana gas belt, rendered unnecessary by the adoption in its factories of glass-blowing machines.

The census office cotton bulletin shows total actual crop of 11,078,882 commercial bales, equivalent to 10,620,945 five-hundred-pound bales.

**General.**

In pursuance of the plan of the Carnegie Institution to establish a laboratory for the study of plant life peculiar to the desert regions of America, a site has been selected near Tucson, Ariz. It comprises some sixty acres. An adobe building of one story will be erected on the crest of the mountain. The interior will be divided into a large and a small laboratory, a storeroom, workroom, library, and office. It is expected to be ready for occupancy by September 1.

The eighth annual international chess match between America and Great Britain for the possession of the Newnes challenge trophy, ten players on a side, was played last Friday and Saturday. America has won the trophy four times, Great Britain twice, and one match ended in a tie. In all sixty-eight games have been played in the successive matches. Americans have won thirty-six and the Britishers thirty-two. The present match was won by the Americans by a score of 5½ to 4½.

A new star between the eighth and ninth magnitude has been discovered in the constellation Gemini. Photographically it is about a degree brighter. Its spectrum exhibits many bright lines, hydrogen bands being conspicuous. Indications point to its soon becoming a nebula.

In a recent test by the gunners of the Indiana the thirteen-inch turret guns made twelve hits out of thirteen shots at a five mile range, which makes a new world record for accuracy, the previous record being fourteen out of sixteen shots.

William Blake's "Illustrations of the Book of Job" was sold by auction at London last week for $28,000. The volume, which was published in 1825, contains the forty-three original proof impressions of engravings and original designs in colors.

At a recent London sale of old English silver at Christie's auction rooms, a fifteenth century spoon, eight inches long, with the earliest known hall-mark, fetched $725. An Elizabethan cup, with the initials "E. R." brought $1,225.

Shamrock III., the new cup challenger, took her initial spin last week in a light breeze in company with Shamrock I., the challenger of two years ago, and gave a good account of herself, proving herself faster than Shamrock I.

England won the fifth international university cable chess match by a score of 5½ to 2½.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Legislation in Texas.

ROBERT L. ZILLER.

THE legislature of Texas has again expressed itself as opposed to oppressive medical legislation. A bill prepared by the State Medical Association was introduced in the Senate in the early part of February by Senators Hicks and Davidson of DeWitt, which appeared to have for its object only slight and unimportant amendments to the existing medical law. The bill was quickly passed through the committee to which it was referred without any one on the outside having a hearing. Those on the committee had no objection to the bill, as they did not discover that through its innocent-sounding amendments there was removed one of the most important clauses in the existing medical law, the clause which exempts from the operation of the law those who do not use drugs in the healing of disease. The removal of this clause from the existing medical law was really the purpose of the bill. So adroitly had the matter been managed that before this was pointed out there was practically no opposition to the bill. In the attempt to remove this exemption clause the main blow was aimed at the practice of Christian Science, though all practitioners who used no drugs were included. This became evident when the bill came up for discussion, when Christian Science seemed to be almost the only issue.

It was learned that the State Medical Association had been contemplating this move for the past two years, and when the bill was brought up in the Senate on the morning of February 25, such a conflict was precipitated as has doubtless never before been witnessed in legislative halls on the subject of Christian Science. Concerning it, the *Galveston News* says, "With the exception of that upon the drawing for terms, the debate has been the warmest that has taken place in this Senate."

When the bill came up a motion was made to postpone until another day. Senator Hanger arose to oppose postponement unless it should be indefinite postponement. He was opposed to the bill, and made a forcible speech in defence of his position. He disclaimed any knowledge of or belief in Christian Science, but held that this is not a subject for legislation. He concluded by saying, "Because I do not believe in Christian Science I have no right to say to my neighbor, you have no right to your belief, when he says he has been healed. Every man has a right to select his own method of cure. I know little about it, but I know that in this measure is involved the fundamental principle upon which the government is founded, and to pass it would be to take away man's constitutional rights."

Senator McKamy was in favor of taking a vote at once on the adoption of the amendment offered by Senator Hanger and himself, which provides that the exemption clause be put back into the bill, so as to exclude those who do not use drugs from the operation of the law. Among other things he said, "I want to see this matter settled now. I am opposed to quackery, but where are we to say that quackery begins. This is no new measure, it is an old familiar face. It has been coming up for years in the legislatures of this state, and when I was over in the House this same question was discussed there and the legislature after careful investigation adopted this amendment. Now the schools that were then given their boards are here trying to force everybody else out. I don't know much about Christian Science, but I could talk for hours of the cases that have been healed." He here cited a number of cases of healing, and told of one man who had been treated by a regular physician for a number of years for a wound. "The wound finally healed," he said, "but the man did not gain strength and complained about it to his doctor, when he replied, 'It will now take you about two years longer to get the medicine I have given you out of your system.' Every man has the right to decide what sort of treatment he wishes. I believe that the world wants them all: the allopath, the homœopath, the eclectic, the osteopath, the magnetic healer, and the Christian Scientist. What would the 'Old Alcalde,' and the grand old men who framed our state constitution say could they know that such a measure, tending to rob citizens of their rights, was pending in this Senate. I will never lend my influence to such an act."

Senator Hicks insisted that the regular practitioners were not seeking this legislation for selfish purposes, but in the interest of the public health. He said that people who held out hope to the hopelessly sick ought to be restrained from practising, especially when they take money for their efforts to help them.

Senator Davidson of DeWitt, read from a marked copy of the February *Christian Science Journal* containing testimonials given under oath. He referred to several cases therein mentioned, and said that though they were given under oath, and doubtless believed by those who gave them, no sensible person would accept them as evidence or believe them. He insisted that they were all frauds.

Senator Hanger replied and said, "I do not arrogate to myself all the wisdom on any one subject, but I know that in my city some of the best citizens are Christian Scientists. They are as intellectual, law-abiding, and as high a class of people as any man here. If the senator from DeWitt desires to see Christian Science spread let him put into effect the proposed measure.

In the afternoon session a substitute to the amendment was offered by Senator Savage. This substitute had for its purpose the recognition of osteopathy, but the exclusion of the practice of Christian Science. Senator Savage, who is a minister of the Christian Church (Firm Foundationalist), took the floor in support of his substitute, and his speech, which lasted for more than an hour, was bitter in the extreme, stormy, and characterized by great prejudice against Christian Science, and a complete misunderstanding of the subject. He quoted copiously from the Bible in the attempt to show that Christian Science was not based on the Scriptures.

Senator McKamy asked whether he, Senator Savage, did not believe that the regular physicians lost more patients than the Christian Scientists.

*A.*—"If so it is because they have been in existence longer."

*Q.*—"Have you never heard of Christian Scientists heal-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

ing people after they had been given up by all other doctors?"

*A.*—"I have so heard, but have never seen anything of the kind. Has the senator from Dallas ever seen them perform such a miracle?"

"Yes, I have seen a great many cases that were pronounced incurable healed by Christian Science both around here and in Dallas."

Senator Savage then asked, "Did you see the treatment administered?"

*A.*—"No, sir."

*Q.*—"Or did any other man?"

*A.*—"Some of these people were my own relatives, and many are my friends." Here he called the names of many well-known people who had been healed, and also related an interesting case of a relative.

Senator Savage replied, "I do not deny that Christian Scientists may do some healing," and then he went into a discussion of the belief of Christian Scientists.

Senator Hale, while disclaiming any knowledge of or belief in Christian Science, made a strong defence of the rights of Christian Scientists, declaring that they were "being made a stick horse upon which to ride this measure through the Senate in the interest of two or three schools of medicine. If Christian Scientists are denied the right to practise, how long will it be before the school in which I believe and which I employ will be prevented from practising? The regular school don't heal all the patients, as we well know.

Senator Douglass, M.D., spoke in favor of the bill, and against his conception of Christian Science along the usual line of argument. Senator Patteson followed in a brief but strong speech, in which he advocated freedom for all to practise, avowing that any person who could heal the pains of another, no matter in what way, should have the right to do so, and that the sick man should have the right to employ him.

Senators Perkins and Cain spoke briefly in advocacy of the bill, and against the practice of Christian Science, Senator Cain stating that no one knew much about Christian Science. Here a motion was made to table the substitute offered by Senator Savage in lieu of the amendment offered by Senators Hanger and McKamy. The vote to table resulted in a tie. The substitute was afterwards lost by a close vote. An amendment to the original amendment was then offered by Senator Douglass as follows: "Provided that no charges are made for their services." A motion to table prevailed.

Senator Grinnan here made an eloquent speech in favor of the original amendment which exempts Christian Scientists. He argued that legislation against Christian Science would have no support under the constitution; that the legislature had a right to pass laws to regulate the practice of medicine, but that as Christian Science is not the practice of medicine the legislature had nothing to do with it. He characterized the proposed legislation as unjust and tyrannical, and unworthy of consideration by the Senate of Texas, and said he would never record his vote in favor of it. He here read from a decision of the Supreme Court of Ohio regarding the practice of osteopathy as follows, declaring that the ruling was even more applicable to the practice of Christian Science. "The result of the view urged in support of the exception is that by this act the General Assembly has attempted to determine a question of science, and to control the personal conduct of the citizen without regard to his opinions, and this in a matter in which the public is in no wise concerned. Such legislation would be an astonishing denial of the commonly accepted views touching the right to personal opinion and conduct which does not invade the rights of others. From the operation of constitutional provisions designed to establish and perpetuate freedom of thought and action in matters pertaining to religion, it results that in things which are of the first concern we are imperatively denied the guidance of legislative wisdom" (55 N. E. Reporter, Supreme Court of Ohio, Oct. 24, 1899). His arguments were strong, and his speech was delivered with impassioned earnestness.

Senator Hicks again took the floor and stated that he had asked postponement of the discussion in order to get certain information. That information had now been secured, and he produced Science and Health, which some physicians had just brought him, and proceeded to read passages from the book beginning at line 17 on page 153. He criticised the explanation of a boil there given, and averred that it was a pity Job did not have a "high attenuation of Truth" in his time. His misconception of what he read aloud to the Senate on the nature of contagion led him to say that Christian Scientists were a menace to the state in their practice, as they did not believe that there was any such thing as contagion, or that bubonic plague or smallpox exists, and he thought, therefore, that were Christian Scientists given free rein there would be little or no purpose in having quarantine laws, as they would not observe laws to govern what they believed had no existence. Senator McKamy offered a correction to Senator Hicks, saying that he was reliably informed that all Christian Scientists had strict orders to report cases of contagion to the authorities, and otherwise fully comply with the laws governing such matters. Senator Hicks accepted the correction.

During the debate it was several times insinuated by those who opposed the practice of Christian Science that the believers in its teachings were for the most part a class of ignorant or superstitious people, who had no claim upon the people of Texas for recognition. This fallacy met a just rebuke in the following incident: Upon the walls of the senate chamber there hangs the large and famous painting of the battle of San Jacinto. The mere sight of that picture, with the memory it recalls, stirs the pulses of every patriotic Texan, for on that battlefield Texas won independence from Mexico, and became a great republic. The faces thereon portrayed are said to be true to life, and among them are two who afterwards became presidents of the republic, Mirabeau B. Lamar, second president, and Anson Jones, the last president. The writer drew the attention of some of the senators to this picture and explained to them that the venerable wife of President Anson Jones was an earnest student of Christian Science, and that the daughter of President Lamar had but recently come to Austin to enter a class in Christian Science which was taught almost within the shadow of the Capitol. When it became known that such people, around whom cluster memories dear to every Texan, were to be classed as "impostors" and "fanatics" because of their acceptance of Christian Science, a just indignation was aroused.

When Senator Hicks had concluded his remarks, Senator Hale took the floor and again spoke in defence of the rights of Christian Scientists. He said that he had inferred from the remarks of several senators that the believers in Christian Science must be an ignorant class of people; that he did not know much about that side of the question at the time, and had in his previous speech defended their rights to practise from the standpoint of justice. "Now," he said, "if I have before in any way believed such things, I want to say that I have had reason to change my mind. I find that they are not a set of ignoramuses, but from what I see have even more than ordinary intelligence." He said Christian Scientists had been unjustly ridiculed and their attitude misrepresented, and that he was glad to have learned more about them. In ringing tones he denounced the tyranny that would oppress Christian Science and those who desired to become beneficiaries of its practice. The situation here grew almost dramatic, and was peculiarly suggestive to a Christian Scientist. Without it was grow-

Digitized by Google

ing dark and stormy, and the constant roar of thunder reverberated through the senate chamber, while fierce flashes of lightning played before the windows. Suddenly a large electric star hanging above the senator burst into a blaze of light, illuminating a copy of Science and Health which the senator held aloft as he stepped into the aisle and cried, "Do you mean to tell me that this book which has been criticised is the work of a fanatic or an ignoramus? Do you mean to say that those who have the intelligence to read and understand the philosophy of this book are ignoramuses? I am astonished at what I have heard. Listen to these words of this woman, listen, I say, and see whether they are the utterances of a fanatic. 'The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as "the god of medicine." He was supposed to have dictated the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease, "the god of pestilence." Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress; but really it only introduced another form of mythology, and of pagan practice. The future history of material medicine may correspond with that of its material god, Apollo, who was banished from heaven, and endured great sufferings upon earth. Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind, and its efficacy to heal. It is pitiful to lead men into temptation through the byways of physiology and materia medica,—to victimize the race with intoxicating prescriptions for the sick, until mortal mind acquires an educated appetite for strong drink, and men and women become loathsome sots' (Science and Health, p. 158). Yes, to victimize the race, as this woman says, is indeed pitiful. These seem the words of one inspired, and truer words never came from the lips or pen of man."

The previous question on the amendment and bill was then ordered, whereupon Senator Savage moved a call of the Senate, which motion prevailed. Senator Hanger moved to excuse the absentees, but there were not sufficient votes to do so. The Senate therefore continued in session with locked doors until nightfall, and finally adjourned with the bill as pending business for the next day.

The next morning the bill was again brought up, when Senator Henderson made a strong speech in favor of the amendment and the liberty of all people to choose their own method of healing. Senator Savage again spoke in favor of the original bill, and Senator Hanger moved the previous question on the amendment, which motion prevailed. Senator Savage again moved a call of the Senate, and there not being enough votes to excuse the absentees, the Senate continued in session behind locked doors. Thus matters went on, the bill being displaced from day to day, until March 4. The opposing forces were about evenly divided, and during this interval each was watching the other closely. The press generally spoke of the battle as one of the hardest fought on both sides of any that has taken place in the Senate.

The *San Antonio Express* of February 28, in a strong editorial on this subject, quoted from Prof. Elmer Gates on the relation of mind to material things, and said, "We may not be able to catch the full meaning of his inspiration, any more than we do the exact theory of magnetic healing or the efficacy of Christian Science, but from the beginning there have been faith doctors who preached the power of mind over matter, and of healers who cured by the laying on of hands. As these drugless doctors employ no medicine, why should they be required to pass a medical examination? If they do some good and no harm, why should they be placed under the ban? Why should the Austin lawmaker measure everybody's corn in his own half bushel?"

On March 4, the bill came up again, and in the words of the Houston *Chronicle*, "both sides eagerly rushed to the fray, and for a time the atmosphere was lurid with oratory." Senator Davidson of DeWitt, wanted to postpone the matter again, saying that he wanted to give the senators a chance to hear from the people. He devoted some time to a denunciation of Christian Science. He concluded by saying that the Christian Scientists had been most persistent; that his desk had been filled with letters about healing, sworn testimonials, marked magazines, and decisions of supreme courts, in favor of Christian Science as well as marked copies of papers containing a governor's veto message of a medical bill, and that he wanted to hear from the outside.

Senator Hanger took the floor to oppose further postponement of a vote. He said, "That the senator admits he has been given such splendid evidence on the subject, and has had such authority laid before him on the inadvisability of this legislation, is, indeed, his misfortune. I do not object to the interest shown, nor to these letters, for every man has a right to express himself on matters that are of interest to him, and since the senator from DeWitt has spoken of these letters, I am going to read one of them to the Senate." He here read as follows: "'I have lived in Texas seventy years. I knew it as a wilderness. I see it now teeming with prosperity, an empire in its magnificence. I can almost say I "fought, bled, and died" for this grand state. I suffered all the hardships of a soldier when I fled from the merciless foe in 1836. I heard every gun that was fired on the famous twenty-first of April. When the liberties of this country were assailed, the forefathers flew to arms and gave their lives, a willing sacrifice, that we might be free in every sense of the word; but alas! alas! in my old age and feebleness the right to be healed by Christian Science mental treatment is about to be taken from me. Some interested parties are trying to force a bill through the Senate to deny me this dearest right. Thoughtless and uninformed, indeed, must be the person that would vote to foist such a bill on the liberty-loving Texan; the right to take medicine or not to take it. Christian Science has healed me, it has strengthened and soothed me when medicine could not, it is my life, my comfort, my stay. And now by the shades of Bowie, and Crocket, and Milam, and hosts of others that have given their lives when our rights were being assailed, can this unholy thing be done? You are the guardian of my rights. Will you not pause and think before you lend your name to this unjust measure? What Christian Science is to me it is to thousands of others. I raise my voice to make this appeal for our individual liberties.'" Pausing, he turned to some who had decried the believers in Christian Science and said, "And who do you suppose this letter is from? Not from a fanatic, not from a knave, or an impostor, or a fool. No, it is from one who is honored and revered. It is signed by Mrs. Anson Jones, the wife of the last president of the Republic of Texas and now President of the Daughters of the Republic of Texas. The only reason that can be given for wishing to postpone a vote on this measure is that more pressure can be brought to bear on the senators, more political influence, and more coercion from the physicians. I have been told over and over that I should be opposed hereafter unless I supported this bill, and this threat has been flaunted in my face with the statement that they would 'smoke us out.' The time for this has ceased. I am pleading for the rights of American citizenship, and I want to see this matter settled."

His speech was delivered with great force, and upon its conclusion Senator McKamy took the floor and likewise advocated a speedy ending of the matter. He said he had

Digitized by Google

also met with the same threats that Senator Hanger had mentioned, and he read one such threatening letter aloud to the Senate. He declared he was fighting for the rights of the people, and no coercion could turn him from his fixed purpose. "Who of you," he said, "have ever heard of a Christian Scientist coming here to threaten with political influence? Their side has been presented in a very different manner, and with a solemn plea for their rights. They demand nothing but justice at our hands, and now because I have been opposing this bill in the interest of justice and the rights of humanity, I am told that I shall meet with future opposition. Be it so; I purpose to adhere to my position. I have never yet deserted a friend in need, nor would I swim out of a river and leave my friend in the water. I have entered this fight, and I purpose to fight it out until the victory is won or my light goes out." The senator's speech was a strong plea for the rights of Christian Scientists.

The absolute quiet in the senate chamber was a matter of comment. The usual hum of voices in the lobby and among the senators was not heard, for all were listening eagerly to what was doubtless the most remarkable discussion of Christian Science that has ever taken place in a state legislature. The divine utterance was being felt, and it was soon seen by the advocates of the bill that their cause was lost, and to avoid total defeat a motion was made to recommit the bill, and this motion prevailed. It was generally understood that by sending the bill back to the committee it would there be quietly buried, and no attempt has been made to resurrect it. All honor to the noble defenders of the rights of man in the greatest Cause the world has ever known.

## Freedom of Choice.

Mr. Editor.

Certain judicial decisions have called public attention forcibly to the practice of healing the sick by other than material remedies.

Christian Scientists have proved, by a great multitude of cures effected, during the last thirty years and more, that "faith" when interpreted as spiritual understanding and not as mere blind belief, is a natural and highly efficient means of preventing and healing physical disease, as well as mental and moral discord. Their experience has led them to the conclusion, and statistics, as far as the latter can be gathered, confirm this, that the teaching of Christianity is the most efficacious means of restoring health and harmony.

To the question in your editorial: "Has the parent the right to sacrifice to his own belief a helpless child for whom he is bound to care?" I would state without reservation that he has no such right, but in using the word "sacrifice" care should be taken not to fall into the assumption that the lack of material remedies constitutes a sacrifice. Parents have the unquestioned legal charge of their children up to a certain age. They prescribe what they shall wear, eat, and drink, where they shall live and what education they shall receive. Is it not legally just, therefore, that parents should also select the particular form of treatment which their children should have in case of sickness?

Now, upon what reasoning is this choice made? Naturally, upon that derived from previous experience. In the case of the family to which reference was made in your editorial, these good people had lost several children under accepted medical treatments, the mother herself had suffered for some twenty years under the same systems, without receiving benefit. When she was healed of her long-standing trouble by Christian Science treatment, and after she had been able to bring up her sickly youngest child to robust health, as the result of study of Christian Science, would it not have been the acme of human folly for her to have returned to the systems which had been discredited by her personal experience and that of her family in their hour of need?

Much of the discussion raised by this question is based upon the assumption that the various commonly accepted systems of material medicine are exact and certain in their results. The truth is, of course, that they are the very reverse, and that the law, therefore, allows free choice to all citizens in order that they may procure that which experience has taught them to be the most efficacious.

It is quite necessary that the public and press should do their own thinking on this whole matter, and not allow intrenched tradition and custom regarding the treatment of disease to warp their views into certain channels, simply because the latter may be labelled "accepted."

W. D. McCRACKAN.

In *New York Evening Telegram.*

## Satisfying Evidence.

Mr. Editor.

All who have at heart the welfare of the race rejoice when human suffering is relieved. Appreciation for this relief is not necessarily lessened when one fails to understand or endorse the method employed. If relief is actually afforded, and health and happiness are brought into thousands of homes throughout our land, all fair-minded people are willing in a measure to look at the individual, through whose teaching and practice this good work has been accomplished, as a public benefactor.

An examination of Mrs. Eddy's writings would disclose the fact that she makes no claim that the phenomena of mortal existence which we call death, or that matter itself, is not real to our mortal sense of things. Insistence that matter is as nothing in the sight of God, however, is surely in line with consistent Christianity. Jesus had no good to say of matter. He urged his hearers to look away from the material into the spiritual. He said: "It is the Spirit that quickeneth; the flesh profiteth nothing."

On page 348 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy says: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not continue for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what may not the harvest be, when this Science is more generally understood?"

ALBERT E. MILLER.

In *The Homœopathic Envoy.*

## Real Estate Purchased.

THE last parcel in the block bounded by Falmouth, Norway, and St. Paul Streets, in the shape of a triangle, has passed to the ownership of the Christian Science Church, the deed being taken by Ira O. Knapp *et al*, trustees. In the purchase of this parcel which is known as the Hotel Brookline, a four story brick building also in the shape of a triangle, from Gilbert C. Carpenter, it gives to the above society the ownership of the entire block.

During the past two weeks considerable activity has been going on in property on these streets, no less than ten estates having been conveyed by deed to the Christian Science Church, and now comes the purchase of the last parcel on St. Paul Street by the above society, which gives them the ownership of the entire block.

Just what use the society will make of the property has not been stated, but it is said that a number of changes will be made that will enable the church to expand, and to do so it was necessary to have this property. No block is so well situated for church purposes as this one, being in a fine part of the city.—*The Boston Globe.*

Digitized by Google

## Among the Churches.

### The Mother Church Building Fund.

WE append additional impersonal reports, which will be read with interest.

At a joint meeting of our Board of Directors and Trustees, it was voted to send one hundred dollars each year for two years to pay on the addition to the Mother Church.

Eleven months ago we organized our Sunday School with three children. We now have fourteen, and having read in the *Sentinel* what other Christian Science Sunday Schools have contributed toward the Building Fund, we thought we wanted to send something, so it was unanimously decided that we give ten dollars. We have had many demonstrations during the year, and have often proved that a little child shall lead them.

A meeting was called at our church the evening of February 11, and held after the regular Wednesday evening meeting of that date, at which it was unanimously agreed that we contribute the sum of five thousand dollars to this fund, by January 1, 1904.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

At a special church meeting last September we appointed a treasurer to receive contributions toward the Building Fund of the Mother Church. To-day (March 7) he forwarded one thousand dollars to the treasurer of the Mother Church, reserving a small amount as a nucleus for the continuation of this labor of love. We earnestly pray for a clear discernment of spiritual abundance, whereby we may be enabled to reflect and make manifest, by greatly increased donations, our gratitude for Christian Science and our love for the Mother vine of which we are a young branch.

In December last a special business meeting was held, for the purpose of making definite plans for giving toward the building fund for the Mother Church. Ten members were present, and all seemed to consider it a privilege to contribute, and joyfully responded to this opportunity of helping our dear Mother Church.

It was decided that we send one hundred dollars or over, the first payment to be forwarded by the first of May.

Our desire is to give until no more is required, and we know it is God who giveth the increase to all who bring their offerings with love and gratitude.

The thought of sending a contribution to the Mother Church Building Fund was presented to our Sunday School of nine members. They then had $10.14 in their treasury.

The children were asked what amount they were ready to send, and one little fellow of ten years said, "I think, eleven dollars." The children all agreed to the amount, and the time decided for sending it was a week from the following Monday. The offerings brought in then made the entire amount in the treasury, $11.13.

Reports came to us of how earnestly the little ones work during the week to bring their share of the amount needed.

Our church, at the December annual meeting, appointed a committee to receive pledges for the Mother Church Building Fund, and report at the March meeting. The latter meeting was held this week, and the committee reported pledges aggregating $256 from nineteen members, which is at least eighty per cent of the total membership. This, therefore, is our pledge to the fund, one half payable June 1, the remainder December, of this year, and we have so advised the Treasurer. While having many expenses to meet consequent upon the purchase of church property, we want to be represented in the Mother Church as a live, healthy branch.

### Plans for a New Church in Pittsburg, Pa.

There is to be another handsome East End church erected in the near future, but looking as little like the conventional ideas of a church as could be imagined. The new building is to be that of First Church of Christ, Scientist, of Pittsburg. The church congregation some time ago decided to erect a building of its own, and a convenient and suitable piece of ground was purchased for the purpose.

The intention is to have a church capable of seating a congregation of six hundred or so, although the present number of members is something less than three hundred. The experience of Christian Science churches in other cities has been that within a year after getting into its own building a church will double its membership.

*The Pittsburg Leader.*

## Appreciation of the Herold.

I AM so filled with joy and gratitude that I wish to express, through our *Sentinel*, my thanks to God and all who have helped to bring us the *Herold*.

It is another proof, indeed, as our beloved Mother and Leader says in Science and Health that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). No doubt the *Herold* will be a great blessing to our Cause until we all come unto one language,—spiritual understanding.

MRS. KATHERINE RUDOLPHI, Chicago, Ill.

Our new little magazine, *Der Christian Science Herold*, is such a joy to me that my heart overflows with gratitude to our beloved Mother for this added proof of her ever-watchful, loving care for all our needs. It will do a great work among the Germans, and is a beautiful channel through which we can reach out and help to bring the truth to them. I enjoyed the translation from Science and Health, and the good articles and testimonies. Though my German has become very rusty through disuse, and I am not accustomed to the Scientific terms, yet I find I can read the *Herold* understandingly and enjoy it, where I could not now read the ordinary German book.

MAY S. BROWER, Albany, N. Y.

### Cards in the German Periodical.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their cards inserted in the directory of *Der Christian Science Herold*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be the same as now prevails for the *Journal*. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

Many busy people are shameful wasters of time and opportunity, simply because they do low things when higher ones are possible. They read a poor book when they might read a better one. They squander time with bad companions when good ones are possible. They waste time in half-doing things, in botching, bungling, and blundering, in doing things over and over because they were not done right the first time.—*Success.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL.

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

## Class Legislation Defeated.

OUR very full account of the recent legislative battle and well-won victory in Texas will be of interest to our readers, as showing that in the matter of ministering to the sick another state has declared in favor of individual liberty and against class legislation. One by one the states are coming into line on this subject, and it would seem that we are approaching the day when attempts to proscribe the practice of Christian Science can no longer masquerade under the title, "An act to regulate the practice of medicine."

No part of the graphic and interesting report of our correspondent will appeal more strongly to those at all familiar with the history of Texas than the reading by Senator Hanger of the letter written by Mrs. Anson Jones, President of the Daughters of the Republic of Texas, and wife of the last president of the Republic.

The seventy years of Mrs. Jones's residence in Texas covers the successful struggle for national independence, the brief existence of Texas as a republic, and its career as one of the United States. She says, "I knew it as a wilderness. I see it now teeming with prosperity, an empire in its magnificence." The battle of San Jacinto on April 21, 1836, in which Anson Jones took an honorable part, won the independence of Texas, and it is not surprising that this letter from one so highly esteemed should have awakened memories dear to every Texan, or that it should have stimulated patriotic impulses which decided the fate of the pending bill.

In no other state where legislation against Christian Science has been urged, has there been disclosed such an entire misconception of the character and standing of Christian Scientists, and it may be a blessing in disguise that our fellow-workers have had an opportunity to put themselves and our Cause in the proper light before the people of their state. While these experiences are not pleasant, and are not courted by our people, we must not shrink from them. In this instance we cannot help believing that "our friends, the enemy" have rendered a distinct service to our Cause. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." M.

## The Easter Light.

LUKE'S references to the diversity of nationalities and tongues which was found in Jerusalem "when the day of Pentecost was fully come" (Acts, 2), is best appreciated by those who have been privileged to spend an Easter in the City of David. A motley gathering of pilgrims, representatives of every clime and Christian sect, is then surging through its narrow streets, and on Easter morning the Church of the Holy Sepulchre and its approaches are packed with an innumerable company of those who seem to have little in common save pale-faced weariness and hungry hope. Very many of them are Russian peasants who have come from every quarter of the empire, to witness the elaborate and imposing ceremonies attending the Easter festival of the Greek Church, which dominates the many factions that crowd each other contentiously at the threshold of well-nigh every sacred spot in Palestine.

Each of them has an unlighted candle or lantern of some kind, in readiness for the appearance of the holy flame. This, as believed by the credulous, leaps from out the unseen at a solemn moment in the service, and is given by the officiating Patriarch to the people, among whom it is passed from wick to wick with joyful haste, to be religiously cherished and borne with ceaseless vigil to the far away homes and altars there to dispel with its sacred and suggestive glow the darkness and discouragement of unnumbered lives.

We may not all find it possible to "go up to Jerusalem," but we can all come to the "Mount of clear vision," and light our torch upon its illumined summit. We can ascend in the realization of humanity's escape from the self of material sense.

The compass and glory of the spiritual life is beginning to appear in our consciousness when we apprehend that it embraces every triumph as well as every trial of the Master; that these are all reflected in that experience of spiritual unfoldment at whose beginnings the Bethlehem song is again heard. In our spiritual awakening we shall be witnessed to at the Jordan, be ministered to in the hours of exhaustion and need, be strengthened by communion with "the Father" in the night seasons, and find our Easter morn resplendent with supernal light.

The most glorious declaration of human privilege is that triumphant word which is no less surely said of us at the moment of our every spiritual overcoming, than it was said of our Master on his Easter morn, "He is risen." W.

## The Day Breaks.

IT is morning, the shades of the night vanish before the herald of the day.

It is spring, the purple tints rest upon the distant woods, and the new grass which at first doubtingly touched the southern slopes, is creeping, creeping up from the brook-side and warily peeping into the chilly corners where winter lingers late.

It is Easter, the season of gladness, of gratitude, and of growth. A sense of responsive sympathy and peace whispers to man's awakening consciousness: "The universe is one."

The seemingly solitary, human struggle is over, and a conscious unity with Life and joy floods the glad heart, for it is Easter, all the world's Easter, and

> Every clod feels a stir of might,
> An instinct within it that reaches and towers.

In this sense of unity, the ascending love of the Master sweeps away the centuries; we hear again his words of wisdom and rejoice as we look upon his victories. All feeling of separation is gone and the heart utters its glad "Rabboni!"

From matter's unworthy and inhospitable cradling, to the rolling away of the stone of material sense, Jesus walks and works with us as brother, teacher, physician, friend; and we follow in his footsteps, sometimes gladly, sometimes reluctantly, always with profit.

We are wont to linger, however, too long at the door of "the Inn," failing to realize that the Prince of Peace is to be found for us in the sanctuary of our own consciousness alone. We may tarry too long in Jerusalem, debating with the doctrines of the worldly schools. We work, work, work, often more than eighteen years, performing our duties to home and humanity, a holy preparation, indeed, for our spiritual ministry, if our work-a-day life be as honest and prayerful as was that which brought the Master into touch with the common concerns of men. He dignified

Digitized by Google

the toil of the artisan by actual labor, he blessed the happy human rites and enriched them by his first miracle. His brotherly love went out to meet the hungering multitude with loaves and fishes for their understood need. His compassion caught the faintest appeal of repentance, and even while the Pharisees remained rigid and cold in their self-righteous condemnation, the sinner was forgiven and set free. At his touch the sick and deformed rejoiced in health and beauty, and his Gethsemane anticipated our struggles with the apathy and indifference that would make us sleep even though the living Christ were crucified. In our darkest moments or deepest gloom, even when we seem to stagger under the cross of materiality, we take fresh courage, for we know that the glory of his ascension is the glad light that breaks across our Easter sky. To-day the tomb is rent asunder, "He is risen!" We no longer seek our Master in the sepulchre of sense. The angelic mandate, "Go quickly, and tell his disciples that he is risen from the dead," has been obeyed, and we are learning through our Leader's teaching how to observe all things whatsoever he has commanded, and to live in the comforting assurance of his words: "Lo, I am with you alway, even unto the end of the world." S.

---

A RELIGIOUS life must always precede religious statement and phenomena, and this important point was cleverly stated by the unknown writer who has said that "Somebody must be religious before anybody can be a theologian. But after religious experiences have been observed, studied, classified, accounted for, one can be a theologian at second hand without being religious at all."

Great religious movements have always been the outgrowth of a deeply spiritual life, and this fact presents a most perplexing problem to those who are disposed to question the truth of the gospel delineation of the person and character of Jesus. It is far more difficult to account for the exalted ideal and teaching of the Gospels without the historical Nazarene than with him, and hence questioning unbelief must make the larger demand upon the world's credulity.

Some of the critics of Christian Science have forgotten this fact, and in their questioning of the inspiration and spiritual wisdom of the Founder and Leader of Christian Science they have apparently failed to realize that their position, in the presence of the undeniable phenomena of this movement, precipitates a problem for which they offer and can offer no solution, since it contains mutually contradictory factors. The presence of a devout understanding which heals the sick and quickens and exalts the spiritual life, is beyond all question, and that this high and effective degree of spiritual perception should have been reached by one of ordinary spiritual attainment is simply self-contradictory. W.

---

We are glad for the following sound and sensible comments respecting paternalistic legislation, from a cotemporary editor, even though he takes occasion to close with a rather uncomplimentary crack of his whip. We are confident our brother would hesitate to commend the use he has made of the word "cult," for the expression of Christian courtesy.—ED.

"Much as legislators and judges may distrust or disapprove Christian Science, the American spirit of individualism, of unwillingness to interfere with personal matters so vital as religion and health, makes them disinclined either in their judicial rulings or in their laws to give such unqualified indorsement to the old school methods of dealing with disease as the New Hampshire legislator had in mind who introduced this proposed law, and still less to say that all faith-healing or mind-cure dealing with disease, if it prove ineffectual, shall subject the healer to the charge of manslaughter. It is a step in the direction of paternalism which the American legislator is not ready to take yet, and will not until the practice of medicine becomes much less empirical than it now is. In saying this, of course, we but record a fact. We believe as firmly as ever in the enforcement of all laws of a sanitary sort in an impartial manner, and our opinion of Christian Science as a cult is no higher than it has been."

---

## The Right to Act.

LEGISLATORS with misguided zeal have introduced in various state legislatures bills prohibiting the practice of healing by Christian Science. In New Hampshire, the only state in which the measure has been voted upon, it was defeated by an overwhelming majority, a fact that attests the absence of bigotry among the people of a state which seldom comes into the public eye.

That Christian Scientists have as much right to attempt healing as a Catholic has to attempt the preservation of his health by living in accordance with the decrees of the divinity, is a proposition that admits of no room for discussion. That the Scientists have failed to effect cures in some of the cases treated by them, is not to their detriment, and is no reason why the law should prohibit them in the exercise of a liberty which is theirs. The doctors lose patients, yet there is no agitation for prohibiting the practice of medicine. The popular notion is that when a person becomes ill he requires medicine to get well, but, as a matter of fact, honest physicians discourage the taking of medicine in most cases.

The ability to heal is a matter of faith, a religious conviction, with the Christian Scientist. Religious bigotry disappeared with the birth of the new world, and it is written in the constitution of the United States that man shall be free to worship as he pleases. Legislatures are properly without the right to interfere with this form which the Christian Scientists' worship takes.

Editorial in *Dubuque* (Ia.) *Telegraph-Herald.*

---

## An Easter Song.

ARISE, my heart, and sing thy Easter song!
To the great anthem of returning bird,
And sweetening bud, and green, ascending blade,
Add thou thy word.
Long was the winter and the waiting long;
Heart, there were hours, indeed, thou wert afraid,—
So long the Spring delayed.

. . . . . .

Arise, my heart; yea, go thou forth and sing!
Join thou thy voice to all this music sweet
Of crowding leaf and busy, building wing,
And falling showers;
The murmur soft of little lives new-born,
The armies of the grass, the million feet
Of marching flowers.

How sweetly blows the Resurrection horn
Across the meadows, over the far hills!
In the soul's garden a new sweetness stirs,
And the heart fills.
And in and out the mind flow the soft airs.
Arise, my heart, and sing, this Easter morn;
In the year's resurrection do thy part,—
Arise, my heart!

RICHARD LE GALLIENNE.
In April *Success.*

---

There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.—T. T. MUNGER.

Digitized by Google

## From Our Contributors.

### The Practical Faith of Luther.

T. VON HODENBERG.

SINCE the necessity of obeying Jesus' command, "Heal the sick," has been urged upon the Christian world by Christian Science, its followers have frequently met with excuses for neglecting this vital part of Christianity, and with endeavors to justify a faith without healing power on the part of members of other religious denominations. Bearing in mind this fact, it is rather striking that the view and example of the pioneers and leading exponents of Protestantism afford as a rule no justification for such a position. Luther, for instance, as is well known, on several occasions was rewarded with speedy recovery from severe illness in answer to his prayers, and he has given practical evidence as to his view regarding this important question. In Dr. A. J. Gordon's work, "The Ministry of healing," we read,—

"Martin Luther, 'whose prose is half a battle,' would be likely to speak strongly on this subject, if he spoke at all. Martin Luther, whose prayers were victorious battles, so that they who knew him were wont to speak of him as 'the man who can have whatever he wishes from God,' would be likely to plead efficaciously in this field if he entered it at all, and so he did. The testimony of Luther's prayers for the healing of the body are among the strongest of any on record in modern times. He has been quoted, indeed, as disparaging miracles, and the explanation of this fact is perfectly easy for those who have investigated his real opinions. . . . But if we turn from Luther the controversialist to Luther the pastor, we find a man who believed and spoke with all the vehemence of his Saxon heart on the side of present miracles."

Perfect recovery is recorded in several instances where he prayed for the sick. The most notable one is that of Philip Melanchthon. An account of this recovery, which seems to be trustworthy, is given by the historian Seckendorf. Melanchthon had fallen ill on a journey and a messenger had been despatched to Luther. The story continues: "Luther arrived and found Philip about to give up the ghost. His eyes were set; his consciousness was almost gone; his speech had failed, and also his hearing; his face had fallen; he knew no one, and had ceased to take either solids or liquids. At this spectacle Luther is filled with the utmost consternation, and turning to his fellow-travelers says: "Blessed Lord, now has the devil spoiled me of this instrument!' Then turning away towards the window he called most devoutly on God." The narrative goes on: "After this, taking the hand of Philip, and well knowing what was the anxiety of his heart and conscience, he said, 'Be of good courage, Philip, thou shalt not die.' Melanchthon writing to a friend says: 'I should have been a dead man, had I not been recalled from death itself by the coming of Luther.'" Luther speaks in the same manner writing to friends: "'Philip is very well after such an illness, for it was greater than I supposed. I found him dead, but by an evident miracle of God, he lives.'"

Such is the witness of the great reformer, and if needful, it might be strengthened by reference to other remarkable instances of his power in prayer for the sick. That of Myconius is well known, who wrote of himself: "Raised up in the year 1541 by the mandates, prayers, and letter of the reverend Father, Luther, from death."

Luthard furnishes this version of the event: "Myconius, the venerated superintendent of Gotha, was in the last stage of consumption, and already speechless. Luther wrote to him, that he must not die: 'May God not let me hear so long as I live that thou art dead, but cause you to survive me. I pray this earnestly, and will have it granted, and my will will be granted herein, amen.'" "'I was so horrified,' said Myconius afterwards, 'when I read what the good man had written, that it seemed to me as though I had heard Christ say, "Lazarus come forth,"' and from that time Myconius was, as it were, kept from the grave by the power of Luther's prayers, and did not die till after Luther's death" (Luthard's Moral Truths of Christianity, p. 298).

The stout lion heart of the reformer revolted against the grotesque miracles of the anti-Christ; but the believing heart of the Christian took the promises of God, and pleaded them and proved them and he gained what he regarded as the greatest of conquests: that of having demonstrated Scripture, so as to be able to say of one text of the Bible: "This I know for certain to be true."

Thus we see plainly that Luther has set to his followers a grand example of utter reliance on God as the true physician and healer of disease, and we may safely infer that any adverse criticism of such trust would hardly meet with his approval. These incidents from his life, viewed in the light of Christian Science, are also of special interest, as they show distinctly that he possessed more than what is commonly understood by *faith;* his prayers were no mere supplication, they lifted his mind to an attitude from which he spoke to the sick with authority, and expected their recovery without any doubt. His words addressed to Melanchthon: "Nor become the slayer of thyself," prove that he recognized the influence of the human mind on the body, and the necessity to relieve it of fear and despondency.

The above work by Dr. Gordon contains many illustrations of the same subject, a few of which may be added here:—

"Richard Baxter writes: 'I had a tumor rise on one of the tonsils or almond of my throat, round like a pease, and at first no bigger; and at last no bigger than a small button, and hard like a bone. The fear lest it should prove a cancer troubled me more than the thing itself. I used first dissolving medicines, and after lenient for palliation, and all in vain for about a quarter of a year. At last *my conscience smote me for silencing so many former deliverances that I had had in answer of prayers;* merely in pride, lest I should be derided as making ostentation of God's special mercies to myself, as if I were a special favorite of heaven, I had made no public mention of them. I was that morning to preach just what is here written, and in obedience to my conscience, I spoke these words which are now in this page; viz., *'How many times have I known the prayer of faith to save the sick when all physicians have given them up as dead,'* with some enlargements not here written. When I went to church I had my tumor as before (for I frequently saw it in the glasse, and felt it constantly). As soon as I had done preaching, I felt it was gone, and hasting to the glasse, I saw that there was not the least vestigium or cicatrix, or mark wherever it had been, nor did I at all discern what became of it. I am sure I neither swallowed it nor spit it out, and it was unlikely to dissolve by any natural cause that had been hard like a bone a quarter of a year, notwithstanding all dissolving gargarisons. I thought fit to mention this, because it was done *just as I spoke the words here written in this page.* Many such marvelous mercies I have received, and known that others have received in answer to prayers."

Of Edward Irving the book contains the following: "He was no mere theorist. He not only exhorted his flock 'to live by faith continually on Jesus from the body as well as the soul,' but he has told us the story of his casting himself on the Lord when mighty disease laid hold of him; and how his faith was tried to the last extremity till with swimming brain and deadly sweat he stood holding on to the sides of the pulpit, waiting for God to fulfil in the eyes of the people his word, 'The prayer of faith shall save the

Digitized by Google

sick;' and how his Redeemer at last appeared for his help and loosed for him the bands of sickness, enabling him to preach on that morning with such demonstration and power of the Spirit as he had rarely known."

We can but admire the childlike simplicity and splendid devotion of these men, who overcame the enemy even with a faith that had not yet reached an understanding of the unreality of disease; we know, that such faithfulness and moral courage applied to the work of Christian Science will be followed by speedy progress and carry us over any obstacle that would try to obstruct the way; and grateful indeed we may be to her who has made the way so plain that the overcoming of disease through the prayer of understanding is no longer the exception.

## Christian Science in the Ascending Scale.

ANNA W. K. MATHEWS.

THE beauty of Christian Science is that it teaches that life is not in the descending, but the ascending scale.

To feed, clothe, and move the body about, to prevent it from lapsing into a state of neglect and careless habits, has ever seemed a most monotonous, though unavoidable, round. However, this is the daily programme, and unaided by Christian Science it proves a tiresome and poorly rewarded task, even to the physically healthy.

Scripture says of the claim of the flesh, matter, "Dust thou art, and unto dust shalt thou return," and yet we see mortal man in his ignorance engaged in the hopeless task of trying to get something out of nothing, or, in other words, expending almost his whole energy in the effort to care for and preserve the physical body, only to have it defeat his attempts and literally return to dust. This exposes the utter uselessness of starting with wrong premises and expecting to avert the necessary conclusions.

With a considerable number of people it has reached the point where the grooming of the body occupies the first place in thought, and this senseless task takes the place of useful employment.

Those ultra careful of the body find that eternal vigilance is the price of their semi-liberty, for liberty it cannot be called since the task is one that is constantly doubling up on the one engaged in it. It stands to reason that thought thus centered on the body, will increase its defects and make necessary constant effort to preserve its so-called perfections.

But Christian Science teaches the necessity of making clean the inside as well as the outside of the platter. It teaches that evil proceeds from the mortal mind and is manifested on the body. Thus for a fair exterior the renovation of character is necessary.

Our papers are full of articles treating of ways and means for accomplishing various results on the body. This simply indicates that the leaven of Truth is working and that many theories and beliefs of the past are undergoing a change, for there must first be a mental change to inspire these vigorous efforts.

The question is, does the worshiper at the shrine of the body gain happiness therefrom? We answer, no, because that condition of thought which supposes a material body is not an emanation of Mind, and there can be no genuine satisfaction resulting from wrong premises.

Instead of dust or matter, man as the image and likeness of God, is spiritual, therefore the real body must be spiritual. The faith and knowledge taught in the Scriptures must be our basis for eliminating the belief of physicality, and only in proportion to our understanding and application of the truth about the body, will it cease to be a dead weight.

As Christian Scientists, we long for the freedom of thought that will result from the loosening toils of materiality, and patiently await the time when we shall know ourselves as we are known of God.

## The Awakening.

M. V. P.

A STONE rolled away,—a tomb that is empty,—and weeping friends who do not understand.

This is the apparently hopeless background of the picture of the first Easter Morning. Love had they—and despair; but hope, even on that, one of the greatest of days, was yet to come. But there came from the tomb, an illumination, an earnest of the resurrection, and then—as truth is always followed by larger truth—they saw the Christ, and believed.

Oh! the grandeur of the moment when, from the ashes of some divine despair, the fire begins again to glow and glow until a new hope supplants in transcendent beauty, the old weaker love that could yield itself to depression and defeat.

What a strange, what a glorious day, when death was proved no longer victorious. As time passes and we are able to get a fuller and truer meaning out of God's plans, the Easter thought grows less strange but more glorious, more sweet and tender and hopeful each year, until now the resurrection forms the very warp and woof of the Christian's thought.

So many things are the symbols of the new life. The transformation in nature from apparent death to life; the similar constant warfare for the supremacy of good in the spiritual nature; each new sunrising that brings to every true man the thought, not of an added day of selfish enjoyment and careless living, but of lofty aiming at still another day of noble life,—this is but the consummation of the highest worldly idea of Easter time.

It would seem that God is ever revealing Himself to us in just the way He did to the disciples so long ago. We have a want, a buried hope, a disbelief; there come at last mysterious voices from something in shining apparel, that is unmistakably unworldly,—a flower, a sunset, perhaps a murmur of the wind, an appeal of art, sweeping in from the unknown to us, and then out again into the unknown, all speaking of a life beyond, of eternity, and then we too say, as did Mary, Rabboni, and we are saved in the recognition of Life.

## "The Battle of San Jacinto."

THE following clipping from an Austin, Tex., paper has an added interest from the fact that this picture is the one referred to in Mr. Ziller's report of the discussion respecting Christian Science in the Texas legislature.—ED.

H. A. McArdle, the man who painted the superb picture of "The Battle of San Jacinto" now occupying a prominent position in the senate chamber, is a visitor to the city from his home in the Alamo City. He is here for the purpose of conferring with the committee appointed to consider the question of purchasing the picture. It is valued at $55,000, and represents about seventeen years of study and labor.

In compiling the necessary material for this picture, Mr. McArdle was forced to exercise extreme caution and great pains in order that it might be true to life. How well he has succeeded is evidenced by the naturalness of the finished painting. During his researches he corresponded with Santa Ana, the Mexican general, who was that day defeated and subsequently taken prisoner by the Texans, and he has many letters from the veteran commander of the vanquished Mexican hosts.

Digitized by Google

## The Lectures.

### At Chanute, Kan.

Judge Septimus J. Hanna of Boston, lectured on Christian Science at Williams Opera House last night [March 20] to a large audience and gave one of the most interesting lectures of the kind ever heard in Chanute. He was introduced by Mrs. Mary A. Woolridge of Independence, in a few well-chosen words. *Daily Tribune.*

### At Iola, Kan.

At the Opera House on Thursday evening, March 19, Judge Septimus J. Hanna of Boston delivered an able lecture on Christian Science. For almost two hours he held the closest attention of his audience. The chair was occupied by Congressman-at-large, Charles F. Scott, who introduced the speaker in a few well-chosen and appropriate remarks.—*Correspondence.*

### At Hattiesburg, Miss.

The Christian Science lecture last night [March 6] at the Christian Science hall by Hon. William G. Ewing of Chicago was well attended. The audience was composed of the representative people of the city, and we have heard many expressions that Christian Science is a different kind of religion, that is, a better religion than the general idea of what it is. Many express themselves as being well pleased and highly entertained by Judge Ewing, as he has that wonderful power to hold the attention of audiences.

*Hatticsburg Daily Progress.*

### At Fort Smith, Ark.

About five hundred people gathered in the theatre building yesterday afternoon [March 15] for the purpose of hearing Judge Hanna's exposition of Christian Science, and the audience was made up of the intellectual class and not of the curiosity seekers.

The speaker was introduced by Colonel Mechem in a three-minute talk which was of itself entertaining in view of the fact that Colonel Mechem is not of the Christian Science faith, though of that broadness of view of which there is too little in this life. Judge Mechem in introducing Judge Hanna said,—

We welcome any idea or thought that represents the name Christian. We have passed the time when it is believed that any one sect or people have the whole truth. This age welcomes all who will help in uplifting Christianity and help in evangelizing the world. We are not afraid of Christian Science. There is room for all. All new ideas have passed through intolerance, persecution, and prejudice.

Man cannot change truth. He may get closer to it, may learn something of its strong points, its bulwarks and towers, classify them and talk more freely of these strong points, but none of them will he ever be able to change in the least. Truth is like a sphere; it presents the same aspect of equilibrium and symmetry viewed from any direction. If Christian Science is to aid humanity by alleviating sin and sickness,—and no one will question this need,—we can welcome Christian Science.

*The Fort Smith Times.*

### At Fort Dodge, Ia.

Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., delivered a lecture on Christian Science, at the Midland Theatre, Sunday evening, March 15, to a full house, and an appreciative audience.

Judge W. S. Kenyon, who introduced Mrs. Knott, said, in part:—

*Ladies and Gentlemen:*—I consider it a great honor as well as pleasure to be invited to present to you the speaker of the evening.

I confess that I belong to that class of people who are entirely ignorant of the teaching and doctrines of Christian Science, but I do not belong to that class of people who through ignorance are critics of these teachings and doctrines. I have observed in the daily walks of life, in the little matters that arise day by day, in contact in a business way with members of this denomination, that there is something in it that brings to them a peace of mind and gives them a conscientious fidelity to duty that is seldom found; and I am one of those who believe that every church in this world of ours is working to bring about all possible good to the human race, and peace and happiness to the human mind.—*Correspondence.*

### At City of Mexico, Mex.

After a stay of four days in this capital, the Hon. William G. Ewing of Chicago, Ill., departed yesterday afternoon on the Aztec limited northward. Judge Ewing came to Mexico to deliver the first lecture on Christian Science ever given in this ancient city, and the lecture was delivered last Thursday evening [March 12] to an audience of about three hundred people, an intelligent and appreciative gathering. His subject, "Christian Science: Physician and Redeemer," was handled in a manner so logical, concise, and convincing and with language so eloquent, and at times so sublime, as to carry his audience, captivate them, in fact. With rare sweetness of manner, with a loving earnestness that was impressive without being simply emotional, the speaker led his audience with him. He brought out the double import of the subject in a very remarkable manner. His tribute to conscientious and hard-working physicians, who endeavor to alleviate the sufferings of humanity, to the best of their ability, was one of the most pleasing portions of the lecture, while his remarkable pronouncement of the points of agreement between Christian Science and the old churches was very surprising. He made clear the fact that Christian Science practitioners differ from doctors and ministers of the old churches in an absolute declaration against sin, sickness, and death as supposed necessities. One point in the lecture has set many people to thinking,—that it is not so much what a man believes as what he does that determines his status as a Christian.

The lecturer was introduced by the First Reader of First Church of Christ, Scientist, in this capital, Edward C. Butler.

On Friday afternoon Judge Ewing paid a pleasant call on the Hon. Ignacio Mariscal, secretary of foreign affairs, and was then driven to the palace in company with the committee of First Church of Christ, Scientist, under whose auspices he made this, his first, visit to Mexico. At the palace he had a pleasant audience with President Diaz, with whom he was extremely charmed.

*The Mexican Herald.*

---

Into all our lives, in many simple, familiar, homely ways, God infuses the element of joy from the surprises of life, which unexpectedly brighten our days and fill our eyes with light,—and it may be with a tear, as our heart is touched with the thought of his unlooked-for goodness.

SAMUEL LONGFELLOW.

---

If you would advance in true holiness you must aim steadily at perfection in little things.—ABBE GUILLORE.

Digitized by Google

## Testimonies of Healing.

I desire to give the readers of the *Sentinel* my testimonial of healing by Christian Science and what it can do for suffering humanity. A year ago found me a great sufferer from nervous prostration and heart trouble. The physicians told me I would never be well again; but thanks to a dear sister who had been healed through Christian Science, I was completely cured. I wish to tell of a demonstration I had a short time ago over what seemed to be a badly burned face. I was preparing to do some baking and had lighted the gas in the oven. In some way the door was opened and the draft had extinguished the blaze, and when I went to look into the oven, on opening the door, the gas ignited from an upper flue and the blaze enveloped my face and burned it badly. The first thought was, "You will be dreadfully scarred," but immediately I took Science and Health and began reading. Soon the smarting ceased, and when I looked in the glass, as mortal mind always does to find something that is not, great was my surprise to see that the redness had nearly disappeared, and now not a single scar is left. I cannot be grateful enough for Christian Science and for what it has done, and is doing daily for me.—C. S., Wellsville, N. Y.

---

I became interested in Christian Science through reading a copy of *The Christian Science Journal* which was sent me by a friend who is a Christian Scientist. I was at once impressed with the fact that I had at last found the truth which Jesus said would make us free. The third day after this I was freed from the smoking habit and have never had the least desire to smoke since that time.

I secured a copy of Science and Health, and after reading it for about two months I found myself healed of a rupture which I had had for about seventeen years and which I thought would always remain with me. Since then many proofs of the ever-presence of God, Good, have come to me.

Although the physical healing did not attract me to Christian Science, my health has been uniformly good during all this time and I have not missed a single day from my business on account of ill health.

I am indeed very grateful to God that I am living in this age of Christian Science, and to Mrs. Eddy through whom this great blessing has come to mankind.

WILLIAM H. ART, Chicago, Ill.

---

Little more than two years ago, I was treated by a Christian Scientist. For fifteen years I had been a great sufferer, never knowing what it was to be free from pain more than two days at a time. My worst trouble was with my eyes and head. Every ten or twelve days, I would be confined to a darkened room, tasting neither food nor water from one to three days. Sometimes the spell would be so severe that I would have to be chloroformed.

A number of physicians attended me, but I found only temporary relief. Sometimes the interval between the paroxysms would be lengthened, and then they would return worse than ever. I wore a blister on the back of my neck most of the time for fifteen years. We tried everything. I was fitted to glasses by a noted oculist, and he told me I would never see again without glasses, but if I would wear them and be careful with my eyes, he did not think I would suffer. I wore the glasses and did just as he told me, but I got no better. Four years later, I went to an oculist living in our city, and one who is somewhat noted for his success in treating eyes, but the results were equally unsatisfactory.

Later, a specialist, who came to our city, was having good success with others and I went to him. After he examined my eyes he said they were in a terrible condition, but he thought he could help me, and for four weeks he treated me every day, not allowing me to read, write, or sew. Under his treatment, I seemed to be improving somewhat, when one day he said to me, "I am going to dismiss you to-day. I believe you are a Christian lady, and I as a Christian cannot let you pay me any longer, when I know I have exhausted my skill and can do no more for you."

On my way home I thought, Jesus healed the blind man and he can heal me and he will, and for five years I believed I would receive my health and sight, despite what the doctors had said. In August, 1900, I accidentally got something in my right eye and had to send for an oculist to take it out, which he did. He told me to wear dark glasses, or stay in a semi-darkened room. After he left me, I sat down to think over my troubles and wonder why God thus dealt with me. I had trusted Him and had tried to live a Christian life. I had family prayers, frequently prayed in public; often visited the sick taking my Bible with me to read and pray for them.

In this sad frame of mind a friend came into my room and said, "There is a Christian Scientist here who has helped several, perhaps she can do something for you. If you will let me I will go and bring her to you." I said, "Well, go, for if I ever get better it will be through divine power, not human."

When the healer came she had me take off the dark glasses at once, and from that day I have not worn them. She told me to eat whatever I wanted, and the next day for my dinner I ate heartily and felt no discomfort whatever from it. My practitioner brought me her Science and Health and told me to read, but I could not see. However, on the eighth day I read from Science and Health twelve lines, then I could not see to read any more. I locked up and every one in the room was in tears. That was Friday night. On Sunday I read fifty pages, and now I read, write, and sew without my glasses. I have written this testimony at night. I have never been in a darkened room with those terrible headaches, and I have not taken a drop of medicine since I was treated in 1900. I am glad to know that God did not send those afflictions on me, and my heart is full of gratitude to dear Mrs. Eddy for showing me that "God is Love, and fills all space."—J. F. E., Rome, Ga.

---

With gratitude and thanks to my Father who is in heaven, and with my heart full of love for our Leader. I feel it my duty to acknowledge an abundance of benefits received from the study of Science and Health, and also the help received from kind practitioners. An old stomach trouble disappeared entirely at the first treatment, and I shall never forget how happy I felt that night when I went to sleep.

I was also troubled with palpitation of the heart, and had not dared to sleep on my left side for years, but now I can sleep well in any position. My eyesight had been poor for some time and I used glasses when reading, but now I can get along very well without them. I would catch cold on the slightest change in the atmosphere, but since I came to Christian Science about three years ago, I have not had a single cold, and lots of other ailments have been entirely destroyed.

But the best of all is the understanding I have gained of my Bible. I always thought I was a fairly good man and a Christian, attended church like others and thought the minister would do the rest for my salvation, but in my own heart I was an infidel, although covering the fact so no one would think so. My Bible was never used, but I had it so I could show it to other people. I did not understand it, but used to argue about religion and scoff at Christian Science whenever it was mentioned. Now the Bible and our text-book are my best friends.

Digitized by Google

I had a great fancy for medicine, and used different kinds of it every day for years, but since I commenced studying Christian Science I have not used a drop of medicine, and am happy and well. I was a ruined man, both financially and morally, but thanks to Christian Science, I am now on the road to plenty and independence, and also in a moral way I am striving to push forward, and I feel and understand, that divine Love is with me, with blessings for all my undertakings. I have learned it to be the truth, that if you first seek the kingdom of God, your material needs will surely be supplied. How inspiring is the study of Christian Science. I have tested and found the Lord to be good, and I will try to walk in the path of righteousness for the rest of my days. Of all my fifty-six years I will say, that the last three have been the best and happiest.

I. L. ERICKSON, Thief River Falls, Minn.

For the purpose of encouraging some one as unfortunate as I once was, I will add my testimony to the healing power of Christian Science, which has delivered me from the bondage of using morphine in large quantities. More than twenty years ago, partly through my own ignorance of the consequences, and partly through the carelessness of a physician, I contracted the habit, and for over fifteen years I have tried to get rid of it, and have spent hundreds of dollars on material remedies, but in vain. As a last resort, I turned to Christian Science, and in a comparatively short time was enabled to give up the drug and enjoy life without it. Other bad habits, among them tobacco smoking, were cured.—JOHN NELSON, Shreveport, La.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it stood April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization and the membership at that time.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June. 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents. Subscriptions received for six months at half above rates.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. A. Francis Walch, in an article in *The Universalist Leader*, says: "Jesus was bent on saving men into a life that should exhibit a growing likeness to his own. With a divine presumption that he was offering to men a most desirable thing for them, he said, 'Follow me;' 'I am the Light of the World;' 'I am the Way, the Truth, and the Life;' 'I am come that they might have Life;' 'I am the good Shepherd;' 'The Son of Man is come to seek and to save that which was lost.' So to be saved by Jesus must be to be led along his way of life, until we shall come to be like him; until in thought and affection, in service and sacrifice, we are dominated and possessed by the same spirit that dominated and possessed him. The salvation which Jesus promised is thus the fulness of life to those for whom God had purposed it. It had its origin in and received its power from a loving Father. Jesus claimed himself to be the earthly expression of that Father's love; a love that persistently refused to be denied or defeated, but that would go out willingly and gladly on its way, into every 'far country' and each dark mountain, until every man at last should own its power and live in the midst of its beauty. Here is the very heart of the message of Jesus. A message of love and helpfulness; of helpfulness as the best expression of love; of love as the broadest and deepest impulse to helpfulness. Then in view of the fact that Jesus looked out into the world as filled with children of God to be saved from all sin and smallness and to become like himself, it is right to say again that this is a most natural thing for him to do. When we come to understand that the real purpose of Jesus was to save men and women, and to save them in such a manner that they should feel it to be according to God's purpose that they should be saved, and that they should feel that it was as the children of God that they were being saved, then I think we feel that this is a most natural service for him to render, and one justifying all his sacrifice and devotion. Every promise of Jesus, to save, is made with the largest possible assurance. There is a confidence in all his promises that seems to reach down into the very heart of man's need of salvation and looks up into the very midst of God's abundance, where every soul is to find its complete satisfaction."

Rev. John M. Davidson says in *The Christian Register*:—

"There is that element of divinity in us that will inevitably, sooner or later pull us out of imperfection and draw us to God. . . .

"Not even to provide for contingencies arising from our liberty of choice between good and evil need there be special enactments of law. This same law of growth, this divinity that draws us God-ward, is sufficiently broad to cover all such contingencies. This is in part true, because the law itself curtails, in one sense, our freedom. We would not deny freedom of will to God, and yet we say that God cannot sin. We, too, claim, and rightfully, to have free wills; and yet we probably shall find that we cannot forever sin. In our short views we feel only the freedom of the will, which certainly we have; but we can only know the insistent, imperative demands of this law of progress—which in one sense curtails our freedom—through acquaintance with the history of thousands of years. Many æons hence, perhaps, we shall see that we have been under an unwavering law of progress, which, despite local and temporary infractions, in the end would not, could not, be denied."

There is, fortunately, accompanying the noticeable movement of our times toward interdenominational fellowship, a marked increase in tolerant and self-respecting denominationalism. It would seem to us that with charity for the opinion and conviction of every school of thought and every denominational tenet, it cannot be other than that men of different training or capability, or power of discernment with relation to the truth as applied to religion or morals, will be compelled, as they always have been, to give emphasis to some truths over others, or to some truths which others do not emphasize. . . .

All truth should be emphasized wherever or by whomsoever found. What would seem to be needed to-day is not less emphasis or a denial of emphasis, but a kindly loving recognition and consideration of those truths which men of sincere thought and of religious conviction do emphasize. In this way alone, it would appear, can any age or any movement come to a clearer and more comprehensive view of that great body of truth which finds its harmony and its completeness in the fulness of God Himself.

*The Standard.*

The other desirable thing of which there is growing promise is a new statement of faith, really representing the belief of the great multitude of Christians who cannot now state the differences which separate them. The doctrinal barriers have fallen. How shall the new inclusive wall be erected? Dr. A. B. Bruce says: "A fresh intuition of Christ and a new Christian enthusiasm would have for one of its results a fresh formulation of Christian belief, bearing an entirely different stamp from that of the historical Protestant confessions. Till the new life come we had better let the making of a new creed alone."

The new life is coming through the spirit of unity among Christians working and praying together for the regeneration of humanity. It is not confined to the Churches. It is a work in which teachers, legislators, statesmen, and others share, believing that men of every race can be renewed into the image of their Creator and Father. This belief will in due time find formal expression, and we trust will be a creed which disciples of Christ will everywhere welcome because it will represent his spirit and mission to mankind.

*The Congregationalist and Christian World.*

Moral and spiritual light is at the command of all who seek it. What the sun in the heavens is to the earth, Jesus is to the moral and spiritual nature. He came to be a light in this unseen yet most real realm. He that follows Jesus—in his thinking, his principles, his doings—cannot "walk in darkness," for he has "the light of life." It is the mission of this Divine light to make clear every pathway in this world, to dissipate darkness of every kind, and to make individual lives bright and happy. The light is streaming from the spiritual heavens. It is for us to walk therein that our lives may be filled with light and joy. All who have sought and found this light have a duty surely; they are to be transmitters of the glorious light of the Gospel, that its beams may be extended to ever-widening circles of people, until at last the whole earth will be encompassed by its illumining and healing rays.—*The Universalist Leader.*

Professor James Denney, D.D., of Free Church College, Glasgow, says in *The Watchman:* "Where there is no faith even Christ cannot do any mighty work, and we ought to remember these two things: that God's work is always waiting to be done, that God always needs us, and surely also that if it is little we can do, it is all the more urgent that we should do that little and leave nothing of it undone. It is the man who has only one talent who is most tempted to go and bury his talent in the earth and make no profit out of it at all, and yet of all men that man has most need, if he can, to enrich himself by trade."

Christianity differs from all other religions in that it deals with the source of conduct rather than with the conduct itself. It does not lay down rigid rules for right living, but so transforms the affections and desires that right living becomes the natural bent of the heart. It purifies the fountain, so that only sweet waters issue from it. When the heart is right, action will be right.

*The Examiner.*

The moment the Gospel conflicts with a man's selfish interests that moment antagonism is excited. Perhaps the most relentless foe Christianity has is worldliness. Many a man resists the Gospel because he finds his business methods inconsistent with the self-denial and self-sacrifice which the Gospel demands.—*The Christian Advocate.*

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. MEYER.

Inspiration is the breath of life in a work or a man. Revelation is the unveiling of a truth or principle which clears or enlarges our thoughts. We know more through revelation; we feel more through inspiration.

From *The Temple Bible.*

I am learning more and more to let things take care of themselves. No, that is wrong. I am learning to escape the atheism of anxiety.—JOSEPH PARKER.


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**. Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 518

SEMI-ANNUAL LECTURE OF THE MOTHER CHURCH. 519

The Text-Book.—The Discoverer and Founder.—Life and Character.—Her Religious Character.—What is the Creed of Christian Science?—Christian Science not Utopian.—Not a New Thing.—Christian Science Preaching.—A Convenient Method of Healing.—The Connection between Sin and Sickness.—Sickness the Result of Human Error.—The Cause of Sickness.—The Cure of Sickness.

EDITORIAL.

The Lectures. 524

Open the Door. 524

Christian Science in Mexico. 524

FROM OUR CONTRIBUTORS.

Our Father. Annie H. Wilson. 525

A Letter to Our Leader. Frances Hastings Jewett. 525

Metaphysical vs. Material Understanding. Rev. W. W. McArthur. 526

Church Finance. W. E. B. 526

Perseverance. C. A. 527

The Challenge of Error. L. A. M. 527

THE LECTURES. 527

TESTIMONIES OF HEALING. 529



Vol. V. BOSTON, APRIL 18, 1903. No. 33.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The United States Circuit Court last week handed down a decision in the suit of the United States against the Northern Securities Company, enjoining the company from voting the stock of the Northern Pacific or Great Northern Railway Companies, but allowing the return of such stock as had been delivered to the holding company. The opinion was unanimous, and was written by Judge Thayer. This case has been pending during the past year. It will be appealed to the United States Supreme Court. The decision rendered in this case, that the Northern Securities Company was a combination in "restraint of trade," applies equally to other combinations and trusts.

The presentation by the American financial agent to the Chinese Government for signature of a silver bond for the American indemnity is said to have stirred the other members of the International Financial Commission, who hold out for a settlement on a gold basis. It is stated by Secretary Hay, however, that the silver bond follows strictly the language of the protocol and involves no change in the policy on the part of the American Government.

Secretary Hay has been informed by Baron Sternburg, German minister to the United States, that Ambassador Holleben has been retired by the German Government and that Emperor William, as a mark of special favor, has bestowed upon him the order of the Red Eagle.

**Foreign.**

The Second Chamber of the Netherlands Parliament has adopted the anti-strike bill by 81 to 14 votes. The Socialists and Liberal Democrats voted with the minority. The punishment clause of the anti-strike bill was adopted by 78 to 15 votes. This bill has aroused intense opposition throughout Holland, and resulted in the present struggle and precipitated the recent general strike which involves all labor engaged in land and water transportation throughout Holland.

The royal commissioners of Denmark, who, soon after the refusal of the Danish Government to ratify the sale of the Danish West Indies to the United States, were appointed to inquire into the conditions and future possibilities of the Islands, have finished their investigations and sailed for home. Their report has not yet been made public.

More than fifty trains were requisitioned to convey the Chinese court and its paraphernalia on its annual pilgrimage to the western tombs. In view of the plea of the Chinese authorities of inability to pay the Boxer indemnities in gold owing to depreciation of silver values, this is considered in some quarters as great extravagance.

An American system of automatic signaling is to be installed in England on the Northeastern Railway. The system was investigated last fall by the general superintendent of the railway, and a contract signed by him for its installation.

The Spanish Government has advised Arthur Hardy, the American minister, that Spain will officially participate in the Louisiana Purchase Exposition at St. Louis, and that the Cortes will vote funds for the purpose.

It is reported that Mulai, brother of the ruling sultan of Fez, has been proclaimed sultan by Riff tribes.

**Industrial and Commercial.**

The *Manufacturers' Record* says no period in the South's textile history has shown a greater advance in the addition of spindles and looms than that of the past fifteen months. It is especially worthy of notice, as has been the case for several years past, that arrangements looking toward finer goods production continue to be made. One particular advance now under way is that which will make the South a greater producer of denim. At the present time no less than $5,250,000 is being expended on the erection of mills to manufacture that class of cloth.

Referring to the more immediate subject of the total spindles and looms for January, February, and March, it notes that during these three months there were 287,680 spindles and 6,243 looms reported. The aggregate expenditure for this machinery may be conservatively estimated at $5,700,000. Of the total equipment, there are 200,680 spindles and 4,903 looms accredited to enlargements being made by established mills. An expenditure of about $4,000,000 is, therefore, to be made by men thoroughly versed in Southern conditions for this important industry.

The Minnesota, larger than any vessel ever built in this country, and only excelled in size of all the world's fleet by the Celtic and Cedric of the White Star Line, will be launched in New London, Conn., on April 16. Miss Hill, daughter of James J. Hill, president of the Great Northern Steamship Company, for whom the new ship was built, will christen her. The Minnesota will have features and conveniences found in no other vessel until her sister ship, now building, is launched. She is 630 feet long, 73 feet 6 inches beam, and 56 feet from keel to upper deck.

The Pneumatic Cotton Harvester Company of Memphis has applied for a charter to manufacture a new cotton harvesting machine. Its principal feature is a rotary fan which exhausts an air chest with which are connected pneumatic tubes. As the machine is driven along the rows of cotton plants the tubes, manipulated by hand, are applied to the cotton bolls which are quickly stripped from the plant by the suction in the tubes. It is claimed each tube will do easily and well the work of four or five hand pickers.

Twenty-seven viaducts have been erected on the Uganda Railway. Six thousand tons of steel were used in these structures which, notwithstanding great difficulties, were completed in fifty-one weeks. The work was done by an American concern.

**General.**

The inroads made by the sea into the east coast of England have alarmed the authorities, not only local but general. Three times within living memory the lighthouse at Lowestoft has been removed further inland. Two hamlets not far away have been taken down to prevent their toppling over into the ocean. Dunwich, once a flourishing town with a harbor and fishery extending to Iceland, is wiped out. Also several other parishes have been practically blotted off the face of the earth by the encroaching sea. Only a few crumbling walls denote the ruins of the sole surviving church on the cliff. Many years ago a score of churches stood miles from the existing shore, where the ocean now reigns.

A meeting of prominent representatives of coastwise and transatlantic steamship companies was held recently to consider means for securing relief from the menace of derelicts floating in the various steamship routes. At times there are twenty or more of these afloat. They float on an average about thirty days and occasionally for several years. The recommendation was made that the Navy Department construct a vessel especially adapted for disposing of these waifs of the ocean.

Seamen generally believe that the frigate bird can start at daybreak with the trade winds from the coast of Africa and roost the same night upon the American shore. Whether this is a fact has not yet been conclusively determined; but it is certain that this bird is the swiftest of winged creatures, and is able to fly, under favorable conditions, two hundred miles an hour.

The historic Hill of Tara has been sold to a woman at auction for $18,500. The Hill of Tara, the shrine of the loyalty of every true Irishman, has figured in the annals of Irish history and inspired the poets and musicians of the Emerald Isle to their tenderest strains. Until the sixteenth century Tara was the royal seat of the kings of Ireland.

A letter of Nathaniel Hawthorne dated West Newton, Mass., May 2, 1852, to Mr. Whipple, asking him to read the manuscript of the "Blithedale Romance" and suggest an appropriate name, was sold at auction in Boston recently for $147.50; and a manuscript copy of "The Chambered Nautilus" signed in full and presented to Whipple in 1879 at Christmas brought $65.00.

The cable steamers Anglia and Colonia have sailed from England to lay the remaining sections of the Commercial Pacific cable from San Francisco to Manila. It is expected that the cable from Honolulu to Manila, by way of Midway (Brook) Island and the Island of Guam, will be completed July 4.

In a twelve to fourteen knot breeze last week Shamrock III. bested Shamrock I. five minutes, eight seconds in a twenty-mile race to leeward and windward; and in a fifteen-mile race to leeward in a light breeze and a beat home she won by 17 minutes 26 seconds, but in a third race under strict racing rules over a thirty-four-mile course, with a reported ten minute allowance to Shamrock I., the new craft was beaten by a few minutes.

Experiments in growing cotton are being made in West Africa, West Indies, Nyasaland, and the Soudan by the British Cotton Growing Association. A syndicate has also been formed to grow cotton in Rhodesia.

The Hon. Carter H. Harrison was last week elected mayor of Chicago for a fourth term.

President Roosevelt last Thursday began a sixty-six-day tour of the West.

The buildings of the Louisiana Purchase Exposition at St. Louis will be dedicated April 30–May 2.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Semi-annual Lecture of the Mother Church.

THE semi-annual lecture in the Mother Church was delivered by Judge Septimus J. Hanna, C.S.D., in Symphony Hall, Thursday evening, April 9, before an impressive audience.

Every seat was taken and every available foot of standing space was occupied, and hundreds were compelled to turn away before the hour of the lecture had arrived.

The *Boston Globe* referred to the speaker as commanding "the closest attention of his audience during his address, which occupied an hour and twenty minutes. He spoke of his personal knowledge of the laborious and consecrated daily life of Mrs. Eddy, the Founder and Leader of the movement, and gave a clear, simple, and comprehensive summary of Christian Science as a practical religion."

Judge Hanna was introduced by Archibald McLellan, who said:—

Our eminent and distinguished friend who will address us has endeared himself to us during the ten years or more of his residence in Boston, and because of this, and of his unselfish labors for humanity, because of his share as a Christian Scientist in the betterment of the moral, physical, and spiritual conditions of his fellow-men, I take pleasure in welcoming him to this platform.

The Cause in whose behalf he will address you is the cause of humanity. He will tell you of Christian Science. He will speak to you from personal knowledge of facts which have appealed to his well-trained judicial mind, he will tell you that Christian Science heals the sick, that it reforms the sinner, that through the ministry of this religion, joy and comfort and peace are given to the broken-hearted, and that all this is done in Christ's name.

He will tell you of the Christian woman through whom this nineteenth-century revelation has come, the woman who stands to-day a prophet honored in her own country, Mrs. Eddy, the Discoverer and Founder of Christian Science. He will tell you of her unbounded love for humanity, of her unceasing labors for the reformation of the race, of her devotion to her Master's service, and of our gratitude for her leadership.

The lecturer is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, and his comprehensive and practical knowledge of Christian Science has qualified him to address you. I now have the pleasure of introducing Judge Hanna.

### JUDGE HANNA'S LECTURE.

FRIENDS:—I come to tell you somewhat of Christian Science, not to tell you all about it, for that were impossible. I say to you at the outset, that Christian Science is a deep and sacred subject; the deepest and most sacred that can occupy human thought and purpose, for it treats of God, man, and the universe. It teaches God's omnipotence, His omnipresence, and His omniscience. It teaches that God is the one and only Principle of man, and the one and only Principle of the universe. Of this, more hereafter.

It is the duty of the lecturer upon this subject to speak, primarily, to those who are not Christian Scientists. I shall endeavor to follow this rule, but I cannot see how I may speak of Christian Science at all, without saying some things to and for Christian Scientists as well.

If I were here to discourse upon the subject of astronomy, for illustration, you would naturally and properly expect me to refer you to an authorized work or text-book upon that subject. You would wish to know the source of the information I sought to impart. If I referred to such a text-book, you would as naturally and as properly expect me to give you some idea of the author of the text-book and the founder of the system of astronomy whose principles I essayed to expound, as you would expect me to speak of the text-book.

I assume, therefore, that you will expect me to tell you something of the Christian Science text-book and also of its author, the Discoverer and Founder of Christian Science.

### THE TEXT-BOOK.

A few words, then, as to the text-book. This book, of which the Rev. Mary Baker G. Eddy is the author, was first published in 1875. As revised and enlarged at various times since then, it has reached at the present time over 270 editions of one thousand copies each. It bears the title of "Science and Health with Key to the Scriptures," and contains within its covers, in comprehensive and comprehensible form, the entire text of Christian Science. It is true that Mrs. Eddy has written many other books and numerous articles and essays for magazines and newspapers, as well as messages to the Mother Church in Boston, but these are in explication of the text-book. This book is a treatise on healing through the power of God, or the divine Mind, and is, therefore, properly called an exposition of Mind-healing. More specifically, it is a thorough exegesis of the Scriptural method of healing all manner of diseases, and of curing all manner of sin through the understanding of God as all-present, all-powerful, all-wise, and universal Mind. In short, this book is a spiritual interpretation of the Bible; hence its title: "Key to the Scriptures." I am aware that I am making for the text-book of Christian Science a tremendous claim, but I shall endeavor to make good this claim before I close.

### THE DISCOVERER AND FOUNDER.

Mrs. Eddy is at once the Discoverer and the Founder of Christian Science. She discovered for herself how God had healed her of a sickness, the result of an accident, which, according to all ordinary evidence, had placed her at the very door of death. This may be said to have been her original discovery. This aroused within her a burning desire to know how God had healed her, and also to impart to others the knowledge of how the sick are healed. This led her to search the Scriptures that she might find the healing Principle. She pursued her search until she found the healing Principle to be God. She proved this by healing all manner of diseases, and she proved as well that the same understanding of God which healed sickness also destroyed sin. Having so found and proved the healing Principle, she proceeded to teach others, to found a college for teaching this healing system, to found period-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

icals for its propagation, to found a church wherein the healing Gospel could be preached and expounded through public services; and she adopted, from time to time, such other propaganda as became necessary to the establishment of a healing and saving religion. That such a system has been successfully established I need not say, for it is matter of common knowledge. Thus I say, Mrs. Eddy is both a discoverer and a founder.

### LIFE AND CHARACTER.

And what of the life and character of one who has accomplished so much? I am sure a few words in reference to these will be welcomed by every sincere inquirer.

Born amid the beautiful but rugged hills of Bow, near Concord, New Hampshire, of sterling and strictly religious parents, descended from a long line of worthy and distinguished ancestors, Mrs. Eddy was favored by nature and nature's God with advantages which fitted her for her future career. Her early environments were such as to nurture and enlarge her inherited gifts. She was a student by natural bent and intuition. This native trend was strengthened by careful training in schools and academies, as well as by competent private tutors, among whom was her brother, Albert Baker, a graduate of Dartmouth College and a distinguished lawyer, although he died when a young man. Among her other instructors were such well-known educators as Mrs. Sarah J. Bodwell Lane, Mr. Corser of Sanbornton Bridge Academy, and Prof. Dyer H. Sanborn, author of Sanborn's grammar. This early training has been supplemented by long years of careful and thorough research and study. She has studied deeply in many of the higher branches of learning and in general literature. She is, from every point of view, a woman of sound education and liberal culture.

### HER RELIGIOUS CHARACTER.

It may not be amiss for me to say that for nearly ten years, as former First Reader in the Mother Church in Boston and editor of the official periodicals, I have had opportunities which enable me to speak intelligently of Mrs. Eddy's life and character as well as of her labors and literary attainments.

Speaking from this vantage ground, I can truthfully say that, intellectually, she is one of the most acute persons I have ever seen; that she labors incessantly and unselfishly for the cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible, even if done by one yet in the adolescence of life. As to her religious character, I speak my profoundest conviction when I say that I believe it to be as nearly Christlike as is possible to a denizen of this earth. I cannot conceive how a person on this plane of existence could walk more closely with God or exemplify a more exalted Christian life.

And do not the wonderful results of her work, even thus far, prove this? To the many thousands all over the globe who are the conscious beneficiaries of her work, she has indeed proved herself to be a religious reformer and a Christian evangel. Yet, notwithstanding her highly spiritual nature, she is withal an intensely practical person. She keeps close watch of current affairs and acquaints herself with the world's doings. Her message to the Mother Church in Boston of last June shows this in an especial manner.

I pass now to a consideration of the precepts and principles of Christian Science.

### WHAT IS THE CREED OF CHRISTIAN SCIENCE?

So far as Christian Science has a creed it is found in the Tenets of the Mother Church, which constitute its declaration of faith. All who become members of this church must solemnly subscribe to these tenets. They are as follows:—

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God;—we acknowledge one Christ—His Son Christ Jesus; the Holy Ghost or the divine Comforter; and man His divine image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and in the understanding that evil and sin are unreal, hence not eternal. But the belief in sin is punished, so long as it lasts.

4. We acknowledge Christ's atonement as the evidence of divine and efficacious Love, unfolding man's unity with God through Jesus Christ the Wayshower.

5. We acknowledge that man is saved through Christ—through divine Truth, Life, and Love, as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and his resurrection were designed to elevate human faith and understanding to the spiritual perception of the eternal existence of the good and the real in man.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure.

(Copyrighted and used by permission of Reverend Mary Baker G. Eddy, the author.)

Mrs. Eddy is the author of these tenets. It will readily be seen that the Rock Christ Jesus constitutes the corner-stone of this Church. One can proudly recommend such a declaration of faith to the earnest perusal and study of every minister of the Gospel of Christ, and to every person who desires to be a Christian.

I will briefly consider these tenets as we are taught to interpret them by our text-book. The first tenet declares the Scriptures to be the sufficient guide to eternal Life. He who subscribes to this tenet, then, adopts the Bible as his, as the Word of God, and declares it to be his mentor and guide. The members of this Church, therefore, cannot be said to be disbelievers in the Holy Scriptures. The fact is, they are the most implicit and ardent believers in the Bible. They read and study it daily. It is their constant companion.

The second tenet declares for one supreme infinite God, one Christ, and one Christ Jesus. No one, in the light of this declaration, can truthfully say that Mrs. Eddy and her adherents are a Godless and a Christless people. Nor can it truthfully be said that Christian Scientists believe in more than one Christ or more than one Jesus.

The third tenet declares what the Scriptures teach as the true and the only forgiveness of sin, that is, its destruction. When one ceases to commit a particular sin he is no longer guilty of that sin, and is thus forgiven. When the sinner ceases from all sin he is forgiven all sin, and his salvation is thus worked out.

The fourth tenet declares the atonement to be unity with God, or AT-ONE with the supreme Good. This is the true doctrine of atonement, and Christ Jesus was the Wayshower to this oneness with God, for he himself in his character and works was at-one with God,—he was always about his Father's business. Those who live his life and follow his example, come thus into at-one-ment with the Father.

The fifth tenet declares for universal salvation, the salvation Jesus taught and proved in his life,—the salvation from sin, sickness, and death; the only full and perfect salvation. This salvation is free to every one of God's children, and every individual who ever appeared or who ever shall appear on this earth is, in his real selfhood, a child of God, for there is but one Creator and one creation. Man made in the image and likeness of God is the true

Digitized by Google

man, the real man, the perfect man; and somewhere in the cycles of time, the perfect man of God shall be manifested. Man is God's universal and eternal idea. God is man's divine Principle, and Principle and idea cannot be separated. God's image and likeness cannot be effaced or destroyed any more than God Himself can be effaced or destroyed. If man could be effaced or destroyed, he were no image and likeness, and the declaration in Genesis were a falsity.

The sixth tenet is a *resume,* as it were, of the preceding tenets. It comprehends them all. My beloved friends, think for a moment, you who are Christian Scientists as well as you who are not, what it is solemnly to promise to strive, watch, and pray for that Mind to be in you which was in Christ Jesus. What a mighty, yet what a glorious, demand! To have the Mind of Christ is to live the life of Christ. In grand epitome Paul, in the context, delineates the character—the Mind—of Jesus Christ. Was it anything less than divine guidance that led to the adoption, as a final tenet of the Christian Science Church, of this sweeping and all-inclusive apostolic injunction?

Is it an impossible injunction? Did Paul mean what he said when he thus enjoined the Philippians? We think no believer in the great apostle will contend that he was enjoining what he knew to be an impossibility. If Paul meant what he said and knew whereof he affirmed, it is possible for mankind to have in them the Mind of Christ. for Paul manifestly spake not only for his day and age, but for all days and ages. If what was possible in his day is not possible now, the world has retrograded since then, and Christianity has ever since been on the decline. If this is true what of our boasted present-day Christian civilization and advancement? Is the Christian world willing to admit that retrogression rather than progression is the history of the Christian religion?

Christian Science maintains that this Pauline injunction is not impossible, but in the natural order of Christian growth. What, then, is it to have in you the Mind of Christ? Every thought you think which is for your good and that of your neighbor is, to that extent and in that sense, having in you the Mind of Christ. Every good motive or purpose is, in relative degree, having in you the Mind of Christ. Every act which makes for your betterment and that of your neighbor, is, in its due measure, exemplifying the Mind of Christ. However simple or apparently insignificant, measured by the world's standard, if it be done in a spirit of kindness and of charity, such act is, to the extent of its goodness, an expression of the Mind of Christ. All can begin thus the ascent of the ladder whose top reaches to the full measure of the stature of manhood in Christ Jesus. Paul's injunction was not impossible.

### CHRISTIAN SCIENCE NOT UTOPIAN.

It is sometimes said that Christian Science is Utopian, impractical. This is a misapprehension. While it seems so because of its uncompromising spiritual premises, it is not so in its effects, for they are most practical. The world must learn that the spiritual is the practical.

Christian Science, understood and applied, brings good health. This is practical—nothing more so. Good health is one of the chief sources of happiness. Happiness is practical. The whole world is seeking happiness, although it is slow to recognize true happiness or the means of securing it.

Christian Science, understood and applied, brings peace and comfort. These are practical. It removes the causes of unrest and discomfort, and when these are removed, rest and comfort remain, for they are man's rightful heritage.

Christian Science, understood and applied, improves material conditions; by this I mean financial circumstances as well as other material affairs.

Sickness is a prolific source of expense. It impoverishes thousands upon thousands. It is becoming more and more expensive as the facilities for handling it from the material medicine standpoint increase. Remove sickness and its long train of financial drain, and the financial condition is often vastly improved, nay, in many instances, financial ruin is thus averted. This is practical. The varied forms of dissipation—including licentiousness and the drinking vices—are sources of enormous financial expenditure. Remove these, and financial success is assured to myriads who suffer from these follies, while many are ruined by them, financially and otherwise. Whatever will destroy these vices, and bring consequent prosperity, is practical.

Christian Science, understood and applied, aids the business man in every honest business effort and enterprise, because it awakens him to the fact that the only true rule in business is the Golden Rule, and he finds that, as a rule, the more he sincerely endeavors to do unto others as he would have them do unto him, the more those with whom he is brought into business contact respect and trust him. Respect and trust are the prime factors of the business world.

The man who daily goes about his business in a conscious realization of the all-power and all-presence of God —the divine Mind—and that he is under the care and control of that Mind, has a sense of confidence and trust in his own destiny and ability that he cannot and does not otherwise possess. To the extent that one is a true Christian Scientist he has this constant realization, and this brings practical results.

Christian Science, understood and applied, removes fear. When I say this I make a tremendous assertion. If you think for a moment of the myriad phantoms of fear that haunt and harass the great majority of people, you will begin to appreciate the happy effects which flow from removal of these phantoms. Fear is instilled into the minds of most children from the moment of their birth. These early impressions remain until by some means they are destroyed. Unfortunately, in too many instances, they are never destroyed in this mortal phase of existence.

Fear is one of the great causes of sickness and sorrow, and all that these terms imply. It is a too frequent cause, even, of death. Fear is simply a lack of trust. Supplant fear with an ever-present and abiding trust, and its long train of consequences is no more. Whatever destroys fear, then, is practical.

One of the most disastrous fears which infest the human mind is the fear of death. Do you ever think what terror mortals are under because of this? I will not dwell upon it. I refer to it only by way of a reminder, that if this single element were removed from the mind of mortals, this world, almost by that alone, would be transformed into a paradise.

Remove this fear by a sweet and abiding consciousness that death is a human *belief,* not a divine *fact,* and you have brought into the household of your thought an angel messenger whose constant whisper is: "Perfect love casteth out fear."

I have thus hastily run over the ground to emphasize the fact that Christian Science is working out for those who accept it the most practical results known to mankind. It cannot, therefore, be justly called Utopian.

### NOT A NEW THING.

Christian Science is not new. It comes clothed in a new garb. It is presented in a somewhat new form, adapting it to present-day uses, but it contains nothing that is not contained in the spiritual essence of the Bible, and especially of the Mosaic Decalogue and the Sermon on the Mount. Jesus' works and teachings were but an amplification of the Decalogue and Sermon on the Mount, and the Christian Science text-book says Jesus was a true Chris-

Digitized by Google

tian Scientist: "the most scientific man that ever trod the globe." It also declares Christian Science to be as ancient as the Ancient of Days. It is based on divine Principle, and divine Principle is changeless and eternal. God may reveal Himself to mankind in different ages, in seemingly new ways, but the revelation is new only to mortal sense. Truth is eternal, and God is Truth. That system or method of revealing God to man which accomplishes the most good for man may, in an ascending scale, be regarded as new, but its newness consists only in its further revelation. In this sense Christian Science may be said to be new, but its essential Christianity and Science are as old as the eternal Truth.

It is a mistake, then, to regard it as a recent invention or new religious fancy.

### CHRISTIAN SCIENCE PREACHING.

One of the unique features of Christian Science is its method of preaching the Gospel. The Bible and the Christian Science text-book are the only preachers. That is to say, a lesson-sermon is made up of selections from the Bible and correlative selections from "Science and Health with Key to the Scriptures," these selections being made, and the lesson-sermons prepared, by a committee appointed for that purpose. These lesson-sermons are published quarter-yearly in pamphlet form, convenient for reading and study. In the churches and societies, they are read in public, in connection with a Scripture lesson, prayer, and singing. Thus in towns and cities public services are held much like other church services, excepting that the personal sermon is supplanted by the impersonal lesson-sermon. Throughout the entire Christian Science field, then, the same sermon is put forth each Sunday, thus giving out, at substantially the same time, a discourse, whose single purpose is to aid in uplifting, healing, and reforming mankind.

These sermons are not for sensational or catching purposes; they are to give out sober, healing truth. They do heal and reform. Thousands who hear and study them have testified to this. As I have said, they can be heard at public services in the towns and cities. They can be read and studied during the week. Many read and study them each day of the week, and then go and hear them read at public service. They can be carried about in the pocket and read and assimilated on board ship in mid-ocean, on railroad trains, in the mountains or at the beach, in the cottage of the working man, in the palace of the millionaire, on the farm, in the workshop, in the store, in the counting-room,—anywhere where one can read anything. And thousands are thus reading and studying them. Nor are they idly or curiously read. They are read because they are known to contain helpful and vital truth. They are read, in large part, by those who have been healed of sickness and sin by the works of Truth and Love and Life which they contain.

A convenient preacher, surely! A sermon always at hand! A divine service for each day of the week! A method of preaching which may truly be said to be up to date and in accord with the spirit of the times.

### A CONVENIENT METHOD OF HEALING.

Not less convenient than the Christian Science system of preaching is its method of healing. Its Physician is always at hand. He may be summoned instantly, and if rightly called He responds with lightning speed. If one needs help in the city, he is relieved of the delay of calling for the physician over the telephone, and the further delay of the physician's coming, even in his automobile. He is not subject to the yet further delay of sending to the drug-store and awaiting the physician's prescription. If one needs help in the country, the oftentimes long and tedious delay of the physician's coming is avoided. If sickness occur in a remote place, beyond the reach of the human physician, he is none the worse, for he can call his Physician there as well as anywhere.

### THE CONNECTION BETWEEN SIN AND SICKNESS.

The world would seem to have lost sight of the relationship between sin and sickness. This relationship is ignored not only in theory, but in practice. The medical profession have too much ignored it. Theology ignores it. Philosophy has either neglected or overlooked it. It is even yet boldly maintained that there is no kinship between sin as cause and sickness as effect. The Christian Science text-book insists that there is a direct connection, and it bases its contention upon the unmistakable teaching of the Bible, and especially of Jesus. As a theological question, the correctness or incorrectness of this contention must be proved by the Bible. Jesus said of the man sick of the palsy, in reply to an accusation of a certain scribe that he blasphemed, "Whether is easier, to say, Thy sins be forgiven thee; or to say, . . . Arise, take up thy bed, and go unto thine house." He cast a devil out of a dumb man, and the dumb spake. Jesus here treated dumbness as evil, or what we term human error. These instances are recorded in the ninth chapter of Matthew. In the tenth chapter we are told that "when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Here, surely, sin—unclean spirits—and sickness are classed together. Many similar instances might be cited, but they are all summed up in his Great Commission to the twelve apostles, wherein Jesus said: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Here he distinctly couples sickness and sin together, and it will be observed that sickness comes first on the list.

These declarations and acts of Jesus are, of themselves, sufficient to throw the burden of proof upon those who deny that Jesus taught that sin and sickness were one. These citations could be fortified by voluminous passages from the Gospels, but enough have been quoted to prove my point.

If it was good theology in the time of Jesus to heal sickness, why is it not so now? Has what was once a good thing become by lapse of time a bad or a useless thing? Certainly not, unless something better has taken its place.

### SICKNESS THE RESULT OF HUMAN ERROR.

One of the leading points in Christian Science is that sickness is not of God; that God never created it and never sent it. When we speak of sickness we do not mean merely physical sickness, but every kind of discord, sorrow, and disease. These, according to Christian Science, are all the result of human error, not of divine Truth. Jesus came to prove this, and he did prove it in his own sinless life and in his resurrection. He pleaded with and prayed all—yea, the whole world—to follow him in his great demonstrations, and prove for themselves the possibility of doing as he did. On the eve of his final departure from his earth-life, he besought his followers to go and teach all nations the things he had taught them. Nay, more, to teach all nations how to do the works that he had done, and even greater works. He came to destroy sin, sickness, and death. He did destroy them in numerous instances. Yet, as he himself said, he came not to destroy, but to fulfil the law. If sin, sickness, and death were in accord with God's law, Jesus, in destroying them, was not a servant, but an opponent of God; not a friend, but an enemy of God; not a son, but an apostate. No Christian will assert this. Is not Christian Science, then, in its contention that sin, sickness, and death are not of God, but the dire consequence of straying away from God and His benign government, true to the teachings and life of Jesus?

Digitized by Google

### THE CAUSE OF SICKNESS.

It is apparent from what has thus far been said that Christian Science teaches that sickness is the result of sin, in its broad definition as human error. Let me briefly explain. All will agree that the sin of lust, or licentiousness, is a prolific cause of sickness. It is the source of loathsome and fatal diseases. Physicians will agree to this. Licentiousness is the outgrowth of impure thought. Purify thought and impure conduct ceases. Thus, with the purification of thought and conduct, the fearful and death-dealing diseases resulting from licentiousness are destroyed.

Another fruitful and appalling cause of sickness and death is drunkenness, the excessive use of intoxicating liquors. Destroy the appetite for liquor, remove the drinking habit, and the varied and horrible forms of sickness flowing therefrom will cease.

Christian Science has proved efficacious in destroying the causes of licentiousness, as well as the appetite for liquor. Thousands of your fellow-citizens and mine have risen up and testified to this, and the number is daily increasing. Many of the cases of redemption from these distressing sins are as pathetic in their circumstances as they are glorious in their outcome.

These are among the grosser sins of mortals. They are admitted by all to be wrong. They are the cause of more sickness than all other causes. Remove them, and you have taken away a percentage of this source of sickness that would go far towards transforming this earth into a paradise.

But these are not all there is that produces sickness. Sorrow, grief, the multiplied forms of disappointment, discouragement, and depression, these mental conditions act upon the physical and bring about many of the disorders and complications which are called physical diseases.

If I were to single out another prolific cause of sickness it would be the disorders arising from business worry and disappointments. These are mental, although producing myriad forms of physical disturbance. How many men and women have been driven to sickness and death by reason of these untoward conditions! Remove this single cause of sickness and death, and you have wrought mightily for harmony and peace on earth. But the Christian Scientist goes further in his analysis of the causes of sickness. He is aware that there are many other qualities of the human mind that are health-destroying. I enumerate these briefly as hatred, malice, revenge, jealousy, dishonesty, distrust, and kindred qualities. Need I remind you that these cause sickness? Remove them, and again you have brought heaven vastly nearer to earth, and you have done an enormous work toward establishing good health.

Now, my friends, let me ask you, can these multiform mental causes of sickness be cured by any other than moral and spiritual means? Will material medicines reach and destroy mental conditions and moral defects? The soporific effect of a drug may stupefy the mind so as to produce temporary relief, but cure it cannot; heal, finally and effectually, it does not, for it has dealt, at best, only with effect; it has not reached root-cause.

Nor can the surgeon's knife cut out mental conditions or moral defects. The utmost it can do is to remove the physical effects of these.

In saying this I wish to cast no reflection upon the noble army of men and women who are practising medicine and surgery. They are working up to their highest standard of the healing power. Their purpose and effort are to relieve human suffering and stay the ravages of disease. The question here submitted simply is, are they practising the highest and best method of healing? Have they reached the true remedial standard? If not, and a better exists, then the truly unselfish and sincere of their class will welcome and endorse that which is better, as soon as they become convinced that there is a better.

In view of the plain and well-known facts in human experience to which I have adverted, may I not again ask, Do not these facts distinctly coincide with Jesus' treatment of sin and sickness, and do they not clearly indicate why he almost invariably said to those whom he healed, "Sin no more, lest a worse thing come unto you?"

### THE CURE OF SICKNESS.

Is there, then, no balm in Gilead; no Physician there, do you ask? I answer, Yes, there is. God, the eternal and all-present Mind,—He who is Love, and Life, and Truth, now and forever,—He is your Physician and mine. We can go to Him daily, hourly, momentarily, in sweet and silent prayer, and if we pray aright He will heal us of all our diseases and remove from us all our infirmities. We can know, in the very depths of our being, that He is our Physician, our Comforter, our Life, our Health, our All-in-all, and in the fullest and most absolute sense, a very present help in trouble; and that in Him we live and move and have our spiritual and our physical being.

May I not, then, appeal to all good people, of every belief or sect, to aid us in spreading this healing and saving Gospel? May I not deeply, earnestly, and in the most fraternal spirit, ask you to rejoice with us that God, in these latter days, is sending around the world a mighty current of healing truth, and may I not ask you to unite your voice with ours in pleading for a higher and more general recognition of God as all-power, and of all that is opposed to Him as baseless and impotent before His almightiness?

May I ask if the day has gone by when God should cease to be almighty? when human error—sin—should no longer be overcome and destroyed? when sickness, sorrow, misery, and distress should no longer be striven against until they are annihilated? I ask, in all sincerity and candor, Has the healing and saving Christ been withdrawn from human reach because there is no longer need of such a Christ? And, in this sense, Has the day of healing miracles passed because there is now no necessity for them? As Christian Scientists we maintain, however, that divine healing is miraculous only as it is not understood. All true healing is done through the understanding of ever-operative law.

In the closing words of the Preface, the author of the Christian Science text-book thus tenderly launches her precious volume upon the ocean of public thought: "In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing, and healing to the sick,—she commits these pages to honest seekers for Truth."

Is not this a re-echo of the great Nazarene's sweet appeal to the world's great family of sufferers: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest"?

### Notice.

Judge Hanna's address will hereafter be 1532 N. Nevada Avenue, Colorado Springs, Col.

### The Passing of Winter.

A gentle warmth is in the air that breathes
Of rarest days, and even to the snow
A kind of tender radiance bequeaths
That seems to speak of life that hides below.
E'en now, the shapes of trees,
Softened in outline, dot the distant leas
Or climb the nearer slopes where visible show
The fair new buds, and everywhere they throw
Shadows more mazy at their feet,
And gayly mock as winter's hosts retreat.

HARRY W. BUGBEE.
In *Springfield Republican.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## The Lectures.

THE very large attendance at the semi-annual lecture of the Mother Church given in Symphony Hall, Boston, when several hundred persons, probably a thousand, were turned away for lack of room, indicates that suffering and disheartened humanity is still seeking a practical means of escape from pain, sin, sickness, and sorrow, and that the means heretofore employed for relief from these relentless task-masters, have been largely unavailing.

The increasing attendance at these lectures marks the steady growth of interest in Christian Science. The persons comprising these large audiences are more than ordinarily attentive, and it is noticeable that they remain until the close of the lecture. This indicates that idle curiosity is not their motive.

That this interest is not confined to any particular section is shown by the reports received from different places at which the lectures are given. In one instance a church in one of the smaller cities reported an attendance of four hundred at its first lecture, and about a year later an attendance of eight hundred at its second lecture. In another instance we are informed that it was necessary to give the lecture two evenings in succession in order to accommodate all who wished to hear it.

These lectures were inaugurated for the purpose of meeting the demand for an authoritative presentation of Christian Science and to correct the many misunderstandings and misapprehensions which have grown up in public thought, therefore this means of placing our Cause and its Leader in a proper light before the world should be used without stint. We regret to find, however, that some churches are not thoroughly awake to the benefit to be derived from a liberal interpretation of the by-law permitting each church to arrange for two lectures a year. We cannot refrain from urging upon the churches everywhere a liberal policy in this matter, and would suggest to them that when providing for their yearly expenses, the cost of two lectures be included. M.

## Open the Door.

ALL are familiar with Holman Hunt's great picture lesson, "The Light of the World." Jesus with saintly figure and love-lit face stands at the door and knocks The door is overgrown with ivy, it has long been closed, —and the latch-string? No half-hospitable "Come!" will admit the Master, for the latch-string is indrawn, and he who would entertain the stranger must rise and open to make him welcome.

Are we yearning for the truth? longing for the entrance of Love into our lives, while we sit with the door of consciousness closed, and indifferently call "Come!" forgetting that we must arise, lift the latch, and open the way for "Light" to enter.

Our earnestness is measured by our activity, mere protestations of love are but "sounding brass or a tinkling cymbal." Our faith in the Science of Christ is a demonstrable faith, "We are what we do."

As the shades of evening fall upon each day, what is the reckoning? How often, at the knocking of the truth, have we unhesitatingly sprung to admit the higher thought, to welcome the "Light of the World."

Our love is measured by our obedience. Jesus, wearied perchance with the professions of personal attachment, said: "If ye love me, keep my commandments." The tendency of aspiring but unregenerate humanity is to many and great professions, and to a self-satisfying belief that we want to be good, we want to be well, we want to be Christian, while at the same time we are unwilling to manifest the activity and love that expresses itself in prompt work and glad obedience. While we dwell with admiration and reverence on the wonderful works of the Nazarene, while we believe, and rejoice in the re-illumination of human thought through our Leader's light, while we acknowledge gratefully the help of self-sacrificing practitioners, we must not forget that the latch-string is within, and that it is ours to arise and open the door. S.

## Christian Science in Mexico.

THE first lecture delivered in Mexico, on Christian Science, a report of which appeared in the *Sentinel* of April 11, dated an important era, we are sure, in the spiritual life of that country.

"Our Next-Door Neighbor" has been subject to numerous peaceful invasions at our hands, especially those of our capital, our products, and our business enterprise, which have been continuous and ever-increasing during recent years; but the implanting of Christian Science is a far more significant event, and its love-impelled trespass upon this young republic will bring unmeasured blessings to a people who have always evinced a deep religious instinct, an earnest seeking after God.

Prescott tells us that, impelled by religious zeal, the Aztecs sacrificed unnumbered human lives that they might propitiate their cruel concepts of deity; and under the tutorship of their Spanish conquerors they have been no less earnest, devoted, and self-sacrificing. The visitor to their land today is constantly noting the evidences of a religious aspiration, a zeal for God which is not only striking but sadly pitiful because, as Paul would say, it is "not according to knowledge."

To these patient, gentle-hearted people the healing word has come and its demonstrations are telling of the actual dawn of that Golden Age which their cherished traditions have associated with the just and beneficent rule of Quetzalcohuatl—"The Fair God."

In addition to the promising work of Christian Science in the capital, a society has recently been formed in San Luis Potosi, and there are Scientists in Monterey, Tampico, Tuxpan, Mazatlan, Cordova, Oaxaca, Guadalajara, and the isthmus of Tehuantepec; so that from all these points its truths are being radiated, and we are informed that everywhere the interest is increasing. "The common people" have again "heard him gladly."

In leaving Mexico for the States one may take a steamer which sails from Vera Cruz late in the afternoon, and if the evening be fair the last view of this land of adventure and of tears will prove of surpassing beauty and impressiveness. Upon the foreground of the placid gulf is spread the luxuriant tropical belt of the low country, above which rises the unbroken wall of the great plateau, while in the center of the picture the faultless outlines of the mighty peak of Orizaba are thrown upon the background of a sunset sky. Isolated and peerless its snow-clad heights tower above the world in calm and roseate splendor, fitting symbol of that eternal Truth which, amid all the changes

Digitized by Google

of human belief "abideth forever," and which yields perennial inspiration and refreshment to the sons of men.

May this glorious mountain, crowned with unsullied purity, prove a symbol also of that Church of Christ, Scientist, which is founded on demonstrable truth and which is destined in the years to come to gladden and enrich all the people of this goodly land of the Montezumas. W.

---

THE many commendatory and appreciative letters received since the first number of *Der Christian Science Herold* was issued prove that this addition to our literature was well timed to meet the needs of our Cause, and that our estimate of the desire for an official publication in the German language was correct.

In order fully to meet the needs of those who do not have access to the "Directory of Christian Science Practitioners" in *The Christian Science Journal,* we shall publish a similar directory in *Der Herold,* commencing with the June number. This feature will not curtail the number of pages of reading matter, however, since we intend to continue to give our readers more than the thirty-two pages promised in our announcement.

---

### The Heart of the Woods.

I hear it beat in morning still
When April skies have lost their gloom,
And through the woods there runs a thrill
That wakes arbutus into bloom.

I hear it throb in sprouting May—
A muffled murmur on the breeze,
Like mellow thunder leagues away,
Or booming voice of distant seas.

In daisied June I catch its roll,
Pulsing through the leafy shade;
And fain I am to reach its goal
And see the drummer unafraid.

Or when the autumn leaves are shed,
And frosts attend the fading year,
Like secret mine sprung by my tread
A covey bursts from hiding near.

Alert of life, of fervent wings,
A compact source of feathered power,
Their drum is music in the spring,
Their flight is music every hour.

*Anon.*

---

The Lord knoweth whether I shall ever see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His holy angels to follow me no further than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it, as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go on further than the instruments of their reformation. The Lutherans cannot be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

From JOHN ROBINSON'S address to the Pilgrims on their departure from Holland.

## From our Contributors.

### Our Father.

ANNIE H. WILSON.

IN the first word of the Lord's Prayer lies the key-note of Jesus' teaching: "Our Father." No longer is there any division, any separation, but all are in holy unity. Jesus is its first exponent. In the understanding of that word lies the claim of each on the other, and in it the joy of giving. Where there is no division, who could wish to have any possession while another is in need? And may not the most timid come without fear and accept his portion as a human brother for whom the one and only Father has made provision as for the rest? Here the strong learn to help the weak, whose weakness is theirs; and the weak no longer fear the strong, whose strength is theirs; no longer is there mine and thine, but all belongs to our Father. "One family we dwell in Him."

If the fulfilment of the prayer still seems lacking, "hidden in the mist of remoteness" (Science and Health, p. 576), and a sense of disappointment tells us that its achievement is not yet, even among those who have become known as Christian Scientists, still we rejoice in the hope it gives us in the assurance that each individual victory over sin, self-love, self-will, self-justification, selfishness of any kind, is a positive step to a sure goal, and an attainable one.

George Eliot said, "Justice does not exist without us, as a fact, but within us as a great longing."

Is it not true of all that constitutes true love, and true happiness, that we recognize first the longing for them as something we have not; then we begin to be just, to be loving, to cause happiness for some one else? And thus our thinking changes, until we can "think God's thoughts after Him,"—thoughts of peace, and not of pain, of joy, and not of sorrow, of justice, love, happiness, within and without, as all that have any claim whatever to existence.

---

### A Letter to our Leader.

Rev. Mary Baker G. Eddy, Concord, N. H.

*My Dear Mother:*—I have been thinking that perhaps it might give you pleasure to hear from one who loves your words, how very beautiful those that you have given us for our Communion Hymn sounded in the solo in church last Sunday morning! To me, at least, they carried a meaning higher and deeper than ever before, and, indeed, with the opening of the song came an experience most beautiful. It seemed to me as if two mighty wings suddenly unfolded and spread over and above the congregation. So strong was my sense of this, that involuntarily I lifted up my eyes, as if to see them, and as I did so, I felt shaken, literally, as if by unseen power, and then so lifted up and strengthened, so triumphant, as the words and music came pouring forth and rising upward, and became to my consciousness a veritable psalm of triumph and thanksgiving, and for that moment I could realize the words also that you have given us in Science and Health: "for the accuser is not there, and Love sends forth her primal and everlasting strain" (Science and Health, p. 568).

Mr. Jewett, who has been away traveling, had just that morning reached home in time for service, and turning to him, after the experience just related, I saw him touched as never before by the singing of that hymn, for his face was quivering and his eyes filled with tears, so that I knew I was not alone in the realization of the greater meaning that your words were conveying to your church. Hoping, dear Mother, that my telling of this may give you some comfort and joy,

I am your loving child,

FRANCES HASTINGS JEWETT.

Boston, March seventeenth, nineteen hundred three.

Digitized by Google

## Metaphysical vs. Material Understanding.

REV. W. W. MC ARTHUR.

AFTER gaining a little understanding from the study of the Christian Science text-book, one finds that it is indeed a "Key to the Scriptures." It unfolds to us a basic law of Life and shows us how to apply this law to every-day affairs. In short, it gives us the metaphysical understanding of the Scriptures, which we find necessary for their application to our present needs.

Let us notice the advantage of the metaphysical sense of the Scriptures regarding some of the questions which interest mankind.

One of these is, "What is God?" The Scriptures, spiritually understood, answer this question satisfactorily to all. Interpreted materially, they present a sense of God, man-like in form and temperament, loving the good and hating the evil, responsible for all the ills as well as the good of humanity; and many thoughtful people reject such a conception of God. When we get a metaphysical sense of the Scriptures we have the spiritual conception of God, who is defined in Christian Science as "universal, eternal, divine Love, which changeth not and sendeth no evil and no sin upon man" (Science and Health, p. 140). We can never rise from the idea of a God who loves and hates, to a God who *is* Love, except through metaphysics.

Another question of interest to all, is, "What is man?" This question is grandly answered in the Scriptures, when spiritually understood. The Scriptures declare that man was made in the image and likeness of God and must, therefore, be perfect. Misinterpreted, this would mean physical man. But the perfect physical man does not appear. The metaphysical sense of "man, made in the image and likeness of God," gives us our true selves, not material, but spiritual.

When Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he means that man is to recognize himself as he really is,—as God's image and likeness,—which can only be done through this metaphysical interpretation.

The history of the Israelites in their Egyptian bondage, their liberation, and journey from Egypt through the wilderness to the land of promise, metaphysically understood, signifies much. No matter what the physical condition may seem to be, man finds himself in bondage to some evil appetite or desire, finds himself controlled by something he is not willing to call himself. Metaphysically speaking, he is in Egyptian bondage, but he can look to the God of Israel to liberate him and lead him safely across the desert, from the false sense of self to the true consciousness of his being, in God, where he is free and sovereign.

Again, when we study the life of the Master, we find that he performed many works, which indeed are marvelous to our material sense. Among these were the feeding of the multitudes with a few loaves and fishes, the walking upon the water, healing the sick, and raising the dead. And regarding these he makes this remarkable declaration to his disciples, "Greater works than these shall he [ye] do." Did the Master mean that his disciples were to do these works through a material interpretation of his teaching? From a metaphysical standpoint, we may see that he did mean that we should do likewise, and did also show us how to do it. These works are to be done through the consciousness of our oneness with God in Christ. Jesus said, "I can of mine own self do nothing;" and again, "The Son can do nothing of himself, but what he seeth the Father do," and Paul reiterates this when he says, "I can do all things through Christ which strengtheneth me."

Having this Christ-consciousness, we can destroy the false sense of man and heal the sick. As we metaphysically understand his teaching, we are able to do the work our Master did, and in this way follow in his footsteps.

## Church Finance.

W. E. B.

PERHAPS no phase of thought perplexes the beginner in Christian Science more than the subject of finance, and this is not due to the Christian Science aspect of the subject, for this is normal and just, but to past education in false theology. Under the old thought men were wont to regard the church as a sort of worthy object of charity, whose very existence depended upon their convenience in the way of contributions. This view shows clearly that the church was not the one important factor in man's existence which it was originally intended to be. All this is changed in Christian Science. The student soon realizes that the Church of Christ, Scientist, is the all-in-all of human life. When correctly apprehended, it takes its rightful place in his earthly experience; his financial duty to the church organization becomes just as important as any other obligation he assumes, and is met just as regularly as his grocery or rent bill; indeed, it is the most important account of all, since it is enabling the church to spread the "good news," so that others may enjoy the manifold blessings Christian Science has brought to him.

Here arises the question of liberality and justice in giving, which of course must be a matter of individual demonstration; but perhaps one is aided in this by remembering the saving made in *materia medica* and surgical bills, tobacco bills, and many losses and expenditures avoided by knowing the truths of Christian Science. If one bears in mind these benefits in deciding on the amount for church contribution, the church will provide itself with substantial structures wherever needed, dedicated free from debt. More than this, plenty of funds will ever be in the treasury to meet the growing demands of the Cause and to pay just salaries to all those required to give time in carrying on the work of the church organization.

In the payment of these salaries the old charity aspect is prone to show itself again in the offering of amounts not commensurate with the work and time required to fill properly the positions. During several years as a member of a church board of directors, the writer frequently observed, that whenever salaries were to be adjusted, mortal mind was ever ready to suggest an inadequate amount as ample, and to use as an argument that Mr. —— would be glad to fill the position for nothing. This nothing attitude would at once indicate that such persons were not competent applicants, for this attitude discloses a lacking sense of justice, and as justice is an attribute of divine Mind, this quality must be expressed as well as all others, in order to bring out a rounded demonstration of ability.

In this connection, and in regard to inadequate compensation, it has been said that this is one of mortal mind's methods to keep capable people out of Christian Science work.

There is no legitimate reason why a Christian Science corporation should not pay its employees as well as any business corporation, and it is not just to ask any one to give time and ability, without being willing to give in return just and adequate compensation.

It is a source of gratification to note that Christian Science is helping to destroy erroneous views of church finance and also enabling us to conduct church affairs in a business-like way and bring a realization of the importance of conforming to the state law under which one's particular church may be incorporated. Thus, while living under the law of grace, Christian Scientists remain law-abiding citizens, who realize the necessity of conducting all human business transactions in accordance with the most perfect system known.

Christian Science demonstrates the highest sense of perfection and order.

Digitized by Google

## Perseverance.

C. A.

ISRAEL'S journey through the wilderness teaches numerous lessons to those who are beginning their journey out of materiality. One sees plainly how unnecessarily long and weary they made their journey by their discontent, impatience, idolatry, and lack of faith in God. They were willing to leave Egypt because of their misery there, but then they expected to be brought straight into the promised land without in any way fitting themselves for it, not understanding that in their state of consciousness harmony was impossible for them, and that they needs must be purified and thus made ready to receive the fulfilment of the promised blessings.

How many of us to-day are willing to leave our misery, sin, and sickness behind us, just because it is misery, and expect, because of this willingness, to be lifted at once above our troubles, not seeing that we are doing just as the children of Israel did in their day, prolonging our journey by impatience, discontent, selfishness, and lack of faith.

There is a seeming wilderness for each one of us to go through while we are breaking the bands of selfishness and reversing our false beliefs concerning God and man; and we can go through this wilderness either as Moses did, overcoming and forgetting self, and cheering and urging others on, or as the children of Israel, discontented, selfish, lazy, and impatient. The promise is to him that overcometh, he shall inherit all things. Let us remember that the clouds are his chariots. The trials and temptations that sometimes seem hard may be mastered so that they shall draw us nearer to God "who is our refuge and strength, a very present help in trouble."

## The Challenge of Error.

L. A. M.

"ARE you going to believe that lie?" These words were addressed to a discouraged person whose business seemed on the verge of collapse. After everything had been done from the standpoint of Truth, and things failed to look brighter, the business man was stating the condition of affairs to a Christian Science friend. When the question "Are you going to believe that lie?" was asked, error was ready with its reply, "Well, I can't meet my bills."

Just think of one of God's ideas being unable to pay honest debts! Amid the gloom, that question "Are you going to believe that lie?" would come again, and the answer changed before business changed. "No; I won't believe that lie; my Father is rich, my Father is all compassion, His promises are sure,—no good thing will He withhold from them that walk uprightly," and the gloom was dispelled. It always will be if we listen to the voice of Truth.

The Bible records Joshua's command, "Shout; for the Lord hath given you the city," then the walls fell flat.

Whenever there is inharmony,—discouragement, sickness, lack in finance, lack in love, lack in church attendance,—it is ours to know and declare the truth, the allness and the abundance of God our Father, remembering He that keepeth thee will not slumber; then, having done all we can, stand.

God made mothers before he made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise, and pious mothers than upon any other human agency.—THEODORE L. CUYLER, D.D.

They who know not how to act agreeably, though they have learnt many things, are still ignorant.—CURAL.

## The Lectures.

### At Kearney, Neb.

Notwithstanding the inclemency of the weather there was a very good attendance at the Opera House Thursday evening, March 26, when Judge S. J. Hanna of Boston, lectured on Christian Science. Judge Hanna was introduced by K. O. Holmes.—*The Kearney Daily Hub.*

### At Springfield, Mo.

Judge William G. Ewing of Chicago delivered a powerful address at the Baldwin Theatre yesterday [March 22] to a large audience. He was introduced by Charles J. Wright, a leading lawyer, and spoke at length on Christian Science. The burden of his address was to show that the belief of the Christian Scientists is in exact harmony with the teachings of the Bible, and that the Lord has the power to heal now as He always had, and will do so now and in the future as He did in the past.

*The Springfield Leader and Democrat.*

### At Birmingham, Ala.

Mrs. Livingston Mims of Atlanta addressed, at the Bijou Theatre, yesterday afternoon [March 22], possibly the largest audience ever assembled for a lecture in Birmingham. The inclemency of the weather, no doubt, prevented many from attending the lecture, but the loggias were filled, the parquet was almost filled, and there were many people in the balcony. Mrs. Mims came to Birmingham upon the invitation of First Church of Christ, Scientist, but her audience yesterday was made up of every denomination in the city.

Mrs. Mims made a deep impression, and the close and undivided attention which her lecture received indicated that its depth and thought and her power of expression were being thoroughly appreciated.—*The Age-Herald.*

### At Helena, Mont.

An audience of comfortable proportions gathered at the Helena Theatre last evening [March 17] and followed with the closest interest the words of Carol Norton, C.S.D., of New York, in a lecture on "Teachings of Christian Science." The lecturer was introduced by Judge Henry C. Smith.

"It is my privilege," said Judge Smith, "to introduce to you the speaker of the evening, who will lecture upon the subject, 'Teachings of Christian Science.' I do this with the greater pleasure because of my intimate acquaintance with many good men and women who are of the Christian Science faith.

"Not being a Christian Scientist myself, or a disciple of any particular creed, dogma, or doctrine, I feel that I shall not be misunderstood in paying this small tribute to the sincerity and worth of those Christian Scientists whom I know. And I desire to bespeak for the lecturer this evening the closest attention. He comes to teach us how to attain better health and better morals, and we should accord him not only a respectful hearing, but a heartfelt welcome.

"We live in a wonderful age; an age of progress and new things; of research and discovery not only along material lines, but in mental and moral channels as well. I understand that Christian Science is claimed to be the Science of Mind—of God—the Science of God, who is All-in-all. All religions are acknowledgments that man is mortal and finite, and that God alone is infinite. We are ignorant of our future, afraid to face the great hereafter, powerless to change our allotted destinies, and so we reach out for something to cling to—some one to save us.

"No human being can contemplate the fact of his own existence without acknowledging that God lives. And so

Digitized by Google

we should and do welcome one of His ministers who comes to show us how to bring His teachings into our daily lives.

"Personally, I know of some wonderful changes that have been wrought in friends of mine, morally, mentally, and physically, by the teachings of Christian Science. I am requested to inform you that on account of many misrepresentations of Christian Science there has been established a Christian Science Board of Lectureship composed of those who are in a position and who have authority to speak on the subject.

"Mr. Carol Norton of New York is a member of that board, and I take pleasure in presenting him to you."

*The Helena Independent.*

### At St. Joseph, Mo.

The lecture delivered here by Judge Hanna on March 24, given under the auspices of First Church of Christ, Scientist, brought out the largest audience that has yet attended a Christian Science lecture in this city. Mr. C. M. Howe introduced Hon. Benjamin J. Woodson, a prominent attorney of the city, who in turn introduced Judge Hanna. The audience was a representative one in every respect, and paid very marked attention throughout.

We all feel greatly encouraged that such a good demonstration has been made, and also to see the increasing interest that is being manifested in the community. Certainly a new era has begun, wherein a greater work will be accomplished. Judge Hanna's lecture was published in full in one of our daily papers.—*Correspondence.*

### At Cheyenne, Wyo.

Carol Norton, C.S.D., of New York delivered a lecture Friday evening, March 20, in Keefe Hall, under the auspices of the Christian Science Society. The lecture was attended by a large and appreciative audience.

Mr. Norton was introduced by Judge Clark, a prominent lawyer of the city, who said in substance:—

To-day, throughout the civilized world, thoughtful men and women observe, as never before, the many evils which afflict and scourge society, and they with one accord recognize the fact that those evils have their birth and their development in the stunted cultivation of the moral and spiritual qualities inherent in men, and admit that the panacea for these spiritual and moral ills which so grievously afflict society and individuals, is only to be found in permitting our daily conduct to be controlled to the fullest extent by those two grand, harmonious principles taught by the Master nearly two thousand years ago, summed up in that beautiful expression, "The fatherhood of God and the brotherhood of man."

As I understand it, the Christian Scientist goes but one single step farther; he fully admits that the application of this principle to our daily conduct will furnish a complete cure for all the spiritual and moral ills which torment the individual and society, and he asserts that God's power as exhibited and manifested in the teachings of Christ is not limited in its potentialities to the cure simply of moral and spiritual ills, but that it is broad enough, and far-reaching enough, and altogether sufficient for the complete and perfect cure of all the ills to which flesh is heir, whether they be called moral ills, or whether they be called spiritual ills, or whether they be called physical ills; and the reasons for this assertion and belief the speaker of the evening will give you. I bespeak for him your earnest and close attention.

Ladies and gentlemen, I now have the pleasure and honor of introducing to you Carol Norton of New York City.

*Correspondence.*

### At Pocatello, Idaho.

Thursday evening, March 12, Mr. Carol Norton of New York, N. Y., delivered the third regular lecture upon the subject of Christian Science, in Pocatello, under the auspices of First Church of Christ, Scientist. The audience was much larger than on previous occasions, indicating a growing interest, and was thoroughly representative of the thinking and progressive people of the city. The lecturer was introduced by our fellow-townsman, the Hon. F. S. Dietrich in the following words.

*Ladies and Gentlemen:*—Like many of you I presume, I am not identified with the organization under the auspices of which the lecture of the evening is given. It seems to be the custom of this society to have its lecturers introduced by one who is not a member thereof.

As I understand, the lecturer comes to answer, in part, or to discuss in some of its phases, that fateful question asked centuries ago and still unanswered, and which possibly will never be fully answered in this world, "What is truth?" Generations have come and gone, wave after wave of unusual mental activity has swept over the earth, and still humanity is unsatisfied with the result.

There was, as you remember, after an age of apparent darkness, a great awakening, referred to in history as the Renaissance, a period of great mental activity, a period of eager search for the ideal in form and color, and yet the world turned away from the masterpieces of art and literature of this period, still unsatisfied.

Then there was the great awakening of the religious world, following close upon the heels of the intellectual revival, commonly referred to as the Reformation, with the intensity of thought and feeling born only of religious zeal. Fruitful as was this great movement, still the question was unanswered.

Then followed the epoch of political revolution, the rise of civil freedom, and the world for a time fondly thought that all truth was personified in the goddess of individual liberty, and still the question remained unanswered.

And now is the age of great industrial activity. Human thought is intent upon the laws governing the great forces of nature, and their application to the production of the comforts sought by man. The rapid increase of unbounded wealth has been a marvel. We speak of the Almighty Dollar. Men are imbued with the spirit of materialism. And to me, watching the movement, though from afar, it has been a wonder how this new organization emphasizing the spiritual, as it does, so as to render it suggestive of mysticism, and projected, as it has been, into the very midst of an age so intensely materialistic, should have had such a marvelous growth.

As before suggested, many of you have not accepted the distinctive views or doctrines of Christian Science. Still, I feel sure that I need not bespeak for the lecturer your respectful attention. In this age, and especially in this western country, a question of religious toleration would be a strange one. We have gathered here from different states, if not from different countries, and from various environments, each with his own traditions of truth and religion; and freedom of thought and expression is taken as a matter of course. Therefore, without further ceremony, I assure you that it gives me great pleasure to introduce to you Mr. Carol Norton, the lecturer of the evening.—*Correspondence.*

---

As the reflecting of the sun is the sunlight's being, so the knowing of God, the reflecting of Truth, is man's being; and as nothing can ever come between the sun and its manifestation, the sunlight, so nothing can possibly separate God and His expression, man.—H. S. H.

Digitized by Google

## Testimonies of Healing.

In the second chapter of first Peter, ninth verse, I read "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The periodicals so wisely established by our Leader give us one means of showing forth the praises of Truth.

From the darkness of physical pain and weariness into the light of wholeness and joyousness in work and living,—from the darkness of a clouded sight into the light of clearer vision,—from the darkness of doubt and discord into the marvelous light of the reality of Good,—this is what a reading of the Christian Science text-book has done for me.

At the time the book was lent to me, I was teaching in the public schools of Chicago, and absences from my work on account of illness were of frequent occurrence.

For five weeks I had been under the care of a specialist for an organic trouble, and he said I would have to come as many more months before a cure could be effected. At this time, Science and Health was brought to my notice. I never thought of such a thing as being healed by the reading of the book, but my thought was so changed that I was healed, not only of the organic trouble, but of blurred eyesight, fatigue, and a train of other discordant manifestations. I did not go back to the physician until four months later to pay my bill (which, by the way, was more than five times the price of the Science and Health I had purchased). From the time I read the book I taught steadily without losing time from my work. I was helped, too, with my work in many other ways.

Through reading the text-book I learned that God has given us strength to do all we have to do, and that they are the things we do not have to do (the envying, strife, emulating, vainglorying, and so on) that leave in their wake fatigue and discord.

Gratitude to our beloved Leader, Mrs. Eddy, and to her faithful students, with whom I afterwards became associated, can be expressed only by daily efforts to put into practice what has been taught. As a child, my daily prayer for years closed with these words of the Psalmist: "And lead me in the way everlasting," and through Christian Science it became clear to me as never before how Christ is "the way, the truth, and the life."

T. H. A., Madison, Wis.

---

When Christian Science was first presented to me, to my darkened sense it seemed a jumble of contradictions. However, I was tired of old theories and mere form, and I persevered in the study, saying, "If this is of God, it is for me, too."

I was seeking a higher sense of God, but as the Truth slowly dawned in my consciousness, healing followed as a natural result. That was nearly three years ago, and I can scarcely name all the proofs we have had of God's presence through the study of Science and Health; and with the help of our dear, patient practitioner many illnesses have been overcome, among them two cases of pneumonia which were seemingly very serious, and which were perfectly healed in a week's time.

This alone was worth much to me, for I learned to know something of the perfect Love that casteth out fear.

Words cannot express my gratitude to our dear Leader for her years of patient, self-sacrificing labor to give to humanity this inspiring truth. When clouds darken and mists of error seem to surround me, then the "Peace, be still!" of our Master comes as a sweet assurance, "There is no power but of God."—R. L. M., Mechanicsburg, O.

About a week after my little daughter, then seven years old, was healed of scarlet fever, by the prayer of understanding, I took her to her grandmother's in South Norwalk, Conn. There was a man there who suffered a great deal with dyspepsia. The day after we got there this man ate some strawberries and was complaining that they distressed him terribly. My little girl went up to him and said, "If you are in pain don't you want me to give you a treatment?" He did not understand what she meant, but said, "Yes, if you want to." The child said no more but went to the next room, and when she returned a few minutes later, she smiled at me and whispered, "It is all right."

The subject was not mentioned again during our visit, but two years later he told me that he had never had a touch of the old trouble since that one prayer, and he began studying Science and Health at once.

A. I. S., Sandy Hook, Conn.

---

Twelve years ago the name of the "evil spirit" that beset me was "legion," but with a few treatments in Christian Science I was permanently healed of several physical troubles, and given the hope, courage, and understanding that I could be every whit whole in just so far as I learned to acknowledge only the reality of Good in my daily life. My consciousness was changed from a sense of gloom, despondency, and uselessness, to a knowing that all good is mine, and that as the child of God, He has work for me. This was soon proved by my being able to sow the seed of Truth and thus interest enough people to begin the study of the Bible Lessons.

This little band was soon increased by three or four other Scientists, and thus the foundation of our present First Church was laid. How little we know in what unexpected ways God will use us if we but stand ever ready to serve Him.

I have been much impressed with the thought that the home atmosphere should be one of healing, and within the past year three people who have been employed in my home have testified to better health, although no "treatments" were given.

Three years ago my father visited me. At that time he was using a stomach pump whenever he became so hungry that he was unable to resist eating solid food. He used the pump but twice after entering my house, and within two months was eating everything he liked, and said he was free from pain for the first time in twenty years. For several weeks my mother's fear was so great that as I would be helping him at table, she would take hold of my arm to restrain me, saying, "Child, if you had seen him suffer as I have you would not tempt him." I saw him two years later and he was still eating what was set before him and giving God the glory.

While visiting in a home where several young ladies were boarding, one was healed of heart and stomach trouble, and from sorrow, by the spoken word. The change was so pronounced in her physical appearance and in her manner that all noticed it. Another spoke one day of a felon on her finger, saying she had just come from the doctor's office and he told her to come in in the morning and have it lanced. The next morning there was nothing to lance.

These are the experiences of all earnest Christian Science workers and they show the activity of Truth and that it will be manifested to the unresisting thought.

As Scientists we have often to light the candle, sweep the house, and look for the piece of silver (Luke, 15 : 8); but if the lamp is really lighted, if thought is elevated by understanding God's omnipotence and omnipresence—the silver, yea, the pure gold of divine Love will be found, and we shall become conscious of health, happiness, and success.—L. Emogene Moore, Joliet, Ill.

Digitized by Google

When I first heard of Christian Science, seven years ago, I supposed that it was spiritualism under a new name. In the little Texas town where we then lived there were two or three Christian Scientists who met at the home of one of their number to read the Lesson-Sermon. Meeting one of them one day, I asked if unbelievers could come to their meetings. She said that they could if they wanted to. I went, expecting them to do something that I could laugh at when telling my friends about it. How surprised I was to find out that they didn't do anything but read the Bible and another book which they called Science and Health. I still thought it all foolishness, but resolved to go to their meetings until I found out all they believed. I continued to go until I began to understand a little of what they knew, not what they believed; and instead of spending my time telling others what a silly thing Christian Science is, I am now trying to find words to tell what a great and wonderful thing it is. I have been healed of so-called incurable spinal disease of ten years' standing by studying the Bible and Science and Health. Science and Health has been my only teacher, and I wish to send my thanks to our dear Leader.

There are no other Scientists near where we now live, but I have the *Quarterly* and study the lessons by myself. I have five small children and Christian Science is invaluable to me in controlling them, and in overcoming their common ills. They often help themselves and each other to destroy their little hurts and fears.

MRS. MILLIE HANSON, Oleta, Okla.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it stood April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization and the membership at that time.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico. one dollar in advance; all other countries, one dollar and twenty-five cents. Subscriptions received for six months at half above rates.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Rev. Joseph C. Allen says in *The Christian Register*:—

"This brings us to the point, then, of observing that the true Christian life is not one of compromises, evasions, petty virtues, or mere negative goodness of doing nothing wrong. The Ten Commandments are matter of course with it. But to be a true Christian demands more than keeping these ordinary moral precepts,—there is a law of Christ as well as a law of Moses. Too many persons have a timid, uncertain way of interpreting and applying the practical requirements of the Christian life. Too often it is made to appear as if a genuine Christian is merely one who does not do certain things which worldly persons are given to doing.

"The plea, then, is for a religious earnestness among Christians that shall make their principles felt in all their thought and life,—a Christianity without cant or weakness, a love for God and righteousness that controls the life, a love for man that does not fritter itself away in sentiment, but gives money, time, and enterprise for the good of the people, and at the same time treats every man as a brother. Such a religion as this is as possible now as at any time; for there are conspicuous examples of noble men and women who live in its spirit. They may not have much to say about their religion. They are known by their fruits. Some of them do not call themselves Christians. Nevertheless, in all essentials their life is in accord with the teachings of Jesus; and if they as outsiders (nominally), Gentiles without the law, doing by nature the things that are commanded in the law of Christ, do they not show that the spirit of genuine practical Christianity, in this age as much as in the ages that are past, has persuasive power for the race? Woe be unto the Church, woe be unto the pulpit, that does not preach this vital message! and woe be unto the people that do not exemplify it in their lives! Perhaps it is because of shortcomings in this direction that Churches in our generation have lost so much of the influence they formerly possessed."

While, then, we care nothing for the external show, let us not fail to recognize the inner significance of the lenten season. Let us reject the childish ideas of propitiation and the barren substitutes for good thinking, but study and obey the true laws of sacrifice. The ascetic is all wrong when he forgets or denies the rich teachings of God which come through bounty, and not through denial; all wrong when, in trying to diet his soul, he starves it; but let not our brighter faith, our joy in all God's good things, make us forget wherein the ascetic is right,—in his earnest fight with pride and passion, in his genuine effort to subordinate the lower nature to the higher. The true Lent is in quietly and resolutely putting aside the things that soil and degrade human life and opening the door of the soul to sweeter influences. There is nothing formal or mechanical about it. It must be reasonable, it must be very personal, it must be alive and glorified with motive.—SAMUEL A. ELIOT.

Rev. George R. Gebauer in *The Christian Register* says: "True religion not only enlightens, but warms. The worshiper in truth must also worship in spirit: he not only thinks the God whom his mind dimly feels after, but feels in every pulse-beat of his heart the God whom he thinks. And, finally, the feelings which his God in turn arouses in him will indicate to him if his thought of God is true. If the God whom we feel does not give us the peace which passeth understanding, if He fail to give us the courage of life, if He does not inspire us to become lovers and saviors of men, we have not the God of truth in our heart. The feeling of love and trust will test our conception of truth, just as this conception will test the validity of feeling. Emotion and reason go together in life; they work together as the right and the left hand do. They must be united in all true religion."

In an address recently delivered at Milwaukee the Rev. W. H. Harrington, for many years chaplain of the Minnesota State Prison, declared that the theological doctrine of vicarious punishment was responsible for a vast deal of crime. He is quoted in *The Universalist Leader* as saying: "In just so far as this dogma is a living force it is wholly pernicious, blinding the judgment, confusing the conscience, furnishing a ready excuse to those inclined to self-indulgence by having ready another person to shoulder the punishment of guilt while they go free on the profession of a certain belief. This doctrine makes nonsense of all laws of cause and effect, supplants the Scripture statement that 'whatsoever a man soweth that shall he also reap,' ignores the principle of moral sequence and of every established law of science."

The accusation of which the Churches nowadays seem most afraid is other worldliness. Our social aspirations and efforts, the tendency of the ruling evolutionary philosophy, a growing interest in world problems which more and more tend to become common to all nations and of concern to all thinking men, unite to fasten our attention upon the age in which we live and the world in which we have to do our part. The future of the individual is less frequently urged as a motive for self-denial or for action. The eternal life can bear postponement in our thought rather than the pressing choices and opportunities of to-day. *The Congregationalist and Christian World.*

It depends very much on the attitude of mind in which one comes to the Bible whether it yields spiritual or merely intellectual profit. The man who approaches it with a heart longing for the truth will find it a treasure-house of wisdom and knowledge. He who takes it up in a cold, critical spirit will discover in it literature, and literature only. All those precious revelations of God's will and purposes which the first finds so helpful and inspiring, to the other is only matter for curious critical study.

*The Examiner.*

T. M. Huckleberry declares in *The Standard*: "We need a stalwart faith that will believe the word of God and accept it as the only authority in the things of religion. We need great believers in our pulpits and in our pews. We need a people that will hear the voice of God as He speaks by His Spirit and by His word, and will go where He wants them to go, do what He wants them to do, and say what He wants them to say. Then we may expect the men of the world to be stirred as they have never been stirred; then we will have a Church separated from the world; and then we may hope to have the unsaved people of the world coming to the Church, asking, 'What shall we do to be saved?'"

We have got our institutions to a point where we must give ourselves, heart and soul, to the creation of a public spirit against selfishness; and here is where comes the opportunity of the Church. We are menaced by difficulties that cannot be checked by law: here is the opportunity for wakening a public conscience. The Church must make patriotism and Christianity synonymous. We may have to antagonize a dulled and perverse Church conscience; yet it is in the Church that we are most likely to find the men inspired by ideals of righteousness, who are willing to work for the betterment of mankind.—PRES. ARTHUR T. HADLEY.

Character is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive apparel before the world that others should say to him: "Where did you get this? I want one just like it."

THEODORE L. CUYLER.

It is not rare gifts that make men happy. It is the common and simple and universal gifts; it is health and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindliness that meets us on the journey; it may be only a word, a smile, a look; . . . these, and not any rarity of blessing, that enter into God's gentle art of making happy.—G. H. MORRISON.

It is not with a rush and a spring that we are to reach Christ's character, and attain to perfect saintship; but step by step, foot by foot, hand over hand, we are slowly, and often painfully to mount the ladder that rests on earth and rises to heaven.

THOMAS GUTHRIE.

"Enthusiasm is never a bad thing in any denomination, when it is the fruit of deep and sincere religious conviction, and is accompanied with the practical living of the Gospel day by day," says *The Observer.*

Christ gave to his disciples but one commandment: That ye love one another, as I have loved you. His example is our only rule of conduct; his spirit of love our only law of life.—*The Outlook.*


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur H. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents, twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 534 |
| SELECTED ARTICLES. | | |
| Reliance on God. | | 535 |
| The Human Problem. | | 535 |
| Miracles. | | 536 |
| The Proofs of Demonstration. | | 536 |
| A Christian Science Reply. | | 537 |
| An Important Point. | | 537 |
| THE MIGRATION OF BIRDS. | | 538 |
| EASTER AT CHRISTIAN SCIENCE HALL, CONCORD N. H. | | 539 |
| EDITORIAL. | | |
| Significant Questions. | Mary Baker G. Eddy. | 540 |
| The Publication Committee. | | 540 |
| Is it Right, or Wrong? | | 540 |
| "As He Thinketh." | | 541 |
| The Church Universal. | | 541 |
| Railroad Rates for the Communion Service. | | 541 |
| FROM OUR CONTRIBUTORS. | | |
| Impatience. | L. W. | 542 |
| A Spiritual Structure on a Material Foundation. | C. D. Reed. | 542 |
| Church Needs and Supply. | Edgar G. Willson. | 542 |
| Self-Analysis. | Herbert W. Beck. | 543 |
| The Robin's Song. (Poem.) | Lavilla E. Allen. | 543 |
| THE LECTURES. | | 544 |
| TESTIMONIES OF HEALING. | | 545 |



Vol. V. BOSTON, APRIL 25, 1903. No. 34.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The new American bond for the payment of the Boxer indemnity stipulates that the payment be in the equivalent of gold dollars at the rate of exchange provided for in the protocol, which, according to the American interpretation of the protocol, makes it practically a silver bond. The bonds of the other nations specify that the payments be in the equivalent of gold at the rates of exchange prevailing on the dates of the payments.

The gross receipts of the postal service for the quarter ended December 31, 1902, were $35,223,094, and the expenditures $34,586,490. The receipts showed an increase of $3,000,000 over the same quarter a year previous, but owing to liberal appropriations and extensions of service, the surplus was $350,000 less than the corresponding quarter in 1901.

An investigation has been ordered by Postmaster-General Payne into certain alleged irregularities in the Manhattan post-office department. The investigation will doubtless be extended also into other cities from which complaints have been received, and possibly to the whole Department.

A conference of Comanche Indians has been called near Lawton, Okla., to consider a proposition made by citizens of Chihuahua, Mexico, to move the Indians to that country. They are offered two million acres of land free to make the change.

Mr. S. N. D. North, who has been appointed director of the United States Census Bureau, has resigned as Secretary of the National Association of Wool Manufacturers in order to accept the position.

**Foreign.**

As the result of the experiments with the high-speed electric locomotives upon the Berlin-Zossen military railroad, it has been decided to increase the speed of trains of the Prussian State Railroads running between Hambourg, Hanover, and Berlin. Of the competitive designs submitted at the invitation of the State by builders of steam locomotives, five have been selected. The designers of these have been requested to study further the problem, and to submit new designs for engines capable of running one hundred miles per hour with a light load and ninety in ordinary traffic. The results with the heavy electric trains showed that they produced great wear and tear on the rails, and the makers of electric engines are now endeavoring to eliminate these defects; consequently there is keen competition between the makers of steam and electric locomotives.

President Palma of Cuba in his last message to Congress dwelt at length on the condition of the public schools, and showed that they are making creditable progress. There are now 1,373 public schools and 3,328 schoolrooms, and the enrolment for the present year is 148,272. There are also 428 private schools with an enrolment of 25,675 pupils.

It is reported that an agreement has been reached whereby England, France, and Germany share equally in the control of the proposed Bagdad railway passing through the Euphrates valley to the Persian Gulf, the revenues of which will be guaranteed by the Turkish government.

President Loubet of France last week sailed for Algiers where he was received by an imposing array of warships representing Great Britain, Russia, Italy, France, and Spain.

**Industrial and Commercial.**

It is reported that the United States Steel Corporation has obtained an option on a vast iron ore deposit which was recently discovered in the State of Guerrero, Mexico. This deposit is about six thousand acres in extent, including a mountain of ore six thousand feet high which assays sixty-eight per cent iron. The option covers a tract of land aggregating one million five hundred thousand acres. The proposed purchase price is not to exceed $10,000,000. It is the opinion in well-informed business circles of Mexico that the Steel Trust is preparing to establish large steel works in the country with a view of competing directly with the great steel plant that was recently established at Monterey at a cost of $10,000,000 by independent capitalists.

The Minnesota, the largest steamship ever built in America, having a larger freight carrying capacity than any vessel afloat, and exceeded in size by the Cedric and Celtic only, was successfully launched at New London, Conn., last week. She has five full-length decks, three partial decks amidships, fifty water-tight compartments, accommodations for four hundred, first, second, and third class passengers, and one thousand steerage. Her equipment for speedy handling of her cargo is very complete. Her length is 630 feet, beam 73.6, and depth 56. She is built for a 14-knot speed and is designed for service between Seattle, Honolulu, and Yokohama.

Reports in financial circles are that on account of the decision rendered in the Northern Securities case the general officers of the United States Steel Corporation have decided to hasten the greater merger of all the iron ore mines, steel mills, furnaces, coke ovens, railroads, steamships, coal mines, and everything now operated under individual charters into the single ownership and operation of the parent corporation. It is claimed that this plan will place the corporation as a whole out of the reach of any possible clause of the law under which the Northern Securities Corporation was attacked.

The United States Geological Survey has issued a preliminary statement of zinc production in the United States in 1902, showing a total of 158,804 short tons against 141,822 in 1901. The production was distributed as follows: Illinois and Indiana, 47,096 short tons; Kansas, 86,564; Missouri, 11,087; Colorado, 1,927, and Eastern and Southern States 12,130. The principal additions to production came from new plants, notably in Kansas.

The *Noroe Vremya* (St. Petersburg), announces, without giving any details, that a Russian engineer has discovered a deposit of natural radium on the Russian Steppes, near the Asiatic border. The statement is not confirmed, but, if true, it is obviously of great importance, in view of the extreme scarcity of the mineral, the costliness of which hampers experiments with it.

**General.**

A most interesting archæological discovery was recently made at Abusir, Egypt, by a German scholar. This was a papyrus roll containing an ode by Timotheus, the Greek poet and musician, and was found in a mummy case dating back to the time of Alexander or even earlier. *The Independent* thus speaks of it:—

"With infinite pains this roll was opened and, where broken, pieced together. It proved to be forty-three inches long and contained five columns of Greek writing. The first column was in a ruinous state, the second was not complete, but the last three were intact and gave the concluding verses of a poem, in which by good luck the poet speaks of himself by name. It was at once clear from the theme that we had here a portion of the 'Persians,' a famous *nome* of Timotheus, of which two or three fragments were already in our anthologies. . . .

"Only the Greek scholar can taste to the full the sweets of such a discovery, but it must possess no slight interest even for 'the man of one tongue.' First of all, it is the oldest Greek manuscript book known to exist, dating as it does from the fourth century before Christ. . . . It is the only fragment of any considerable length of the Greek *nome*, a form of ode or hymn which was originally employed in the worship of Apollo, but which had gradually become secularized until Timotheus completely altered its nature by making it a choral song. And it is furthermore the only fragment of any magnitude from the works of a great and much debated poet and musician.

"The poem is brilliantly executed but can scarcely be ranked among the greatest treasures of Greek poetry. . . . Historically, however, the poem is of immense interest, and its discovery gives greater warrant to our hopes that some day a comedy of Menander, or the works of Sappho, or another much-desired treasure may be found lying in a mummy-case, where it was placed thousands of years ago to give entertainment to the departed soul on his long and perilous journey."

The results of the anthropological excavations and explorations conducted under the auspices of the University of California in Peru, where Inca traditions led scientists to believe that Peruvian civilization antedated the coming of the Spaniards by only a few centuries, seem to establish the fact that a great civilization existed there two thousand years earlier, and that a cultured race, superior even to the Incas, was in existence earlier than the date of the Trojan War.

The Cunard Steamship Company proposes that its vessels sailing from Liverpool on Tuesdays shall hereafter carry only second and third class passengers, second-class passengers occupying what has been hitherto reserved for first-class accommodation, and third-class passengers having two, four, and six berth rooms, formerly the second cabin. The Aurania and Carpathia will sail alternately in this service.

The American Natural History Museum, New York, will soon have on exhibition the immense collection of thirty thousand objects gathered during the last three years by the Jessup expedition in northeastern Asia, representing the culture, life, customs, and religion of that country, which until recently have never been studied by travelers. It is a unique collection and the most complete in existence.

A collection of East Indian antiquities, probably the most complete ever brought to this country, is being put in place in the National Museum at Washington. The entire collection of Dr. Carl Hanson, the traveler and explorer, was bought by the Government.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Reliance on God.

ONE advances in Christian Science by living "as seeing Him who is invisible," and by seeking right as the only means to good. Human policy, prestige, and place are not stepping-stones to divine honors, and worldly honors derived from self-seeking belong not to immortality and the heavenly order. Man's true glory is in the triumph of Soul; it is the outgrowth of exalted Christian character, which necessarily expresses itself in such usefulness to humanity as promotes health, happiness, and general well-being. Not through ambition, but through obedience to divine Mind and helpful love and esteem for others' virtues, does one rise to upper realms of thought and action.

It is impossible for man to lose his place in God, his individual relationship to immutable Good. Growth in life's harmonies is attended by retirement from the chief seats, rulership, and phenomena of corporeal observation to prayer and the abiding in the secret place of the Most High. Spiritual elevation or promotion is acquired by laying up treasures in heaven, the treasures of well-used opportunities, of ministration to want and woe, of the power of goodness to aid mercy and justice, of tender regard for the needs and right of others. As we thus build for heaven, we are journeying to the New Jerusalem, and we have the company of all who understand that Christianity has a divine Principle by which we enter into Life, Love, and Truth.

Good motives are understood by the good-hearted. If these are not understood by some, one way to correct misapprehension is by taking new courage and in meekness doing more good. God watches over those who live to do good. He who knows the sparrow's way is their defence. They fear not what the world can do. The shepherding, infinite Love, that "tempers the wind to the shorn lamb," protects and enfolds them tenderly. He binds up the broken-hearted, and he has said, "Blessed are they that mourn: for they shall be comforted."

It has been asked why a Christian Science teacher should live just to help, heal, guide, and bless others, when in so doing there is sometimes very little recompense and praise, and perhaps even neglect and injustice in return. It is because such a teacher knows that only in exalted thought is the way found that makes the life and deeds meet for the Master's use, and that often adverse circumstances afford great opportunities for learning the invaluable lesson of complete reliance upon divine Love and Truth. Nothing can harm where divine affection and purpose are a shield and buckler.

In trembling and weakness one may work in Christian Science to aid in liberating the world from suffering; but God always supports such faith, and wings such endeavor above the archer's shafts into realms of light and bliss. Then rivalry, slander, envy, jealousy, and malice are powerless. If one makes great sacrifices for the sake of helping others, God Himself becomes the reward, the eternal powers of Life flow in, and His love beckons the unselfish heart to pastures of sweet refreshment. He encourages and cheers the innocent and faithful, and instructs them in the way of following Christ.

Christian Science counsels all to be just amid injustice, to return kindness for unkindness, render good for evil, and to forgive freely. God will make the crooked things straight, the rough places smooth, open the prison to such as are bound, and set the deserving free.

We have a heavenly Father who knows the heart's needs and answers them. He will not leave comfortless those who labor to please Him. If they endure human wrongs, the nearer He will come to console, uplift, and give strength to stand and to gain brighter realms of joy and activity.

Truly, "the earth helps the woman." To-day the Christian Science text-book, "Science and Health with Key to the Scriptures," has shown us how omnipotent aid comes to the man or woman who in prayer forgets self and strives against sin and sufferings for mankind. Christ stills the storm and feeds the hungry. His grace is sufficient. The Father's love abounding in the fruitfulness that meets each moment's demands, is always ready for man's use, if he but be receptive. Let us not limit its amplitude, but reach out with faith and responsiveness.

If we look aright, we may find each day divine answers to uplifting expectancy. As Sarah Chauncey Woolsey has so sweetly said:—

> Every day is a fresh beginning,
> Every morn is the world made new.
> You who are weary of sorrow and sinning,
> Here is a beautiful hope for you,
> A hope for me and a hope for you.

When we need Him most, then is He nearest, then does He most tenderly bless, sustain, console, and give light to our lives with the irradiance of His love, wisdom, and goodness. For our guardianship He gives the angels of His presence, and they lead us to the gates of heaven that shut not, day nor night.

ALICE JENNINGS.

In *Macon* (Ga.) *Telegraph.*

### The Human Problem.

IF "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), why is it we should feel called upon to speak to "erring mind," "mortal mind," and treat it all through the book as if it had an actual existence? The Bible teaches that God is All-in-all and besides Him there is no God, yet it speaks of many forms of sin that are to be met and mastered in human consciousness before we fully realize the truth of God's allness and omnipresence. We must have the true statement of being presented before we can work out the problems. Jesus taught that we should be as perfect as the Father. Here is the perfection of Christianity set forth, but humanity must start from where it is and work up to that state of consciousness.

To the human sense of things, sin and disease exist as a stern fact, and are to be overcome through the right understanding of God. To a novice, false tones exist, and they prevent him from expressing harmony, but as his thought becomes attuned to the laws of music, these false tones disappear. As mankind better understands God

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

and is governed by His law, sin and sickness will begin to disappear in the Christ way. Sin, sickness, and death have no existence in the divine Mind, God, and the beloved disciple John speaks of the time when there will be no more pain, sorrow, sin, or death.

Christian Scientists are professed Christians endeavoring to obey to the best of their understanding what Jesus taught, and his command to heal the sick applies no more to them than to other professing Christians. Christian Scientists are endeavoring to obey this command as well as preach the gospel. Healing the sick through Christian means is a practical application of Gospel-preaching such as Jesus gave to the world.

As to results obtained, Christian Scientists are willing to compare their record with that of any system of healing with medicine. The fact that the disciples failed in an instance of healing did not prove Christianity false. Jesus' reproof, if heeded, would inspire them to strive all the more to attain the same understanding he had. A mistake on the part of a beginner to solve a problem does not prove mathematics to be false. Neither does a failure in Christian Science prove its statement of Principle to be erroneous, but such instances inspire Christian Science practitioners to strive more diligently to understand better the promises of the Master.

The application of all Bible promises to mankind is a matter of experiment on the part of each individual until he tests them and proves to his own satisfaction their truthfulness.

LLOYD B. COATE.

In *Mechanicsburg* (O.) *Item.*

## Miracles.

PERHAPS no little word in the English language by the simple perversion of its original meaning (as marvel or wonder) is and has been responsible for such un-belief, infidelity, and agnosticism, as has this one little word, miracle.

This perversion consists in the belief that the miracles of the Scriptures (or marvels of the Scriptures) are due to the suspension of law, instead of being natural expressions of God's love and watchful care ever at hand, only waiting for recognition to be available for every human need.

The human mind, expanding through observation, study, and experiment out of its old ignorance, bigotry, and superstition, recognizes a divine order and reign of law—a harmonious adjustment of relations and movements. The great sun as well as the wonderful comet (a seeming alien in the skies) obeys this newly discovered law.

The joy over this emancipation from old limits and superstitions has caused a great upheaval in thought, and for a brief period material evolution has seemed to satisfy the human reason.

This theory, however, fails, since it involves the illogical conclusion that the first great and only Cause or Creator, the Supreme Mind or Intelligence of man and the universe, produces opposite and conflicting effects. That is, it makes God, eternal Good, responsible for evil and discord as well as for harmony and health. This false conclusion is repeatedly exposed as unscriptural by Hebrew prophets and Christian apostles both in familiar illustrations and in positive declarations.

"Out of the mouth of the most High proceedeth not evil and good." "Doth a fountain send forth at the same place sweet water and bitter?" "Do men gather grapes of thorns, or figs of thistles?"

By these homely illustrations the teachers in the Scripture point to the sublime reign of the spiritual law of life and love and harmony.

St. James tells us that every good and perfect gift cometh down from God out of heaven, "with whom is no variableness, neither shadow of turning."

If I were asked to state in the very simplest terms what is Mrs. Eddy's mission and work, my answer would be this: To point with unerring steadfastness and fearless persistence to Christ Jesus as the Wayshower and scientific demonstrator of the spiritual law of life which "hath made me free from the law of sin and death," while her inspired books explain him and show us how to act and follow him.

For centuries the Christian world has talked and preached much and well about the words and doctrines of Jesus, and those words shall not pass away, but will abide and bear fruit as long as time endures. A little more than thirty years ago Mrs. Eddy sent out a clarion note to the scientific, the philosophic, the Christian and religious thought of the world, saying: "Behold the works as well as the words of Jesus Christ." It was the works he said we should do if we believe in or understand him. These works have been almost entirely ignored. To science she says, *"Ecce Homo"*—"Behold the Man." Jesus, the ideal man or divinely natural man; demonstrated his divine dominion, illustrated the spiritual law that "transcends matter and the tyranny of the flesh," stilled the tempest, walked over the waves, came back from the tomb, and finally rose out of limited human vision into the radiant reality of the spiritual realm, where man is eternally one with the Father—as one with his divine Principle. By the simple, straight line of spiritual demonstration He arose superior to the devious, doubtful, and dangerous ways of the so-called science that is the admixture of good and evil, and Mrs. Eddy's teachings show us in Christian Science that his mighty works were not contraventions of law nor suspensions of law, but logical, divinely natural demonstrations of unchanging Principle, that annuls a false and material sense of law. To philosophy it reveals the temporal unreality of this material existence as the prophets and apostles have declared it, a "vapor, a dream, a false sense of alienation or separation between God and man, Principle and idea, cause and effect." Jesus shows us how to dispel this mist and attain our indissoluble unity with Life, Love, Good. It declares, "Awake! thou sleeping one; 'now are we the sons of God,'" now are we free, through the understanding of the sonship and heirship of God.

MRS. SUE HARPER MIMS.

An Interview in *The Birmingham* (Ala.) *Age-Herald.*

## The Proofs of Demonstration.

Mr. Editor.

The writer of the "Letter on Christian Science" contends that demonstration does not prove the efficacy of Christian Science nor of anything else. If demonstration does not prove the truth, what does? Mere assertions? How do we know when we have arrived at the truth?

To the physical senses darkness appears to be real. The light is admitted and the darkness vanishes. Thus it is demonstrated that the light is the real, and darkness is a nonentity. So the understanding of the Divine power and presence is ushered into human consciousness and disease disappears, the power of sin is broken, and the sinner is enabled to depart from it. In this demonstration nothing has been added to the material condition of the patient, but in proportion to his increased spirituality his materiality has disappeared. It has vanished sufficiently so that the patient is in a better condition and so appears. To the material senses new material conditions seem to have been produced, but in reality this is not so. The patient is less material than previously and therefore looks and is better.

Rather than say material manifestations prove the effects of Truth upon the body, it would be more correct to say that the overcoming of material phenomena demonstrates the power of Truth.

Digitized by Google

What did Jesus mean when he said: "These signs shall follow them that believe"—signs of what? Did he not refer to the disappearing of disease and sin, the casting out of evils as indications or "signs" of one's faith in God?

In Science and Health Mrs. Eddy mentions that when John the Baptist sent to inquire if he were actually the Messiah, Jesus did not answer by mere affirmation, but replied, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

Jesus did not identify himself by mere assertion, but pointed to his demonstrations. The so-called powers of evil claim proofs in material phenomena, but that there are many human counterfeits does not prove that there is not a genuine original. The distinction between the true and the false will finally be established, though continued experimentation may be required. The Egyptian magicians denied that the demonstrations of Moses proved that his God was the true God and a greater God than theirs. They imitated the demonstrations which Moses produced, but in the course of events they failed, and admitted Moses' power, when they said, "This is the finger of God."

A death or failure under Christian Science treatment is not a true demonstration, but a false one, like the wrong figure in an erroneous mathematical solution. It is a continuation of the seeming power of error because the understanding of Truth in the case is not sufficient to overcome it. The phenomenon to those who have not an understanding of the spiritual, may appear to be altogether material, but it should be noted that in the case of the development of disease the human manifestation is increased while in the healing of disease it disappears.

The ability of the Christian Science practitioner to overcome disease and sin is as truly a proof of his understanding of Principle, as is the ability of a student to solve a problem in mathematics.

ALFRED FARLOW.

In *Boston Ideas.*

## A Christian Science Reply.

IF the many hasty critics of a Christian Science which they do not understand and have never even studied, would evince a candid and honest spirit of sincere inquiry, humanity might receive benefit instead of injury from their efforts.

Your correspondent, "Daw," should not confound the present attainments of Christian Scientists with the ultimate goal which Christianity sets forth. Jesus said, "These signs shall follow them that believe; . . . if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is a definite promise, but exactly how much of this promise an individual Christian Scientist can prove depends upon how much of a Christian he is.

Your own difficulty is in the supposed inconsistency between the Scientist's understanding of divine Mind, God, as the only healer of disease, and his attitude of submission to human statutes requiring vaccination, quarantining, etc. In this attitude he is simply applying the principle or rule laid down by Jesus, his divine Master, "Render to Cæsar the things that are Cæsar's." The Christian Scientist recognizes and teaches the absolute control of divine Mind over all the universe that He has made; and he claims and has demonstrated the possible divine healing of all forms of contagious or infectious disease. But to his neighbor in the flesh, who does not yet know God as the Lord "who healeth all thy diseases," he may readily concede the relief of knowing that the medical precautions against the spread of disease, through fear, have been strictly observed. The compliance of the Christian Scientist with regulations of health boards proceeds from his respect for the rights of others who do not believe as he does and from his position as a good citizen of the community, not from any belief that such regulations are necessary in the cases of those who have a proper understanding of Christian Science.

When thus applying the Golden Rule to the situation, shall he be taxed with inconsistency? If so, what matter? Mrs. Eddy says, "The charge of inconsistency, in Christianly scientific methods of dealing with sin and disease, is met by something practical,—namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments" (Science and Health, p. 355).

THEODORE D. WARREN.

In *Newark* (N. J.) *Advertiser.*

## An Important Point.

THERE is no statement in any of Mrs. Eddy's works, which I can recall, that the mere terms, "existence" or "body" represent dreams or unrealities. Her teaching is that the concept of existence as being "mortal;" *i.e.,* temporal and ending in extinction, is a false concept, hence the belief in a "mortal existence" is aptly comparable to a dream; while the belief that the real man, made in the image and likeness of God, can be material, is likewise a false concept or an unreality. Neither "existence" nor "body" are denied, but it is not the least of Mrs. Eddy's services as a religious teacher that she points out the immutable fact that existence is eternal, without beginning or ending, and that the real man, made by God (Spirit), must also be spiritual.

In other words, Christian Science does not teach the destruction or annihilation of anything, but the wiping away of a false sense of life and of man, which would make us believe that the former is measurable by time, and the latter can be expressed in terms of matter.

In metaphysical questions of this sort there is room for much quiet thought. I do not ask Mul to accept the views taught by Mrs. Eddy, but I can assure him that they have opened for me a wider prospect of health, happiness, and a measure of holiness than I had imagined possible. This is the verdict of many good people who wish well to their fellow-men.

W. D. MCCRACKAN.

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

Jesus nowhere laid down any laws of hygiene, drugs, or sanitation. He had much to say about keeping the thought clean and not merely looking at, and caring for the outside of the platter. We are commanded to overcome the flesh, which to a Christian Scientist means poverty, pride, woe, sin, disease, and death. We can do this only by following the example of the Master and destroying in our consciousness all that is evil or opposed to the reign of the one infinite Mind. We do not attain this by diligently following material directions of drugs or hygiene, but by striving earnestly for the things of the Spirit. "To be carnally minded is death; but to be spiritually minded is life and peace."

On the other hand, Mrs. Eddy as well as loyal Christian Scientists everywhere, bear in mind the admonition of Jesus when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," therefore they obey all sanatary regulations as promulgated by the authorities, not only in deference to the law as law-abiding citizens, but in respect to the rights of others who do not recognize, as Christian Scientists do, the power of God to protect them from disease as well as sin.

EZRA W. PALMER.

*Georgetown* (Col.) *Courier.*

Digitized by Google

## The Migration of Birds.

THE migration of birds at certain seasons of the year has excited the notice and the wonder of mankind for ages. That the hawk is wont to "stretch her wings toward the south" was as well known to the writer of the Book of Job as it is to the Nile boat-traveler of to-day. Aristotle quotes the proverb, "One swallow does not make a summer;" and Homer compares the noisy march of the Trojans to the clamorous flight of a flock of cranes, "which flee from the coming of winter and sudden rain." The Arabs are said to have been helped in the compilation of their calendars by noting the times of arrival and departure of migratory birds; and the Indian of the far Northwest has received much the same aid from the birds of another continent.

In spite of this ancient and world-wide observation, the migration of birds is even yet a profound mystery; in the words of Professor Newton, "perhaps the greatest mystery which the whole animal kingdom presents." Theories there are by the score; but, notwithstanding all the careful records and the laborious work of ornithologists during late years, much more evidence must be collected before we can hope for a solution of our difficulties.

By far the most important and valuable results ever achieved in any country have been gained from the enormous mass of information collected during eight years by a special committee appointed by the British Association in 1880. The committee were greatly indebted to the keepers of the lighthouses and lightships round the coasts of the British Isles, these men having most cheerfully and very intelligently filled in the schedules sent to them, and in this way no less than one hundred thousand detailed observations were recorded in the eight years covered by the inquiry. The investigations already accomplished make it now possible to give an accurate survey of the main facts of the migrations of birds.

It is common knowledge that the swallow, the cuckoo, and many other birds travel northwards in the spring and return southwards in the autumn; that they have their nesting-places in the north and their winter quarters in the south. This is true of all strictly migratory birds breeding in the northern hemisphere; and the observations so far made prove that individuals of every species, even the most sedentary, migrate to some extent at a certain season. It must not be supposed, however, that all birds perform the same migrations, or that all the individuals of any particular species resort to the same breeding-grounds and the same winter quarters. The woodcock, although essentially a migratory species, affords an example of comparatively restricted migration. It breeds as far north as the limit of tree-growth in Europe; but its migrations in winter barely reach to Africa, or a distance of at the most two thousand miles. On the other hand, the jack-snipe, a near relation to the woodcock, although going as far north to breed, pushes its migrations in the winter to Abyssinia. A much more remarkable journey is performed by the gray plover. This bird breeds in Siberia and in the barren wastes of arctic America, nowhere south of about latitude sixty degrees north, yet in winter it is found as far south as Madagascar, Guatemala, and even Australia.

We cannot ignore these well-ascertained facts; but we do not always fully realize the significance of such an occurrence until it has come under our personal notice. Thus it was not until I had seen a remarkable, though by no means an extreme, instance of the long journey performed by a small and feeble bird, that I fully appreciated the wonderful feat. Far to the south, in the spring, I had often seen birds which I knew only bred far to the north; but, as these were all birds of strong flight, their long journeys did not seem very remarkable. However, in the year 1900, on the White Nile, many miles south of Khartoum, I saw a red-throated pipit—a delicate little bird, smaller than a lark, a feeble flyer, and, as far as I could see, quite alone. A year before I had found the nests of the same species north of the Arctic Circle, and I knew that the bird had never been known to breed many miles south of the land of the midnight sun. Here, then, was subject for thought; and the more I thought about it and recollected my own journeys to and from the same points, the more I wondered at the bird's extraordinary power.

The distances covered by birds are often very difficult to determine accurately, owing to the extended areas over which many species are distributed in summer and winter. Many thrushes which have bred in the British Isles move southward during September and October to winter in warmer climes, and their places are taken by numbers of thrushes from northwestern Europe, which invade the northeast coast of Great Britain and spread over our islands. The thrushes, therefore, shift their quarters by replacing each other in an orderly sort of progression southwards in autumn and northwards in spring. The skylark and a number of other birds with a widespread breeding-range undoubtedly do the same.

It cannot be doubted that the movements of individual birds are conducted with the greatest regularity, both as regards time and place. Those least observant of bird-life must have noticed how punctual is the return to this country of the swallows, the cuckoos, the landrails, the night-jars, and other migratory birds; how regularly they leave us; and, moreover, how persistent they are in resorting again year after year to some favorite nesting-site. A most extraordinary instance of this persistence is referred to by Professor Newton. A pair of stone-curlews, a migratory species, were in the habit of breeding for many years in an extensive and barren rabbit-warren. Gradually this ground became the centre of a large and flourishing plantation; yet these birds, which are essentially lovers of open country, continued to breed there. Such persistence, of which many instances might be given, shows a true love of home, and undoubtedly proves that the same birds return to the same nesting-haunt after a winter spent, perhaps, thousands of miles away. So punctual are migratory birds that dates can be fixed when they are due to arrive or depart, while in many places one species is heralded as the certain forerunner of another, and seldom are these prognostications at fault. On the Yorkshire coast, for instance, the tiny golden-crested wren is called the woodcock-pilot, because a few days after the arrival of these little wanderers the woodcock may with certainty be expected. This idea is firmly implanted, and with good reason, in many of the inhabitants of the coast.

The study of migration is complicated by the manner in which it is conducted. In some cases the males travel apart from the females, and in many instances the young make their first journey to the south alone. Nearly a century ago, Colonel Montagu remarked that in the spring male nightingales always arrived in this country before the females; and since that time many observations have confirmed this statement regarding the nightingale and many other birds. Herr Gätke has gone beyond this, and affirms that the forerunners of the spring migration to the north are invariably old males, next come the old females, then younger males and females, and finally only birds of the previous year. Supposing these birds all start at about the same time, it is conceivable that during the long journey they would "tail out," and the strongest birds, usually the males, would gradually obtain a lead.

The usual order of arrival in the spring is generally reversed in the departure for the south in the autumn, as far as concerns the young and the old; while regarding the males and females there is little evidence, owing to want of observers at the southern termination of their journeys. In many cases of departure the young leave

Digitized by Google

before the old, and perform the long journey alone, with apparently no knowledge, other than that which they have inherited, of the direction they are to take or the goal they are to reach. It is easy to understand that the old birds are often kept back by the cares of a second brood when the want of food or some other cause induces the already fledged young of the first family to depart.

The idea prevails that birds migrate in great numbers; but this is by no means generally the case. Sometimes they congregate before migration—the swallows, for instance, occasionally do so—and leave in vast flocks; but as a rule birds migrate in ones and twos or in small flocks. The great "rushes" of migrating birds often noted in the autumn are caused not by any preconcerted action on the part of the birds themselves, but by the weather conditions prevailing at their starting-point.

The "rushes" of migrating birds have often been witnessed on a truly magnificent scale. Herr Gätke thus describes such a flight witnessed on Heligoland: "The whole sky is filled with a babel of hundreds of thousands of voices, and as we approach the lighthouse there presents itself to the eye a scene which more than confirms the experience of the ear. Under the intense glare of the light, swarms of larks, starlings, and thrushes career around in ever-varying density, like showers of brilliant sparks or large snowflakes driven onwards by a gale, and continuously replaced as they disappear by freshly arriving multitudes. Mingled with these birds are large numbers of golden plovers, lapwings, curlews, and sandpipers." During such a rush no less than fifteen thousand larks were captured in three hours on Heligoland. It is impossible to estimate the numbers of birds that are seen on such occasions, while of the multitudes that never come into view at all we can have no conception. At all times of the year migration is usually carried on in the hours of darkness, and at such a height that we can see but little of it. From the observations of Herr Gätke it would seem that only the shorter and more local journeys are performed in the daytime, and that on these occasions the voyagers are at a comparatively low elevation. Herr Gätke maintains that although differing greatly in the height which they attain, the majority of migratory birds travel at an elevation which represents the limit of human vision. The best evidence as to the actual height at which migrating birds fly has been furnished by the ingenuity of two American observers, Messrs. W. E. D. Scott and F. M. Chapman, who have both made observations through astronomical telescopes of birds flying across the face of the moon. By careful computations Mr. Chapman reckoned that the highest of the birds he saw were at an elevation of fifteen thousand one hundred feet, or nearly three miles. So clear a view of some did he obtain that he was able to recognize several Carolina rails and a snipe by their flight.

It is much more difficult to ascertain the time occupied by migrant birds in performing their journeys or the pace at which they fly than it is to determine the height. Indeed, as to their speed we have scarcely any reliable evidence. There are several instances reported, supported by good testimony, of enormous distances being traversed by birds in a single flight; and, did we know how long birds can exist on the wing without alighting, we should be able at all events to estimate approximately the time occupied in these flights. The American golden plovers, for example, seem to accomplish at a single flight the enormous distance of one thousand seven hundred miles. The birds breed in the Arctic regions between Alaska and Greenland, and when autumn comes they pass through Nova Scotia and strike boldly out to sea on the way to their winter quarters in the West Indies. A glance at the map will show that the Bermudas form the only land on which they could alight; but they are only seen there occasionally during unfavorable weather, and many witnesses have declared that they have seen flocks of these birds flying southwards many hundred miles to the east of the Bermudas. It seems incontestable, therefore, that the American golden plover usually covers the distance in a single flight.

It appears from Herr Gätke's observations that the stomachs of the birds are empty when they migrate, and it therefore seems unlikely that the American golden plover can be long in accomplishing this enormous flight; but it would be unwise to attempt, on that basis, to estimate even approximately the bird's speed. That some birds fly at a great speed is undoubted, as is proved by the force with which they strike lighthouse lanterns, the thick glass of which is sometimes smashed by such a bird as the duck.

From even a slight consideration of the foregoing such questions as these at once arise in the mind: What is the cause of migration? What first led birds to undertake these journeys? Why do they continue them? How do they find their way?

HARRY F. WITHERBY.

In *Chambers Journal.*

## Growth of Mechanical Power.

IT would be difficult to obtain better proof of the great industrial advancement of the United States than is furnished by the fact that there is employed in the United States one horse power in manufacturing establishments for each seven of the population, and that ten years ago the figure was one to ten, and twenty years ago one to fourteen. It is estimated that the horse power now available in this country for manufacturing purposes foots up to the enormous total of 11,300,000. This is almost double the figures of ten years previous, which were less than 6,000,000, while twenty years ago the total was less than three and a half millions. Not only has the power that can be utilized in our manufactures increased with our population, but it has actually advanced in greater ratio than have the number of workers. These figures, be it understood, include only power used for manufacturing, and they make no account of the locomotives on railways or of the power in electric light plants or other similar establishments. Of this total engine power, fully three-fourths is obtained from steam. Water power provides for perhaps fifteen per cent, and the rest is divided among miscellaneous sources of mechanical power. While electricity is now credited with only a small per cent, the growth in the use of this power is remarkable, and it bids fair at no far distant time to rank second only to steam. According to the figures of the last census, there were employed in manufacturing and mechanical pursuits in the United States about 7,113,000 persons, and on this showing there would be over one and one half horse power available for the use of every person employed in the manufacturing industries of our country.—*Boston Herald.*

## Easter at Christian Science Hall, Concord, N. H.

SERVICES appropriate to the day were held yesterday by First Church of Christ, Scientist, in Christian Science Hall. The attendance was large and the floral decorations beautiful. From Pleasant View, through the kindness of the Reverend Mary Baker Eddy, came a very large and handsome scarlet azalea, around which were grouped Easter lilies, cut flowers, ferns, and palms.

The subject of the sermon was "Doctrine of Atonement," and the Golden Text: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

The musical programme was beautifully rendered and consisted of Easter carols of the sixteenth century, "Angels Roll the Rock Away," and singing by the congregation.

*Concord* (N. H.) *Monitor.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Significant Questions.

MARY BAKER G. EDDY.

WHO shall be greatest? The great Master said: "He that is least in the kingdom of heaven"—that is, he who hath in his heart in the least the kingdom of heaven, the reign of holiness, shall be greatest.

Who shall inherit the earth? The meek who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy—shall inherit the earth—for wisdom is justified of her children.

"Who shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Who shall be called to Pleasant View? He who strives, and attains—who has the divine presumption to say: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (St. Paul). It goes without saying that such a one was never called to Pleasant View for penance, or reformation; and I call none others, unless I mistake their calling. No mesmerist, nor disloyal Christian Scientist is fit to come hither, I have no use for such, and there cannot be found at Pleasant View one of *this sort*. "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deuteronomy, 18).

It is true, that loyal Christian Scientists called to the home of the Discoverer and Founder of Christian Science, can acquire in one year the Science that otherwise might cost them a half century. But this should not be the incentive for going thither. Better far that Christian Scientists go to help their helper, and thus lose all selfishness, as she has lost it, and thereby help themselves and the whole world, as she has done according to this saying of Christ Jesus: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Pleasant View, April 20, 1903.

### The Publication Committee.

THAT the most popular misconceptions of Christian Science, its teachings and practice, have given place to more general understanding and greater sympathy, must be apparent to even casual readers of the daily press, and it is no less true that, as a whole, public misrepresentation of our Cause and its Leader has steadily decreased within the past few years. There is, of course, a reason for this.

Primarily, the credit for the public's improved attitude must be given to our Leader, who so wisely provided means to an end when she instituted the Board of Lectureship and the Publication Committee, but much credit is also due to the lecturers and to the members of the Publication Committee who have so faithfully and successfully stemmed the tide of prejudice and ignorance which sought to overwhelm our Cause.

The work of the Board of Lectureship has generally met with very ready recognition and support, but in a number of instances the State Publication Committees have practically been thrown upon their own resources, or a few of the larger churches have had to bear the burden of their expenses. This has, to some extent, interfered with the usefulness of the committee. Such an unsatisfactory condition is largely due to lack of proper appreciation of the importance of the work, and failure to understand the necessity for a large circulation of our official literature as well as of the papers and magazines in which articles by the Publication Committee appear.

Speaking from the standpoint of personal experience, we can assure our fellow-workers that there is no department of our denominational affairs in which a liberal policy is more necessary. It is a work through which great results are being accomplished. We bespeak for those who are doing this important work the most cordial and hearty support. The financial burden of the Publication Committee when equally and cheerfully borne by all the churches will be found quite insignificant if compared with the good accruing to the Cause and, therefore, to individuals.

M.

### Is it Right, or Wrong.

FAITHFULNESS to one's highest light is a necessary condition of growth.

No matter how commonplace may seem the situation, or how trivial the occasion, there is a right and perfect way of meeting it, and loyalty to this right way is a far more potent factor in one's development than is indicated by the apparent results.

We are too prone to justify ourselves with "Oh well, it's a very small thing, and it makes little difference which way I go, I'm only one," when really the question of right or wrong is involved. True I am only one, and my being right or wrong may seem to make no difference to the great on-sweeping current of a popular error, but it does make a great difference to me whether I'm right or wrong, be it ever so little, and it does influence others far more than we usually admit.

To illustrate: one bird removed from one bonnet with a hand impelled by thoughtful tenderness, and the determination that vanity and cruelty shall not overrule mercy and humanity, may seem insignificant, but it is the result of a regenerating thought, and no one can estimate its influence.

A Christian Scientist has no right and no desire to interfere with another's demonstration, but when wrong is being perpetrated through ignorance of existing conditions, is it right to be silent? A gentle, loving woman who has enlisted to lessen suffering and sin cannot but recoil from encouraging the atrocities committed in the slaughter of birds, however, exquisite may be the personal decorations so secured. But really, disregarding the cruelty of tearing the wings from the live birds that the plumage may retain its brilliance; disregarding the thousands of nestlings left to starve, disregarding the sad silence of our groves as the thrushes, the blue-birds, the orioles, and the mocking-birds disappear one by one under this heedless craze of fashion, how inconsistent and inharmonious is the effort to enhance the expression of youth and beauty with the spoils of cruelty and death.

This barbarous habit of decoration which involves the sacrifice of life might better be tolerated in savagery, where the genius of manufacture, and the consideration of sentiment are undeveloped; but for us the flower artist has caught the whole range of hue and color from the first tinted suggestions of spring's mayflower, to the rich colorings of summer's nasturtiums, and if we find ourselves still unsatisfied, we may well wonder whither this title of fashion would bear us.

It is after all not so small a thing that "five million song

Digitized by Google

birds are annually required to supply the demands for the ornamentation of the hats of American women, that in one month one million bobolinks were killed near Philadelphia, and that seventy thousand song birds were supplied from a single Long Island village to New York dealers for millinery purposes." Mr. A. J. C. Norris, in a terse little article on "Christianity and Millinery" (ornithologist's report), says: "It is difficult to harmonize Christianity and cruelty; they are not consistent. . . . How many beautiful women enter the churches every Sunday and bow their heads in prayer to the Father of all, while their bonnets testify how little they protect and love His little ones."

The illustration expands itself into a matter that concerns the common weal, and we feel sure that it cannot be indifference that lends encouragement to this unholy traffic; it must be simply ignorance. But ignorance is not excusable when so many have already awaked to the enormity of the butchery involved, and are telling the public the results of their investigation. Their statistics are reliable and available, and ignorance is therefore no excuse.

This wearing of the plumage of slaughtered birds is but one of the myriad "little things" that are great because of the right or wrong involved. They link themselves inseparably to our spiritual growth, since only as love and harmony and loyalty govern the homeliest, the most insignificant, details of living, do we demonstrate our scientific relation to the one Love, the one Life. Our ascent is always from the summit of our highest understanding.

S.

## "As He Thinketh."

In a late address before the Homœopathic Medical Society of Chicago, Dr. Arthur G. Sax has made some declarations which bear directly upon the contention of Christian Science respecting the causal relation of given states of mentality to bodily conditions. He is reported to have said that anger and fright lead to the secretion of poison in man, no less surely than in a reptile; the latter, however, has an advantage in the fact that he can store up his deadly venom and so remains uninjured, while man inevitably poisons himself with the product of his desire to injure another. The doctor has thus called attention to a mortal law which has a very comprehensive range of influence in human affairs, and with this professional testimony there has come to us another illustration of its dominion, which has an entirely different setting.

A correspondent in Mexico City writes:—

"An incident occurred at the big bullfight, given Sunday before last, which was not only very interesting but very suggestive. A man afflicted with paralysis sat in the front row of seats with his crutches. During the performance one of the bulls broke through the wooden fence that surrounds the ring, and dashed into the crowd. Men, women, and children screamed and ran for their lives, and among those who ran the liveliest was the 'paralytic.' He did not stop for his crutches,—he simply forgot that he had the paralysis. The Mexican paper mentioned the facts but did not undertake to explain them."

It would seem that no thoughtful person could deny the statement of Christian Science that all causation is mental, unless he were a radical materialist, and he who accepts this fundamental proposition is led to the logical explanation of every manifestation of disharmony or disease as the outcome of a disordered mentality, either in the individual or in the general mortal thought, which, unconsciously to the individual, controls the major part of all his physical activities and conditions. One such state or law of human thinking may dominate another in belief, so that its consequent manifestation of disease may temporarily disappear, as in the case of the paralytic, but it is clear that the only permanent remedy for these manifestations is that abiding right-mindedness, that spiritual poise or wholeness which is realized only through at-one-ment with the eternal Mind that is above all, and in all,—God with us, blessed forever more.

Christian Science has taken ground and is demonstrating results in this field, the revolutionary significance of which is just beginning to dawn upon the thought of the world.

The practical superiority of spiritual healing is seen in the fact that it reaches and corrects the mental source of our mortal limitations and ills, and by the removal of the cause accomplishes that which cannot possibly be realized in the treatment of effects.

W.

## The Church Universal.

The growing disposition among Christian believers, to forget the petty particulars that have separated them, and join hands in a united effort for a common cause, is but one of many encouraging things which may be traced to the passing of the theory of verbal inspiration, for it is apparent that as attention is more and more centered upon the spiritual significance of the Scriptures, the dogmas and beliefs which have found their beginnings in an over-emphasis of literal statement, and which have led to so much of denominational cleavage and dissension, must be relegated to the realm of the unimportant.

At an interdenominational meeting of clergy recently held in New York, the spirit of practical affiliation was unusually pronounced, as is seen from the following excerpts taken from a newspaper report.

Said Dr. McConnell, "I can see no reason why there should be Presbyterian and Episcopal and Baptist and Methodist churches in this city of New York, and I look forward to the day when men of power in the community will have effected a union of the churches with that wonderful skill of combination which to-day is so apparent everywhere but in church life."

Commenting on this, another said, "The pith and marrow of the speaker's address centered in a story that he told apropos of the little Scotch town in which he was born. In that town, a Scotch Covenanter community, there lived one Jamie Stewart, who was a stumbling-block to the churches, 'not because he was a sinner, but because he was a man of transparent goodness and yet outside the church.'

"If Jamie Stewart is a true man," said he, "then there is no escaping the conclusion that he is a Christian. And the world is full of Jamie Stewarts—men of sterling manhood, of irreproachable character, of unquestionable uprightness of daily life, of remarkable ethical perfection.

"The poet Wordsworth was one day asked if he were a 'Christian.' 'Yes,' was the poet's reply, 'when I am good.' Goodness is Christianity. Christ was good. Not 'goody,' but good—straight with the moral law, plumb with the old eternal sanctities of things.

"If Christ should meet Jamie Stewart he would grasp his hand and say: 'Jamie, thou art my true yokefellow. The unco good have not recognized thee, but I recognize thee, and for the rest let not thy heart be troubled.'

"Truth, love, honesty, purity—can you give them any particular denominational label?

"Christ did not come to upbuild sectarianism, but to uplift humanity; and all who are willing to work with him should be recognized."

## Railroad Rates for the Communion Service.

Arrangements have been, or are being made with all the principal railroads in the United States and Canada for reduced rates to Boston for the Communion Service and Annual Meeting, June 14–17, 1903.

The railroads in the New England States (New England

Digitized by Google

Passenger Association), have made a substantial reduction; from New York City one fare for the round trip, and it is confidently expected that from all other principal points one fare for the round trip will be granted, due notice of which will be announced later.

In the mean time, it would be well for the Field to keep in touch with their local railroad agents as to what the rates and arrangements will be.

## From Our Contributors.

### Impatience.

L. W.

In the last recorded words of Christ addressed to his disciples, after the resurrection, we find this statement: "It is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." These words may teach every one of us a lesson to-day.

I think many of us, when first coming to Christian Science, delay our own demonstrations by our impatience, a false belief in time, which our Leader, in Science and Health, designates as error. (P. 595.) Eternity is limitless, "a thousand years is as a day with the Lord," impatient haste to tread where we have not conquered, and to occupy a place we have not proved ourselves worthy to fill is neither worthy not profitable. Let us study again the lesson taught by the experience of the disciples. They had worked the greater part of the night, the sea was rough, and a great wind was blowing, and they were getting anxious and afraid, as we often are when error is tumultuous around us and our understanding of Truth seems small. As soon as they saw Christ walking on the sea and took him into the ship, "Immediately the ship was at the land whither they went." This helped me much, for I saw that, just as soon as we are ready to lay down self, willing to leave off hugging "our tatters close about us," willing to recognize Christ, Truth, letting him come unto our lives, to guide and govern in all things, then at once are we at our destination, and the demonstration is made. "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity" (Science and Health, p. 598), and we can with thankful hearts say "Thy will be done," and mean it too.

### A Spiritual Structure on a Material Foundation.

C. D. REED.

Why put so much stress upon physical healing? Why not become spiritually-minded and use any and all means to try to keep the body in subjection? By allowing a physical body to regulate my going or coming, my health or sickness, pain or pleasure, business prosperity or failure, I soon learn to think that a physical body is I, and it is then next to impossible for this I (physical body) to be, or to understand that I am spiritual.

But, says one, the spirit is *in* your body. Well, if I am this kind of a double, then which should control? Or does each have equal power? Or are they independent of each other? With matter, or physical body, constantly asserting its superiority or control, by making me a slave to its pains and pleasures, I am in no shape to realize my real, or spiritual existence. To build a spiritual structure or understanding on such a foundation is very difficult and impracticable. Jesus knew a better way, and the only way, and demonstrated the uselessness of our trying "to climb up some other way."

The first glimpse of true spiritual understanding, is obtained when we learn to dispel mentally the seeming physical, or material discord. "Become conscious for a single moment that life and intelligence are purely spiritual, —neither in nor of matter,—and the body will then utter no complaints" (Science and Health, p. 14). When Jesus met the people he supplied their immediate necessities. If hungry he fed them, if sick, he healed them; and experience shows that it is impractical to begin at the top to realize our spiritual existence, rather must we work out of the material beliefs by the same process on which Jesus laid so much stress.

For years I tried to believe that I was saved from sin, but I had no thought of its being possible to include sickness and death in this salvation, much less of being able to profit by Jesus' example and demonstrate this salvation, even in the least degree; but when I found that the truth of the above quotation from Science and Health could be actually demonstrated, then began the unfolding of a new life of understanding instead of a life of hope, based upon fear and ungrounded faith.

The poor suffering heart needs its rightful nutriment. (Science and Health, p. 366.) We understand, according to the degree of our demonstration, that we are right consciousness which controls by divine power and authority, instead of being controlled by lower powers or physical conditions. Then will we be conscious of a structure, or body, which is eternal, whose builder and maker is God, Good.

### Church Needs and Supply.

EDGAR G. WILLSON.

To my sense the benefit to be derived from the article in the December *Journal* on parliamentary rules and usage will be far-reaching and prove a blessing to many a worker in the field.

To form church, or society, on a scientific basis, so as to stimulate a spiritual growth from the start, requires "help from above." The law of God, Good, must be understood. All personal thought as to what constitutes good government must be subservient to the universal law of love, equality, and harmony.

Personal ambition for place or power is a condition of mortal thought that must be guarded against. God's will must be supreme in our affections. It requires the constant watchfulness of the student who has the work in charge to protect the tender plant in its early growth from the thorns and briers by the wayside.

Students should have the love and confidence of those associated with them. The Manual of the Mother Church should be their guide and Christ should be their ideal.

One of the greatest drawbacks is the unreal law of limitation, especially in finances. As Christian Scientists we must and do know that God, Good, is the only source of supply; that the one Mind governs, not partly but wholly; that there is no limitation except our own sense of it. If we are not bringing out these fruits to prove that we do understand and can demonstrate we are Scientists in name only. There is more and more expected of us and we must let our light shine, and that brightly. If we do this we shall have plenty.

The source of all our strength is indicated in 1 Chronicles. 29 : 9–20. The fourteenth and sixteenth verses are very significant. These verses show conclusively that what we call ours, in a material sense, is a false possession, and in giving of this material we simply relinquish our claim of that possession, and in proportion as we do this, and rely upon God as the only source of supply, we rise spiritually.

David had a clear sense of what constitutes the true possession. Also Acts. 4 : 32–35, elucidates a clear meaning and mutual understanding among the Apostles. Jesus gave us the key when he said, "Seek ye first the Kingdom of God, and His righteousness," thus showing definitely that His righteousness is sufficient, as he further adds, "And all these things shall be added unto you," meaning

Digitized by Google

the material necessities, proving conclusively that Spirit or God is the only source of supply, and now it remains for us to go and do likewise if we wish to come into our true inheritance.

It is not always the man who has the most money who gives most liberally, but he who possesses the spirit of love for humanity and, seeking his own in another's good, trusts his own well-being to God, "in whom we live, and move, and have our being."

Another practical requisite is moral courage, not boastfulness, egotism, or a superior sense of our own importance. Moral courage is shown in humility, meekness, patience, and love. When we can meet the shafts of malice and hate with an unruffled demeanor and neutralize their effects with love, when we can speak the truth unflinchingly and live it, no matter what the seeming obstacle may be, it cannot stand against us, because of the resistless influence of an honest, upright, pure, truthful character.

He who lives up to his highest understanding of Christian Science need not fear for the future. He is fully capable of coping successfully with any problem coming his way, because he represents the truth that is mighty and must prevail.

The writer has had many beautiful demonstrations in many ways, physically, spiritually, and financially; providing when a scarcity seemed imminent. The condition of the one Mind, the one Source of supply, is always normal, and by holding this in thought we can bring out the harmony of being.

May our beloved Leader, Mrs. Eddy, reap the reward of her unselfed love and sacrifice for the human race.

## Self-Analysis.

HERBERT W. BECK.

OUR humanity is a mine, and we are the miners. When we first find Christian Science, visions of joy and ease come to us, but this is in the surface soil. The "pay streak" goes down deeper, and we must follow if we would find the true riches.

As the shaft is sunk, constant analysis is made. Very often in the assayer's report we see besides the pure gold many baser parts and too often a high percentage of impurities.

As the ore is brought to the surface, are we fearful of analyzing it? If so, our dump will soon be all we have. We must be fearless, willing, if necessary, that what we consider "pay dirt" turn out to be valueless. If we are wise we will know that this is necessary development work, and do it. Many disappointments will come to the surface but as this refuse is cleared away we can hold to and follow the vein. Therein is our hope to be realized.

Often good is hidden in our beliefs of good. Perhaps the stamps of experience will be adequate to the emergency, and if so the refuse rock will be crushed away and the gold saved. Analysis means much and is necessary to our development. It must be constant, immediate, and exact. Suppose we find only second-class ore, is thought humble enough to admit that our vein, in its present development, is not equal to our neighbor's? We must ask self many questions and analyze its honesty. Many times this thought of honesty has been "salted"—it is but a semblance, not genuine ore. Are we ready for its analysis?

We speak of honesty, but what is honesty? Many think themselves honest,—honest with themselves and their brother, while endeavoring to make their thought of honesty a quality of self. True honesty is found only in the kingdom of heaven. Why then try to find it in the so-called realm of matter? If honesty or justice is in God's operative law, it cannot be that this same honesty is found in spirit's seeming opposite, matter. If so, matter would be in God's kingdom, for honesty would govern it and it could never defraud, and hence would be spirit and not matter. If honesty does not pertain to matter, then dishonesty must, and the latter being self-destructive, we can see its end.

The dissection to its ultimate of each thought or belief is most important. Take a good, true idea and analyze it. By this would we destroy or condemn God's work? Verily no, but we would come into the understanding of it. Upon the other hand, how helpful to uncover a falsehood about God or man, and so to find the good and the true. Every misstatement is about a fact or truth, and when the former is destroyed the latter is apparent. Let us not be afraid to ask the pedigree of good, or of so-called evil. Let us demand of all impulses their passport before giving them admission to consciousness. If good, they will press forward for our examination, if evil, they will try to flee, for evil is a coward before the light. But let it not escape with the thought that this is demonstration. Take it up in thought, and demolish its pretended existence, for otherwise it will return at some future and unguarded day. Let us "fear not: for they that be with us are more than they that be with them."

Self is indeed the mine to be delved within. It has been truly said that if we analyze any error, this analysis will lead us into the kingdom of heaven. So if we analyze self we will at last come to the one true self which is God manifest. Thus we demonstrate the nothingness of all error through our willingness to have the claims or demands of evil upon us investigated in the court of divine justice. What have we to fear in God's presence? He it is that passes judgment. So, too, let us not be fearful of error's endeavor to stop our mining, our development work and analysis. We have but error—nothingness—to lose, and all good to gain by honest scrutiny.

As anatomy is a synonym of analysis, we may read with profit from page 462 of our text-book: "Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthrophy, spiritual love."

## The Robin's Song.

LAVILLA E. ALLEN.

THERE was a pretty robin with a lovely russet vest,
And he sang so quaint and queerly as he sat beside his nest.
That little children listened to hear the glad sweet song.
And this is what he sang to them, the whole day long,
"Cheer up, dearie, cheer up."

Above his head the apple blooms arrayed in pink and white,
Took the message and responded with a perfume of delight,
And every dainty blossom seemed wide awake to hear
The robin gaily singing, with voice so blithe and clear,
"Cheer up, dearie, cheer up."

A child looked up and whistled the pretty song of love,
And the robin bent to listen from his leafy nest above,
Then joined the happy chorus till the orchard rang with joy,
At the singing of the robin, and the whistling of the boy,
"Cheer up, dearie, cheer up."

And some whose hearts were weary took courage at the song,
The way was not so dreary, the path was not so long,
For Love Divine had lightened the burden of the day,
And each went gladly singing along a shining way,
"Cheer up, dearie, cheer up."

Digitized by Google

## The Lectures.

### At Manhattan, Kan.

Judge Septimus J. Hanna of Boston, lectured in the Opera House, Monday evening, March 23, on the subject of Christian Science before an interested audience of about four hundred people, among whom were doctors, college professors, business men, and other prominent persons, and visiting Scientists. Judge Hanna was fittingly introduced by Miss Katrine Krudop, First Reader of the local church. *The Manhattan Mercury* published the lecture in full.

*Correspondence.*

### At St. Louis, Mo.

Mr. Carol Norton of New York City, who is a member of the Christian Science Board of Lectureship, delivered a lecture at the Odeon last night [April 5] on the subject, "Teaching of Christian Science." A large audience was present to hear the noted speaker, and they were well repaid for their attendance. Mr. Norton handles the subject in a manner which displays the student. His lecture covered the points clearly.—*St. Louis Globe-Democrat.*

### At Charlotte, Mich.

The first public lecture given in this city upon the subject of Christian Science was delivered by Hon. William G. Ewing at Thomas's Opera House Tuesday evening of this week [March 31]. The Opera House was filled by an audience seldom equaled in this city for intelligence and culture, and the interest manifested so plainly at its opening continued until the closing sentence was spoken. Judge Ewing is an interesting speaker, holding his hearers by what he says rather than through the magic of sophistry or oratory. He told his new-old story plainly, mildly, with no promise of meteoric flights or finales. He seemed to brush away the temporal things, and anchor to the realities of Being. As he interpreted and taught Christian Science it emphasized the necessity of right living, as well as right doctrine. Without the former the latter is comparatively worthless. The lecture was calculated to stimulate a desire for better living. He spoke no unkind word, but told his story simply and well. The speaker was introduced by Hon. George Huggett, who in well-selected words gave a brief *resume* of the growth of the organization from the time of its founding until the present. The local members of the Christian Science Society are entitled to much credit for the success attending this event.—*The Charlotte Leader.*

### At Vermillion, S. Dak.

A considerable number of our citizens attended the gathering of Christian Scientists last Sunday [March 29] at the City Hall for the purpose of listening to an exposition of that religious faith, and all were much pleased with the speaker and his treatment of the topic: "Meaning of Christian Science." Mr. Norton was introduced to the audience by Attorney Charles J. Gunderson, who, in performing that pleasant privilege, spoke in part as follows:

*Ladies and Gentlemen:*—To know and to live the truth is to make us free. But what is truth? is a question that has been asked since the beginning of time. In spiritual matters we have men and women without number, who, reading from the same inspired book, have discovered such important truths in their opinion that they must out upon the byways and call their fellows from error. Friends, there is such a thing as being bound to old forms, customs, and practices even in spiritual things, and we must go back to the fountain-head of truth. But let us not forget the advice of Paul to "Prove all things; hold fast that which is good."

Ladies and gentlemen, we have with us this afternoon one who has accepted the teachings of Christian Science. Let us give him an honest and respectful hearing. I now have the pleasure of presenting to you Mr. Carol Norton of New York City.—*The Dakota Republican.*

### At Atchison, Kan.

Judge S. J. Hanna lectured before a fine audience in the theater in this city, on the afternoon of Sunday, March 22. The audience listened with marked attention. The speaker was introduced by the Hon. James W. Orr, Mayor of our city, who spoke in part as follows:—

In no other civilized country of the earth is the belief in the existence of a Christian God so universal as in this. The fool who hath said, in his heart, "there is no God" has little company here. In the Declaration of Independence we appealed to the Supreme Judge of the world to bear witness to the rectitude of our intentions; and even the metallic currency of our country bears the motto, "In God we trust." Our chief points of difference arise from our individual understanding, or perhaps misunderstanding, of who, what, and where God is, and we all, in a way, have selected one plan or another to determine those questions, some as Episcopalians, Methodists, Baptists, Roman Catholics, or some other denomination or creed; and we each insist, with more or less energy, that at least the name of the plan selected by us is the correct one. I say name, because many of us have stood by and seen the articles of our faith and tenets of our respective denominations changed, restricted, and in many cases obliterated to such an extent that the founder of the particular denomination would fail to recognize it; and this, in some instances, without protest or remonstrance, so long as the name remained unchanged. We are prone to insist, almost to the point of quarrel with members of other denominations, that the one selected and upheld by us is the correct one, and that all others are built upon sand; but if a new plan of salvation or form of religion is offered we readily unite with each other in opposing—even denouncing—the new comer as an interloper and heretic, and we promptly agree that a common interest requires us to stand together in opposing new doctrines.

Christian Science, my friends, is not a new doctrine: indeed there is nothing new about it except the name. The doctrine itself is coeval with God, and its application and practice are as old as the Christian religion. Permit me, therefore, earnestly to urge you to lay aside whatever prejudice you may have against this so-called new religion, and constitute yourselves a jury, determined to hear the evidence without bias, resolving to find a just verdict, as it were rendering unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

A part of the plan for disseminating the doctrine of Christian Science, is through a board of lecturers, and we have with us to-day a representative of that Board. Being a profound lawyer, an eminent and distinguished judge, his training and habits of life must have given him exceptional qualifications to investigate, and ability to weigh the evidence and adopt the right course. I am, therefore, confident his remarks will be both interesting and instructive.

Ladies and gentlemen, it is my privilege as well as my great pleasure, to introduce to you your speaker, Judge Septimus J. Hanna of Boston, who will now address you.

*Correspondence.*

---

The small courtesies sweeten life; the greater ennoble it.

LOWELL.

Digitized by Google

## Testimonies of Healing.

It is now more than seven years since I was induced to investigate Christian Science, and only those who have been a slave to medicine as I was, can realize the fear I had of giving up what seemed to me to be the only thing that had saved my life and spared me to my family for years.

I do not wish it to be understood that I did not think there was a God, an overruling power, or that I had no faith in Him.

For more than twenty years I was treated by physicians, many of whom were considered eminent. Weeks and months at a time, I was confined to a bed of sickness, and at times unable to move or scarcely to be moved. But through all those years of suffering I felt I had much to be thankful for: A kind, loving husband and children, and many friends, who stood with willing hands ready to care for me. I feel it would be ungrateful if I did not add, that I know the physicians did all they could for me.

Through all this I did not forget to thank God each day for sparing my life, and I now thank Him that He has led me, through Christian Science, to know that there is a greater power than medicine, that He is the Great Physician who can and will heal all sickness, disease, and sin.

And, mark the contrast in our home, where once for every ill some drug was administered, now for over seven years no material remedies have been used, and there is not a member of our family but has been healed of some sickness through Christian Science.

In regard to myself many diseases have been healed and others are fading into nothingness. Although I am able to do the work for a family of six, often working from early morn till late at night, there are troubles that are yet to be subdued, and I am confident divine Love will meet and conquer every one; for did not Jesus say, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

For more than eighteen years I had worn glasses, and when I gave them up I was unable to read even coarse print without them; but I soon became able to read Science and Health and now read newspapers or any common print and do sewing for my family. While writing this evening, a prayer of thankfulness goes up to God that He has shown me, through Christian Science, that He is my sight, and that we need not depend upon material help. Perhaps I have been anxious and impatient for the physical healing, yet I often feel I should not regret the slow healing, for had I been instantly healed, I might not have been led to search for the understanding of Truth.

The *Journal* and *Sentinel* are like rays of sunshine in our home, and to the contributors and all who have done so much to bring this truth to me, I feel I owe a debt of gratitude. I would express my loving thankfulness to our Leader, but oh, how small it seems to offer in return for all the love and patient labor she has bestowed upon us, and while deeds are stronger than words, let us show our appreciation by striving to follow her teachings, loving one another, and honoring the words of the Psalmist, "Be still, and know that I am God."

MRS. LEWIS SUMNER, Batavia, N. Y.

---

After the birth of our daughter in 1887 my wife was a complete wreck for eight years. Being unable to eat, walk, or ride, she was simply carried about from place to place in pursuit of health. We tried all schools of medicine in Bar Harbor, Ellsworth, Bangor, Boston, and Philadelphia. The last doctor consulted was one of Bangor's leading practitioners, who said, after a very careful diagnosis, that she could never be well without having a serious surgical operation, and recommended her to go to a hospital in Boston. After consulting the hospital surgeon there, it was decided that her case was too serious to be operated upon.

As a last resort, a stranger who saw her at the hotel advised her to try Christian Science. It was new to us, and we, like all others, were skeptical, but like the drowning man we were ready to grasp even the smallest straw and so consulted a practitioner, a perfect stranger to us, but with the happy result of immediate help and confidence in the beautiful realities of Christian Science. Mrs. Grant was healed, and for eight years has enjoyed good health and strength and we have not had one drop of medicine in our house nor consulted a doctor since April, 1895. Our hearts are filled with gratitude to God, and we are very thankful to Mrs. Eddy, through whose understanding Christian Science has been brought to this age.

GEORGE H. GRANT, Ellsworth, Me.

---

All that I am I owe to Christian Science. I am more than thankful for the little understanding I have of this blessed truth. It helps me to overcome all the seeming difficulties that come up in our lives. We have had many demonstrations in our family, my husband being healed of appendicitis, also of an abscess in the head. Many illnesses such as measles, catarrh, and a rupture have been overcome in our family, through the understanding of Christian Science. But the physical healing is the least it has accomplished for me. The spiritual longing which I have always had has been satisfied. The Bible is a new book to me. Through the study of Science and Health, I have been enabled to grasp the truth the Bible so plainly teaches. I am grateful to our dear Leader, Mrs. Eddy, for the many blessings I have received through her teachings.

MRS. ANNA NICKLE, Winnipeg, Man.

---

Christian Science has done so much for me I should like to tell others how it has helped me. About a year ago I suffered from a very severe illness which terminated in an ulcerated stomach. I was living with Christian Scientists, but I did not believe in Christian Science, it was all so new to me. I had never heard of it. I tried to battle with myself for a little while, but at last had to give up as I was in terrible pain day and night, and although I could take nothing but a very little cereal food, I was sick the whole time, and could scarcely move about. Then I determined to try Christian Science treatment, as I had no faith in doctors. I had a week's treatment, but received no benefit, because I had quite decided it could not do me any good. The next week I got much worse. This seemed to rouse me up, so I went to a healer, and again I got no benefit. Then I felt it must end one way or the other, for the agony I was in was too terrible to endure. Then I set to work in good earnest to test the truth for myself, and at the end of the second week I was wonderfully better, and at the third week I did not require any more treatment. Soon after my healer told me I did not look as if I had had a day's illness, and all my friends are astonished at my healthy appearance. This healing has meant a great deal to me, as I lived in continual worry and fear that I should have to give up my work, but now I have no fear, for I am daily proving the beautiful words of Mrs. Eddy which are painted on the walls of our meeting room here: "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

ANNIE BROWN, Manchester, Eng.

---

Two years before studying Christian Science I was trying to overcome a thought of resentment, and reaching

Digitized by Google

out for a more charitable and forgiving spirit when, one day, the counsel came to me,—

Be thou full of love and faith,
Shun all sin and bear no hate,
Cling to wisdom, in its sense,
Thou wilt find Omnipotence.

Although I experienced more peace of mind and possessed a desire for higher ideals, a full realization of these words never came to me until I had studied Christian Science and had read Mrs. Eddy's words of Truth, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them." Since that time, when tempted and tried with seeming difficulties, these words always bring much quietness and peace.

When we came to this little mining camp we held regular services at our different homes, as a few had been interested in Christian Science prior to our coming. At first some of the people tried to interfere with our meetings, but our little band realized the full import of the sentence in Science and Health, p. 571, "Clad in the panoply of Love, human hatred cannot reach you," and our services continued unmolested. My heart overflows with love and gratitude to God and with thankfulness to our dear Leader, Mrs. Eddy, to all the Christian Scientists who have so patiently and lovingly led me in the way of understanding, and to the *Journal* and *Sentinel* and the contributors thereto. The study of the Lesson-Sermons is also enabling me to know each day that God is blessing humanity through this channel everywhere.

MRS. MARY C. M. BEACH, Ophir, Utah.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it stood April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization and the membership at that time.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the reasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents. Subscriptions received for six months at half above rates.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B. Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

There is hardly a congregation in which there is not some saint, who, without many advantages of education, by spiritual meditation, by prayer, and the inward illumination of the Spirit, has gained an insight into the Gospel that the pastor of the church may well covet. And this is true, though the pastor and the saint enjoy the same knowledge of the facts, as Apollos and Priscilla did not. However we may explain it, there is an insight into spiritual truth and a power in using it that does not come from investigation and reasoning, but from what Luke calls the reception of the Holy Spirit.

And yet while we acknowledge in the fullest sense the correctness of this statement we should not forget that Luke distinctly recognizes the fact that the attainments of Apollos equipped him for a service which the lowly artisan could not render. After Apollos had shared their experience he was endowed for the largest usefulness. Acts, 18:28 is a case in point. It is said, "He powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." [R.V.] Priscilla might have done that for a little company of sympathetic spirits. Apollos could do that on a great scale against opposition. His hearers felt that they had a match on their own plane, and that his disciplined power commanded respect for his distinctively spiritual message. And if we adopt the venerable tradition that the epistle to the Hebrews is from the pen of Apollos, every time we read it we are aware of how transcendent human gifts may be utilized by the Spirit.

It is a mistake, therefore, to assume that because the Spirit imparts a knowledge of the Gospel to be derived from no other source, therefore the only instruction needed is that of the Spirit. Human faculty has an invaluable service in the work of extending the Kingdom of God. By itself it is not enough. But when it is informed, vitalized, and inspired by the inner illumination, we have the man of God thoroughly equipped for every good work.

*The Watchman.*

There are signs that Pentecost has fully come. The spirit of Christ, unhurt on that Calvary of greed upon which he has been so often crucified by ecclesiastic and politician, has left a spirit of truth which has come into our political economy. That Pentecostal spirit is taking the things of his and showing them unto us. Christian ideas and ideals of society are being reconsecrated to the missionary effort in the upper room of thought and hope. As these conceptions reappear we know how much of our vaunted progress has been only Babel building, and that such principles as have most ministered to man's self-confidence under the form of economic orthodoxy cannot form a tower about which to unify the race or create a Prometheus to redeem humanity. The undisturbed genius of our wealth-producing era has been half worshiped as our Prometheus. It is a true Prometheus in this sense, that it has robbed God. It has not, however, attained the divine secret. Our age has declined to let its heart be fired with the altruism of Pentecost, and great has been our confusion of tongues. Statesmanship now knows that we must rid ourselves of Babel and substitute Christ and Calvary for Prometheus and Caucasus.

REV. F. W. GUNSAULUS.

Rev. Clara E. Morgan writes in *The Universalist Leader:* "Jesus insists upon love, faith, and spiritual verities, but not as the old theologians taught, to get men into heaven, but rather to get heaven into men. He said very little about heaven, but assumed that after his disciples had entered the kingdom here, they would expect to be a part of it in the next world, for it shall have no end. Hence he says to them, 'In my Father's house are many mansions: if it were not so, I would have told you.' Jesus talks to them of immortality, of what to do to gain eternal life, as no one else has spoken. Plato, after all his arguments for the soul's immortality, admits that the arguments are but rafts on a stormy sea and to attempt a voyage by them is perilous, and he hoped some day a divine word would come that should make the journey safer. That hope has its realization in the words of the Master."

Beyond all systems of ethics and all scientific hypotheses, man is driven back for the best results and the most permanent benefit to the realization that there is a divine something within him which still responds to duty and manliness when all other influences and forces have failed. The new man who shall be the true man, and the new society to be hoped for, will find their greatest moving power in the convictions which the Creator has implanted in every life. The great and final appeal which God makes to man is through the conscience, which is more reliable than any theory for securing results of righteousness. There are extreme wrongs in society and fearful evils in human lives which the age can never hope to reach and correct except as it shall keep the conscience of mankind tender. The best police force in the nation's life is an awakened conscience.—*The Standard.*

The Rev. Quincy Ewing, Rector of St. James Episcopal Church, Greenville, Miss., is thus quoted by *The Examiner:* "But what kind of faith is it for which we have special need to pray that it may be increased? For a dogma—some metaphysical proposition—some verbal formula? Nay. It is that faith which means a steadying wisdom of the divine unseen and the divine eternal, 'the deep below the deep, and the height beyond the height;' a consciousness that the real value of things is a spiritual value, and their real end a spiritual end. If our doctrines do not inspire such a faith they become as sounding brass and a tinkling cymbal. God has made us to live that our earthliest efforts may be noble enough to bespeak a heavenly meaning, and our earthliest hopes heroic enough to prophesy a heavenly consummation."

Rev. Theodore T. Munger says in *The Congregationalist and Christian World:* "The dangerous point to the higher life is that between the good and the best. The good has its charm, its use, its necessity. It keeps the laws; it is the enemy of evil habits, the friend of things lovely and of good report; and it says, Is not this enough? It is, unless, in some rare moment, one has caught sight of the ideal hidden in that mystical word: 'If thou wouldst be perfect.' Then the good retreats before the best, and a divine restlessness drives one in search of the deeper meanings of life. Then one is ready to lay down all and follow after the Ideal that cares not for lands and herds and the delights of life, or holds them as though they were not."

Our life should be an ascent. There should be no violent contrast between spiritual experience on earth and spiritual experience in heaven. And the next thing to do is to step into heaven.

The judgment day, too, can be so anticipated as to become as one of the natural days of the common week.

JOSEPH PARKER.

"The world is held back from true progress, not so much by the badness of bad men as by the obstinacy of good men who have stopped growing," said an after-dinner speaker recently at a college alumni meeting. The worst of it is that such good men think their immovable stand in what they call the old paths is their chief virtue.

*The Congregationalist and Christian World.*

Believers find heaven begun below. The hope of a heaven beyond is founded on the possession of heaven here. When our prayer is answered and the Lord "cleanses the thoughts of our hearts by the inspiration of his Holy Spirit," we quickly learn to love heavenly things.—DR. T. W. CAMPBELL.

The best proof of repentance is the abandonment of sin. Words mean nothing unless supported by deeds. The name of Jesus is magnified when men repent, believe, and live holy, self-sacrificing lives, devoted to Christ's service and ministry of love.—*The Examiner.*

This is the beginning of all Gospels,—that the kingdom of heaven is at hand just where *we* are. It is just as near us as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly.

WILLIAM C. GANNETT.

There are multitudes in our congregations who are just *waiting* when they ought to be *acting*. They must work, if they would have God work in them. There can be no religion without obedience.—ICHABOD SPENCER.

In his last discourse Theodore Parker said: "The soul's power of recovery from wickedness is infinite; its time of healing is time without bounds. . . . In all the family of God there is never a son of perdition."

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is It Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

TRACTS.

Expressions Concerning Christian Science. Rich Blessing. Beauty of Christian Science. Theory *vs.* Realization.

PRICE:—One hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 550

SELECTED ARTICLES.

- Looking at Things Unseen. 551
- Opposition to Mind. 551
- An Interesting Point. 552
- A Friendly Disagreement. 552
- The True Impulse. 553
- Christianity Defined. 553

THE LECTURES. 555

EDITORIAL.

- Significant Questions. Mary Baker G. Eddy. 556
- Amendments to By-Laws. 556
- Our Periodicals. 556
- The Retreating Foe. 556
- The Confusions of Human Opinion. 557
- Railroad Rates for the Communion Service. 557
- Notice to Branch Churches. 557

FROM OUR CONTRIBUTORS.

- Unfoldment. J. F. Hill. 558
- Mary and Martha. R. P. V. 558
- Love, the Conqueror. Anne Dodge. 559

AMONG THE CHURCHES.

- New Church Home in Rapid City, So. Dak. 559
- First Church in London, England. 559

THE WELCOME TO DER HEROLD. 560

TESTIMONIES OF HEALING. 561



Vol. V. BOSTON, MAY 2, 1903. No. 35.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

There are ready for shipment to the Philippine Islands 2,500,000 pesos, coined at the Philadelphia Mint. On March 2 the Act of Congress providing for the coining of money for the Philippine Islands became operative, and orders were at once sent to the San Francisco and Philadelphia mints to prepare to hurry the work of coining the pesos. The coinage in this case is equal to the minting of the same number of American dollars, and it has required the handling on an average of 100,000 pesos daily. During this time the mint also added to the Philippine coinage 9,100,000 pieces of bronze, valued at $91,000, and 3,600,000 nickels, valued at $180,000.

Judge Grosscup last week entered an order in the United States Circuit Court of Appeals at Chicago enjoining six railroad companies from discriminating against small shippers in the Western territory. The decision is especially important as being the first under the new Elkins law. The ruling applies to fourteen railroads, six of them defendants in the United States District Court at Chicago, the others under the jurisdiction of the United States Court at Kansas City. Judge Grosscup announced that Judge Phillips of Kansas City would render a like decision.

Circuit Court Judge Sanborn handed down at St Paul last week a decision granting the request of the attorneys for the Northern Securities Company to be permitted to pay Great Northern and Northern Pacific dividends to the Northern Securities Company.

An appeal from the late decision of the United States Circuit Court has been filed by the Northern Securities Company which alleges thirty-four points of error and takes exception to every paragraph in the decree.

It is announced at the Navy Department that the European squadron which is to be present at the naval demonstration at Marseilles upon the return of President Loubet from northern Africa, will go north and be present at the Kiel celebration in order to show the friendship of the United States for Germany and to reciprocate the kindly expressions for America that have come directly from Emperor William.

A formal order of default has been entered by Judge Grosscup against the Beef Trust packers who have failed to answer the Government's complaint under the anti-trust bill. The rules of the court allow thirty days before the entry of a final order. An appeal, if made, must be made before June 22. The default is interpreted to mean that the packers consider the contest hopeless.

It seems probable that Great Britain will not insist on referring to The Hague the question whether Venezuela or the allies shall stand the cost of the blockade. The proposition that Venezuela pay the cost of the blockade was not in the original protocol signed by the Powers, and when suggested later, its insertion into the protocol was promptly refused by Mr. Bowen.

**Foreign.**

Premier Balfour has announced in the House of Commons that the Government, contrary to previous reports, does not intend to participate in the Bagdad Railway scheme in which Germany and France are interested. Public opinion is strongly against the plan.

The main Bagdad Railway is to run from Konia to Karamanereyl, Mossul, Bagdad, and Basra, with branches to Aleppo, Ufra, and the Gulf of Alexandretta. Germans obtained the concession for the line, and, according to a despatch sent from Constantinople on February 12, the Turkish Government is to guarantee an income of $2,200 per kilometer and an annual contribution of $900 per kilometer, to be used in payment of working expenses, for the first portion of the line from Konia to Bagdad.

The Taotai has informed the Bankers' Commission that China, in compliance with the pressure put upon her by the Powers, had issued instructions for the immediate signature of the indemnity gold bonds.

An imperial edict just issued orders Prince Ching, the grand secretary, to reorganize the financial system of the empire by establishing a monetary standard for the entire country and starting a mint at Pekin to supply the provinces with uniform coinage.

The Chancellor of the Exchequer last week for the first time in four years announced in the House of Commons a peace budget. The expenses for 1903–4 were estimated at about seven hundred and twenty million dollars and revenues for the same period promised a surplus of fifty million dollars. The expense of the Chinese and African wars for the past four years was about one billion dollars. The total national indebtedness, including the war debt, now amounts to $3,991,745,000.

According to tradition April 21 was the 2656th anniversary of the foundation of Rome, termed Rome's birthday. Prince Colonna, the mayor of Rome, received thousands of telegrams wishing the Eternal City a glorious future. These came mainly from the many foreigners who are in Italy and who went there for the purpose of attending the historical, agricultural, or Latin congresses.

According to a report Mulai Mohammed, brother of the Sultan, has been proclaimed emperor at Fez. Another report says the Sultan has offered the crown to his brother, who refused it, and that both he and his brother were acting together against the pretender, Bu Hamara. The adoption of many modern ideas by the sultan does not please his warlike Mohammedan subjects.

In his recent budget speech the Minister of Finance announced for the current fiscal year the largest surplus Canada has had since confederation, amounting to about five million dollars. Only three times since confederation has the public debt been reduced by a surplus—in 1871, 1882, and 1900.

It is expected that the Norwegian government will take steps to check the immigration to the United States, which threatens to denude the country of the best class of its working population.

**Industrial and Commercial.**

The importations of raw silks, as shown by the figures of the Treasury Bureau of Statistics, amounted to $37,000,000 in value for the eight months ending with February of this year, as against $29,000,000 in the eight months ending with February, 1902, and $15,000,000 in the eight months ending with February, 1901. Measured by quantity, the figures for the eight months ending with February, 1903, amounted to 10,000,000 pounds, against less than 9,000,000 for the eight months ending with February, 1902, and less than 5,000,000 for the eight months ending with February, 1901. The importations of manufactured silk have also increased, the figures for the eight months ending with February, 1903, being valued at over $25,000,000, as against less than $23,000,000 in the preceding eight months' period, and $18,000,000 in the eight months ending with February, 1901.

In 1870 importations of raw silk were but 500,000 pounds; in 1880, 2,500,000; in 1890, 7,500,000; in 1900, 13,000,000, and in 1903 seem likely to be 16,000,000 pounds. The value of the raw silk imported was, in 1897, $19,000,000; in 1899, $32,000,000; in 1900, $45,000,000, and in the present fiscal year seems likely to be $50,000,000.

The Massachusetts State Board of Conciliation and Arbitration has reported as required by the Legislature concerning the strike in the Lowell cotton mills, and finds after careful investigation of the books covering in most cases the years 1900–1902 that, with the exception of one mill, the operators are unable to pay the increase of ten per cent in wages demanded by the Lowell Textile Council.

The Baltimore and Ohio Railroad Company will order from one hundred to one hundred and fifty new locomotives for delivery during 1904. These additions will represent an outlay of from $1,500,000 to $2,300,000.

Of the total gain of 4,920,249 cotton spindles in the United States from 1890 to 1900 fifty-three per cent, or 2,747,839, were in the South.

**General.**

Forty-six landed proprietors of the German farming districts recently sailed for this country to visit the stock farms of the South, the orchards and gardens of the far West, the wheat fields of the central States, the packing houses of Kansas City and Chicago, and to study in general the agricultural methods of the United States.

May 25 is the birthday of Emerson. Ministers of all denominations are invited by the secretary of the Congress of Religion to observe May 24, or the nearest convenient day, as the Emerson centenary, either by appropriate sermons or in such manner as may appeal to their judgment and taste.

The new Salon this spring contains thirteen hundred and fifty-six oil paintings, thirty-six hundred water colors and pastels, and three hundred sculptures. Of the five hundred and twenty-two painters who exhibit oil paintings, forty-one are Americans.

The present great seal of the United States has become so worn by its years of constant use, that a new seal is to be cut at once. The utmost precaution is taken by the secret service to guard this operation.

James McNeil Whistler, the noted painter, has just received the degree of LL.D. from the Glasgow University. An exception was made in his case in conferring the degree *in absentia*.

President Roosevelt, during his stay at the Yellowstone Park, laid the corner-stone of the massive masonry arch at Gardiner which is to mark the entrance to the Park.

The Geographical Society of Paris has conferred the La Roquette gold medal on Captain Sverdrup, the arctic explorer, for his explorations in 1898 and 1902.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Looking at Things Unseen.

MANY careless or thoughtless people declare: "I will believe nothing that I cannot see, or know through the senses." This declaration may lead others to put off the day of learning of the real and eternal, because it sounds to them like being on guard against what is unreliable.

A little thought, however, will show such an one that he is believing many things that his material senses have not taught him because their testimony is opposed to what he knows is true. He sees the sun seem to rise in the east and set in the west, but he knows that this is caused by the revolution of the earth from west to east. He sees a flat earth, but he does not believe it is flat, as did people in olden times, for he knows that science has proved that the earth is round. He certainly cannot see or perceive through material sense, the passage of sound through the telephone, nor the transmission of messages by wireless telegraphy. He will find so many things all about him that he accepts because they have been demonstrated to be true, yet which he can neither see, hear, feel, taste, nor smell, that he will be forced to admit his mistake.

Now let him turn to Paul's words: "For the things which are seen are temporal; but the things which are not seen are eternal," and he can, if he will, begin to awaken to know something of the real. All that you love in those dear to you—gentleness, patience, faithfulness, joy, kindness, meekness—indeed all the good things of which Paul speaks, saying, "Think on these things,"—are among the "things unseen" which are the real and the eternal.

Christian Science teaches us of these "things unseen," and proves that they are the spiritual facts, while the "things which are seen," or perceived through material sense, are temporal, lasting for a time, only to disappear when the opposite truth is presented. Hence if we have taken only the material sense of the Scriptures, we have not been gaining the imperishable riches that it has for all who seek and find its spiritual meaning. Science and Health tells us, p. 128: "If one would not quarrel with his fellowman for waking him from a cataleptic nightmare, he should not resist Truth, which banishes—yea, forever destroys with the higher testimony of Spirit—the so-called evidences of matter."

Mortals are gradually awakening, gradually finding that the unseen things are the spiritual and eternal, and this perception of Truth is bringing to them the real joy which is one of the "fruits of the spirit." Christian Science has been and is awakening all who are ready for its message, that they may perceive this "higher testimony of Spirit" which does destroy the "so-called evidences of matter" by showing that they are the things "which are seen" and are temporal.

It is thus that the sick are healed, and the sinners are reformed. They are awakened by the voice of the Truth from the unnatural state which the dream of materiality has produced and thus are enabled to enter into some realization of the "things unseen" which are the real and the eternal. It is not the natural condition of God's child to be either sick or a sinner. Yet these are very plainly among "the things that are seen." Shall one be called unreasonable who endeavors to help his brother to awaken from this false condition, even if he tells him that there is no truth in the sickness, and no power in the sin, except what he is giving it by believing it true and powerful?

This is a common complaint made against the work of Christian Science, that it denies the reality of these errors. And it is made through an ignorance of the subject which in these days of enlightenment is quite unnecessary. All truth is contained in the Bible, but its spiritual interpretation, as given in Science and Health, is needed to make us understand the "unseen things" which are the real and eternal. With this understanding all true followers of the Master will be "about the Father's business" as he was, and they will heal the sick and reform the sinner through knowing what reality is. They will learn to "take forth the precious from the vile" that they may win the promise given in Jeremiah, 15 : 19: "Thou shalt be as my mouth." The real cannot combine with the unreal, the true cannot mix with the false. It is the attempt of error to produce these combinations which causes all the discords.

Christian Science teaches us so to understand and make practical the Bible promises that truth alone remains where error has seemed to have place, and when this great separation is made between the precious and the vile, the real and the unreal, the seen and the unseen, it is done through knowing that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and when these words are spoken, the truth appears, which makes health apparent. The promise reads: "Thou shalt also decree a thing, and it shall be established unto thee."

S. F. S.

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

### Opposition to Mind.

DIVINE MIND or Life is the Principle of Christian Science healing and it is the only reformatory and saving element; if understood and practised, it is the scientific remedy for all evil; and this is logically and scientifically true, because Truth is the only remedy for error, Love is the only remedy for hatred, and Life the only remedy for sin and its consequent death.

What is it that opposes this divine power in saving mankind? It is the one evil or the evil one. Paul calls it the carnal mind, and says, 'The carnal mind is enmity against God;" it does not know God, neither, indeed, can it know Him. It is the testimony of the five physical senses, the adversary, which persistently argues that both cause and cure are found in matter; this theory dethrones the omnipotence of God and places the science of existence on a material basis; but no law of the carnal mind, or so-called "psychic forces," is on a divine basis; therefore, it is without God (Good); and is destitute of Principle and uncertain in effect.

This carnal mind, or serpent-talker, has had its phe-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

nomena in all ages. The enchanters, witches, wizards, and soothsayers aped divine power and withstood Moses. Peter said to Simon the sorcerer, who had been producing some phenomena in matter and deceiving the people, "Thy money perish with thee, because . . . thou hast neither part nor lot in this matter."

In modern times, this same carnal mind assumes various phases. Matter controlled by the human mind is always mesmerism and is injurious to mind and body. It is the very opposite of Christian Science as taught in Science and Health by Mrs. Eddy.

One of the evidences that these so-called psychic effects are not of divine origin is that the operator may be successful in producing them and yet not believe in God nor that Good is necessary to his success; whereas, Christian Science healing depends upon an understanding, as well as the practice of a high ethical and Christian life and much sacrifice of self-gratification. Simon the sorcerer was in a low state of ethics or he would not have offered Peter money for his power to heal. The divine Mind, or God, is the Principle of all Christian healing, and successful practitioners must know something of self-sacrifice, and live close to God in daily life. LEWIS B. COATES.

In the *Ogden* (Utah) *Standard.*

## An Interesting Point.

Mr. Editor.

In your issue of March 10 I note comment on Christian Science, as follows:—

"A bill has passed the Virginia Senate forbidding Christian Scientists to accept fees for their services unless they have a license from the State Board of State Medical Examiners. This looks like pretty sound common sense."

One point has seemingly been overlooked by the writer, and that is this: If Christian Science is pernicious, is it not a bit inconsistent to prohibit its practice when paid for, but to allow it all the freedom desired so long as its advocates refrain from accepting pay for their services, and gain their financial support in other ways?

Christian Science is not a business; it is a ministry. The requirement in the Bible that the followers of Jesus Christ shall heal the sick as well as preach the Gospel is as binding upon any one of his followers as upon another, and yet we find the Virginia legislature willing to rule that those Christians who fulfil both requirements, as to preaching and healing, shall have all financial support withheld, while those who confine themselves simply to the preaching can have unlimited support. Jesus said, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." According to this new law, woe unto any minister or other professing Christian whose prayers result in the recovery of the sick! Their income from religious work must cease at once, or if they continue healing the sick through prayer, and are so successful that their entire time is taken up in ministering to the sick in this way, they must either become a public charge or else take a four years' course in medicine.

The inconsistency of demanding that people who have religious scruples against the use of medicine shall be compelled to take a course in a medical college in order that they may practise their religious belief in the power of God to heal and to save is at once apparent.

No class of people advocate a higher standard of ethics than do Christian Scientists, and, having as a rule had much to do with physicians in the effort to regain health before taking up with Christian Science, they see the necessity of exercising the greatest care to keep the ranks of medical practitioners free from charlatans and incompetent persons. But Christian Scientists will naturally object to the requisition that they take a course of instruction in a system of healing which cannot enter into their practice, and which is in no way essential to it.

The question of how the sick are to be healed is a very broad one. Until *materia medica* can be proved to be an exact science, there will continue to be well-founded opposition to any legislation which makes dependence upon doctors of medicine the only means whereby the sick can legally look for relief.

There have been repeated attempts in many state legislatures to establish laws which leave to the citizens no choice in questions pertaining to health; but only in one or two instances have legislatures been found willing to place laws of this kind upon the statute books, and the constitutionality of such legislation is open to question.

The fact that the medical profession seeks protection indicates a lack somewhere. If their efforts to heal were universally successful, no such protection would be needed.

Prayer to God ever has been and ever will be an effectual remedy; and the Christian Scientist has proved his right to rely upon prayer, and prayer alone, as his remedy for disease. He has proved it by his works.

There need be no fear that Christian Science is bringing disaster to its believers. As a rule, its numbers are largely recruited from the ranks of those who have had abundant experience with medicine, and it is that experience which prompts them to prefer Christian Science. The fact that its advocates are increasing in number is the best answer to the charge that it does not heal the sick.

The attempt to make any state say that one method of healing shall be followed, to the exclusion of all others, savors strongly of paternalism. The law passed in Virginia is the first step toward specifying by statute what practice shall invariably prevail and what drugs shall be administered for each and every ache and pain. The Christian Scientists are confident that the law-makers of this Commonwealth will never be inveigled into favoring unjust discrimination in matters which so intimately pertain to rights of citizenship. ALBERT E. MILLER.

In *Philadelphia Item.*

## A Friendly Disagreement.

BECAUSE Judge Henry C. Smith of the Lewis and Clarke County District Court introduced Carol Norton, a speaker in behalf of Christian Science, in an address in which he commended Dr. Norton's views to the tolerant and earnest consideration of the audience, the Rev. Dr. MacCarthy, pastor of the First Congregational church of Helena, delivered a sermon Sunday in which he arraigned Judge Smith.

Preceding the sermon Dr. MacCarthy wrote to Judge Smith the following letter:—

"*My Dear Friend Judge Smith:*—If the *Independent* has correctly reported you, permit me to say that I think you have not manifested your usual good judgment in giving such an unqualified endorsement to the so-called Christian Science. You must certainly know that the courts and the medical fraternity are constantly called upon to protect the weak victims of this modern fake. I think I shall refer to your endorsement in a 'prelude' next Sunday, and I drop you this line to say that I shall do it with the hope of correcting a mistake which I think you have made and shall do it with the best spirit, and hope that it will in no way lessen our personal friendship, which I prize very highly."

In reply to this, Judge Smith wrote:—

"The *Independent* has correctly reported what I said. While your letter will in no way lessen our personal friendship, I am sorry you wrote it; sorry that you felt called upon to write it. I believe if you had given the matter a little more consideration you would not have written it. What you say regarding my 'usual good judgment' is of course

Digitized by Google

gratifying to me, and I have obtained a copy of the *Independent* and very carefully gone over my remarks, with a view of ascertaining whether I had inadvertently said anything that might possibly be construed as a reflection upon any creed or religious sect, or as in any way criticising or finding fault with any man's religious views. It certainly was not my intention to do anything of the kind, and after re-reading my words I cannot see that I have been guilty of that fault.

"The older I grow the more respect I have for the honest opinions of others. It makes no difference to me what religious belief a man holds; if he is sincere in it, he has my respect and will be free from my criticism. A man's religious belief is generally held to be his most sacred possession, and I am inclined to the opinion that the enlightened thought of the twentieth century is disposed so to regard it and not to characterize it by harsh terms, no matter how unreasonable it may seem to some people.

"I believe that all religion does good; and my respect and esteem for every sincere worker in God's vineyard is unbounded. I am filled with admiration and reverence for all the noble men and women who are devoting their lives to His work. The day will come when denominations and sects will be lost sight of in one great Brotherhood of Man, under God's care. Any creed that teaches 'Faith and Hope and Charity and Love,' is good, no matter what notions are attached to it. Human charity ought to take care of and cover and hide and indulge the weak parts of every brother's honest belief. Whatever is done in purity of heart and good faith is entitled to respect and respectful comment at least.

"You say I gave the 'so-called Christian Science' 'an unqualified endorsement.' I may have been unfortunate in my choice of words, but even assuming that to be true, I doubt if you are justified in placing any such construction upon what I said. I distinctly stated that I am not a Christian Scientist, or a follower of any particular creed, sect, doctrine, or religious denomination. I said 'I understand' that Christian Science 'is claimed to be' a certain thing, to wit, the Science of Mind, etc. I did say that I know many good, true, and sincere men and women who follow that faith, and your letter gives me a welcome opportunity to repeat and emphasize that statement. My introduction of Mr. Norton was simply a courtesy such as I should be glad to extend to any lecturer, and my remarks amounted to no more than a request that he should be made welcome to our city and accorded a respectful hearing.

"I had certainly hoped that the cry of 'crucify him' had not been allowed to follow the human race into this century. While every man has the undoubted right to disagree with another's religious belief, I doubt the right, and, in a minister of the gospel charged with the saving of souls, the wisdom, good taste, or propriety, of declaring that any branch of the Christian religion is a 'modern fake.'

"I do not know why you wrote me as you did. You certainly were not required to explain or excuse to me any course your conscience tells you that you ought to pursue as a minister. I have no objection whatever to your referring to me in your 'prelude,' because you are so clearly in error, both in the interpretation you place upon my words and your intolerant attitude toward those who are engaged in the same pious work that you are, but with whom you do not happen to agree in some particulars, that I can well afford to meet you on the issue presented; but of course if you do so, your sense of fairness will lead you to read this letter and thus avoid giving the matter an *ex parte* appearance.

"Permit me to say again, I am sorry you sent me the letter; while it in no way lessens my friendship for you, it makes me question the correctness of my former high opinion of your liberality of mind and toleration; it reminds me that the days of intolerance and severity of judgment in religious matters are not yet gone forever.

"Yours truly,
"HENRY C. SMITH."
*Helena* (Mont.) *Record.*

## The True Impulse.

LOVE for God and love for man should be the mainspring of every effort in Christian Science practice, for "perfect love casteth out fear." If we fear, we are on a level with the sick and cannot be the instruments for their healing. The love of God is a tideless, shoreless sea. No human beliefs can create any disturbance in its harmonious action; no human sense of inaction, over-action, or reaction can delay or limit the operations of divine Love. God knows nothing of fear or doubt, of disease or death, and He knows all; therefore these are human beliefs, and must pass away. The love of God is shoreless, for He is omnipresent for good; no distances can separate Him from His creations, no lapse of time create imaginary spaces between God and man, for God has no sense of space or time. All these are artificial conditions in what we call mortal mind, a negative state of human thought, for the moment estranged from God. It is the realization of the Truth of Being that enables the Christian Science practitioner to heal the sick, through God. He helps to bear his brother's burden, well knowing that God will bear both the burden and the burden-bearer out of beliefs. There are no tempests, no wrecks on this wondrous ocean of God's love. Jesus demonstrated that fact, as we read in St. Matthew, 14 : 22–38. That very day Peter had witnessed the power of the Master in feeding five thousand men, besides women and children, with five loaves and two fishes; and yet when the darkness and the storm smote the lake, he was afraid, and said: "Lord, if it be thou, bid me come unto thee on the water." That little word "if" revealed his weakness, and Jesus had to help him. He outgrew that weakness, and we can also outgrow it. There are no shallows on the ocean of God's love. It never disappoints us. We can rest our all on its waters. It is deep enough to float every aspiration of the human heart, wide enough to enter into the minutiæ of our daily lives and supply every human need.

EDWARD C. BUTLER.
In *Mexican Herald.*

## Christianity Defined.

Mr. Editor.

The definition of the word Christian as an adjective, is "manifesting the spirit of Christ and his teachings, as 'Christian kindness, loving, compassionate,' etc.," and one definition of science is, "A systematically arranged collection of logical conclusions, based on a self-evident or demonstrated premise." The motto of Christian Scientists, upon their seal (a cross and crown), is the command of the Master, "Heal the sick, raise the dead, cleanse the lepers, cast out demons," and they are doing this (or the divine Mind is doing it through them) by studying and living and demonstrating the teachings of Christ.

Its followers, who, though but beginners, comparatively speaking, in this Science, are proving it to be an exact system, and on a demonstrable basis, every time they heal a case of sickness, do this healing not through any suggestion of one mortal mind to another, nor through any hypnotic or mesmeric effects, but by realizing God, the one divine Mind, as the giver and ruler of all, and that He shares not His kingdom with any opposite power. If He is supreme and omnipotent and good, there is no room for anything else, or any evil power, so called, as an entity or reality. If disease, sin, discord, and death do not exist in the divine Mind, they must have their sense of existence

Digitized by Google

only in the carnal mind, which, as St. Paul tells us, "is enmity against God." Then is it not Christian to exhort men to rise above the evidence of his false sense of mind, to put off the old man with his deeds, his discordant beliefs, and put on (reflect, express) the new man, the one divine Mind?

Our critic says, "There is one thing, however, that I must say for Mrs. Eddy's Science: it makes the study of the Bible a necessary duty. To this fact is due all that is really Christian in the personal character of its followers." I am glad he recognizes so much good, and approves it, but I must remind him it is not alone the reading and study of the Bible, but the putting into constant daily practice the truth contained therein, that makes Christian Scientists true followers of the Master. This they are endeavoring to do and be, and they are happy and prosperous and good in proportion as they do it. Everywhere we are admonished to be meek, merciful, honest, loving, and pure, and trust God in all things.

The teachings of Christian Science are in the highest degree uplifting, strengthening, practical, and pure, all founded upon the Bible and contained therein. As Mrs. Eddy says in Science and Health, p. 192: "We are not Christian Scientists until we leave all for Christ." And every thought, word, and deed of that good woman is consecrated to the uplifting and salvation of the human race.

Why should any one who desires God's kingdom to come on earth even as it is in heaven, object to Christian Science when it is doing this very thing? Why, rather, should they not earnestly and carefully examine its claims and see if they be not found fighting against God when opposing it? Christian Scientists are people who are trying to be and do good and mind their own business. Then why not let them alone, and if this work be not of God, it will fall of its own weight.

EDWARD EVERETT NORWOOD.

In *Charleston* (S. C.) *News.*

---

The disciples and apostles were for the most part men of little education, as the world esteems education, although from the standpoint of Christianity they were more highly educated than any men of their time, because they were instructed by the great Teacher himself, and were students of the Master metaphysician. Yet among them were fishermen called to leave their nets and become "fishers of men" and healers of the sick.

"Jesus instructed his disciples to heal the sick through Mind instead of matter. He knew that the philosophy, science, and proof of Christianity were in Truth, casting out every kind of error" (Science and Health, p. 271).

These words of Mrs. Eddy deserve special consideration at this time.

W. D. MCCRACKAN.

In *Binghamton* (N. Y.) *Herald.*

---

There has never been an argument or a law against Christian Science healing that could not have been applied with equal logic against the healing done by Peter and John and Paul. What did Peter know about pathology when he turned to the palsied Æneas and said, "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed." This one case of healing converted the community, "And all that dwelt at Lydda and Saron saw him, and turned to the Lord."

Sundays and Wednesdays congregation after congregation meet in the Christian Science churches throughout the world, and every congregation is built upon cases of healing of disease and regeneration from sinful habits. Yet those who never come to these services to hear their neighbors tell of reformation and recovery through Christian Science, will nevertheless assume to pass on the merits of Christian Science practice. Conclusions are without value when facts are ignored upon which all scientific induction is based.

WILLIAM H. JENNINGS.

In *Nebraska State Journal.*

---

To those who have only a theoretical rather than a practical knowledge of Christian Science and its efficacy, it is humanly natural that a dependence upon it and the exclusion of medicine should seem a neglect rather than a help; but the Christian Scientist who has had experience, first with medicine and lastly with this Science, has proved convincingly to himself that in his dependence upon God he has chosen the better part. The adherents of this faith invite their friends to prove Christian Science by experience rather than to judge it by its theory as compared with that which they already believe. The question with the critic should not be, Does the new idea agree with older and more thoroughly established beliefs? but, Is it true from the standpoint of supreme intelligence and practical demonstration? Christian Scientists may not be doing anything in the sight of those who look no farther than the material. Jesus and his apostles were supposed to be doing something—the greatest possible thing—when they prayed for the sick, and the results proved this. Our Master was the greatest physician, the most successful one whom the world has ever known, and yet he never administered nor recommended medicine.

ALFRED FARLOW.

In *Lowell* (Mass.) *News.*

---

All that we know of any material thing, whether a human body or a rock or a tree, is its attributed qualities; that is to say, what we suppose it to be in accordance with the qualities which we attribute to it. We used to attribute to a chunk of iron the quality of opacity, but it can easily be proved with the X-rays that it is opaque or transparent according to the kind and quality of vision which examines it. And so everything material is phenomenal merely, so far as our knowledge of it can possibly go.

CLARENCE A. BUSKIRK.

In the *Richmond* (Ind.) *Sun-Telegraph.*

---

### Open the Door.

Open the door, let in the air,
The winds are sweet and the flowers are fair;
Joy is abroad in the world to-day.
If our door is wide open he may come this way.
Open the door.

Open the door, let in the sun,
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems.
Open the door.

Open the door of the soul, let in
Strong, pure thoughts, which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door.

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door.

*Chicago Inter Ocean.*

Digitized by Google

## The Lectures.

### At Lincoln, Kan.

Carol Norton lectured to a fair-sized audience at the Opera Hall on Thursday evening, March 26, on the subject, "The Teachings of Christian Science." Hon. E. A. McFarland introduced Mr. Norton and spoke in part as follows:—

*Ladies and Gentlemen:*—It appears to be a custom among Christian Scientists, in whose ranks we find so many of our friends and neighbors, when their prominent speakers are about to expound the doctrines of Christian Science, to have them introduced by an unbeliever. This custom is a pleasant index to the distinctive American trait of fair play.

The very presence of this large audience of intelligent men and women, is at least an indication that we are willing to listen and to learn, if we can, something which we do not now know or understand.

The world has been gradually learning—and very rapidly during the past fifty years—that it will no longer do for any man, no matter what may be his station in life, his profession, or his intelligence, to object without investigation, simply because he does not believe, or to ridicule any statement of fact or theory of science, simply because he does not yet comprehend such theory.

Practical demonstration is the best guide for us all. Seeing is believing, is an old statement, but practical demonstration with tangible results will convince the most skeptical.

So who knows but that the Christian Scientists may have a system or a science which, when more fully understood and generally appreciated, will bring as great a blessing to the physical and spiritual life of mankind as wireless telegraphy has become to the commercial life of the world. There can be no question but that the world would be made better, physically, spiritually, and morally, if the doctrine of Christian Science were more largely believed and put into active practice.

And so in this spirit of a fair and honest investigation, in the spirit of a willingness to listen and to learn, if we can, we welcome the distinguished speaker who is to address us this evening.—*The Lincoln Sentinel.*

### At Winchester, Ky.

The Christian Science lecture given in the Opera House Monday, February 23, was well attended. The lecture was given by Judge William G. Ewing of Chicago. He was introduced by Captain Leeland Hathaway, one of the leading attorneys, who spoke in part as follows:—

To me has been given the pleasant duty of presenting the speaker of this occasion. He does not come unheralded; his fame has preceded him as a lawyer of extensive and lucrative practice, and as a judge elevated to the bench by the suffrage of an admiring constituency. If I understand the speaker's position, he will only claim that the body of Christians with which he is connected have come closer in spirit to the God of "Abraham, Isaac, and Jacob," and to his Christ; that their worship is of our God, and of our Jesus of Nazareth. If he can tell us anything which will bring us into nearer, tenderer relations with the Divine and the Infinite, I am sure that we shall hear him with glad hearts.

We know that the world is in a fever of inquiry in religious matters—the very atmosphere is sur-charged with it. There is all around us a spirit of unrest among theologian and priest and layman. I have no quarrel with those who purpose to investigate, or to propagate novel theories, or to proclaim new creeds. The words of Gamaliel, the great teacher of the Israelites, at whose feet sat Saul of Tarsus before he saw the vision and heard his call, were I think very wise words, and may be just as applicable to twentieth century contention as they were to that of the early days of Christianity. And however new the doctrine preached or the positions taken by the distinguished speaker may be to us, we will hear him respectfully and with interest, and we ought to feel and acknowledge that it may be that something has been given to him and his co-religionists, which so far is hidden from us. "Prove all things; hold fast that which is good."

I have the pleasure of introducing to you, ladies and gentlemen, the Honorable William G. Ewing of the City of Chicago.—*Correspondence.*

### At Omaha, Neb.

Carol Norton, C.S.D., lectured at Boyd's Theatre, Thursday evening, April 2, under the auspices of First Church of Christ, Scientist, The theatre was well filled, the audience being variously estimated at from seventeen to eighteen hundred. Mr. Norton was introduced by George L. Miller, M.D., a thoroughly representative citizen of Omaha and long time resident; formerly a practising physician, being a regular graduate of medicine; in earlier days prominent in politics, and at one time prominently mentioned for the vice-presidency. He spoke as follows:—

*Ladies and Gentlemen:*—I esteem it a distinct honor that I have been called upon to discharge the agreeable duty this evening of calling you to order and asking you to listen to a distinguished gentleman who will address you in a few moments.

This vast assemblage of people is an expression of a new religious thought. Religion is the universal inheritance among all the races of men, an inward monitor lifting the thoughts of men to that Supreme Intelligence which rules over all, an all-wise and benignant Deity.

We are living in an age of toleration. I am not here to approve or disapprove of Christian Science. It may be said that this is a period of unrest in the religious world and in the affairs of men. It will be for you to ascertain any delusion that may attend your beliefs. It is said that the votaries of Christian Science are opposed to the Christian teaching. I do not so understand it. This great religious movement has been marked in the short time of ten years by a power and growth which claims the respect and consideration of all men. There is too much religion which says, "I believe that I believe." There is nothing in this world better than sincerity; few things in it can be worse than insincerity under the cloak of so sacred a thing as religion.

But I am detaining you, I am afraid, from what I am sure will be a rare treat this evening, and will now introduce to you Mr. Carol Norton of New York, who will address you.

### Lectures at Other Places.

Laurel, Miss.—Judge William G. Ewing, March 3.
Exeter, Neb.—Mrs. Annie M. Knott, March 20.

The value of Christianity lies in its bringing the message of truth, and telling the things that are,—and beyond this, in its having the power to conform us to things as they are, and bring us to our true home in God. And when the message has been uttered, and has sunk down into our hearts so that we can perceive of what sort it really is, we find this infinitely great, consoling, and uplifting word at the center of it, that the real is the good; the eternally real is the eternally good: eternal being is holy and gracious: our best is the finite counterpart of the infinite goodness: and hope rather than fear, confidence rather than doubt, is the keynote of existence.

WILLIAM NEWTON CLARKE, D.D.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Significant Questions.

MARY BAKER G. EDDY.

WHO shall be greatest? The great Master said: "He that is least in the kingdom of heaven"—that is, he who hath in his heart in the least the kingdom of heaven, the reign of holiness, shall be greatest.

Who shall inherit the earth? The meek who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy—shall inherit the earth—for wisdom is justified of her children.

"Who shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Who shall be called to Pleasant View? He who strives, and attains—who has the divine presumption to say: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (St. Paul). It goes without saying that such a one was never called to Pleasant View for penance, or reformation; and I call none but genuine Christian Scientists, unless I mistake their calling. No mesmerist, nor disloyal Christian Scientist is fit to come hither. I have no use for such, and there cannot be found at Pleasant View one of *this sort*. "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deuteronomy, 18).

It is true, that loyal Christian Scientists called to the home of the Discoverer and Founder of Christian Science, can acquire in one year the Science that otherwise might cost them a half century. But this should not be the incentive for going thither. Better far that Christian Scientists go to help their helper, and thus lose all selfishness, as she has lost it, and thereby help themselves and the whole world, as she has done according to this saying of Christ Jesus: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Pleasant View, April 20, 1903.

### Amendments to By-laws.

THE following sections of the By-Laws of the Mother Church have been amended to read as follows:—

Art. XIV., Sect. 1.

The Communion shall be observed by this Church annually on the last Sunday in June of each year—by reading selections from the Bible, silent prayer, the Lord's Prayer with its spiritual interpretation from the Christian Science text-book, reading the appointed Lesson-Sermon, selected from the Bible and "Science and Health with Key to the Scriptures," singing of hymns, singing, silent communion, reading the scientific statement of being, and the correlative Scripture according to 1 John, 3 : 1, 2, 3, and benediction.

Art. XXIX., Sect. 9.

The Communion shall be observed in the branch churches on the second Sunday in January and July of each year, and at this service the Tenets of the Mother Church are to be read.

Art. XII., Sect. 1.

The regular meetings of the Mother Church shall be held annually, on the Tuesday following the Communion season in June of each year. These assemblies shall be for the purpose of listening to the reports of the Treasurer, Clerk, and Committees, and general reports from the Field.

### Our Periodicals.

MUCH of the work on the *Sentinel* and the other official publications of our denomination has been done with a view of making them available and effective agencies in overcoming the many misunderstandings and prejudices engendered by ignorant and malicious criticism of Christian Science and of our Leader, and we are greatly encouraged to believe that much has been accomplished in this direction. The *Sentinel* and *Journal* have been especially useful in this regard with members of the legislatures wherein so-called medical bills have been introduced.

Another point kept steadily in view by the editors is that our periodicals prove educational with regard to the teachings of Christian Science, and carry hope, encouragement, and healing to the despondent, despairing, and sick who see them for the first time. That results of the kind indicated follow the circulation of our literature is shown by the testimonies published from time to time.

Still another thought continually present with the editors is that our publications be of good literary quality, and distinctly Christian and Scientific in tone, in order that they may appeal to people of culture and to those who are disposed, in the beginning, to look askance at the coupling of the words Christian and Science. How well this part of their work has been done must be left to the critical judgment of our readers.

All this is preliminary to our saying that if the editors have succeeded even in a degree, in preparing and selecting matter for periodicals conforming to these requirements, and the publishers have issued them in dignified and attractive form and at reasonable prices, the further responsibility for their circulation must rest with the rank and file of our church membership.

The circulation of the *Sentinel* and *Journal* is steadily increasing, and *Der Herold* has started its career with a subscription list considerably in excess of our expectations, but the opportunities for promoting a much larger circulation and wider distribution of these official periodicals are by no means exhausted, and we confidently hope for the co-operation of our readers in our efforts to double their circulation. M.

### The Retreating Foe.

WEAK warfare do we deem it, and cowardly soldiers they, who fail or falter under the fire of a retreating foe.

Nineteen centuries ago, Jesus' understanding of Truth enabled him to defeat the common enemy of mankind. At his command, discordant hosts fled the field. Not death, but life, not mourning, but rejoicing followed the bloodless victories of the Prince of Peace. The day was ours, the victory was won; but faint-hearted sentinels have mistaken the disorganized bands of a retreating foe for reinforcements, and have yielded themselves captive to the shattered allies of materiality.

One, however, brave and alert, caught anew Freedom's reveille and called men to retrieve their rightful dominion. Thousands are answering the glad summons and are valiantly striving to recover their lost estate.

Each individual life and each individual demonstration

Digitized by Google

of Truth is an epitome of this warrare for the reclamation of liberty. The way has been shown, the possibility established, it is ours to regain and to hold the field. Let us speak the word of God, the word of Life, of Love, and know that the show of resistance which would affright us is but the feeble fusillade of a defeated foe, demoralized, powerless, nothing.

The same discordant conditions of a sin-darkened consciousness, the same fear, the same doubt, the same treachery, the same resort to materiality meet us to-day that met humanity's Healer in the infant century; and to-day, as then, conscious unity with God measures our triumph over every false claim of error.

. The word of Truth is spoken; the sin that shadowed the past is vanquished. All is aglow with hope and happiness, vigor is restored, youth is renewed, and the day is ours, —but in the very midst of our overcoming, is there a return of the assault? Oh no! these are but the spiteful and random shots of the retreating foe.

Fear not! "Be sober, be vigilant." The armor of love is impervious to every shaft of malice, of envy, of despair. We are the victors. S.

## The Confusions of Human Opinion.

Two very prominent ministers in this country, representatives of the same church, but of the most conflicting philosophies, have recently taken occasion to make public reference to Christian Science in language that seems very surprising. They betray not only misapprehension of its teaching, and that commonplace prejudice which is so ill-fitting and discreditable to men of large parts and culture, but further, they evidence in the one instance a pronounced and unblushing materialism, and in the other gross inconsistency.

After commending Christian Science for "calling attention to spiritual forces," our first critic enters his protest against its declaration of the unreality of evil, and says, "An evil will, which is the only evil, is just as much a reality as a good will, and any theory which tries to put this distinction out of sight is not merely ridiculous, it is pestiferous."

This remarkable statement is made by one who subscribes to the teaching of all Christian denominations, including Christian Scientists, that God is one, that He is infinite, that He is wholly good, and that "in Him all things consist"!

It would seem hardly necessary to remind any thoughtful person, that from the "will" of such a being no evil could come, and that since He is the source of all being, no evil "will" can possibly express the being of God, whose will is good and that only. The terms are not co-ordinate, and hence an evil will cannot be "just as real" as the Good will, or the will of Infinite Good, God.

Christian Science declares that Truth is real, since it is of God, while error, all evil, is unreal because it is not of God, and here it calmly awaits the approval of every clear and unprejudiced judgment.

In the attempted refutation of the idealism of Christian Science, this writer further says,—

"The truth is, that there is a material universe, inhabited by spiritual beings, or a spiritual universe finding revelation in material forms and organisms (whichever way you choose to look at it); that we ourselves are spirits dwelling in mortal bodies and finding expression of our life through material forms and forces; that the one side of our life is just as real as the other."

In the light of Jesus' specific words, "It is the Spirit that quickeneth, the flesh profiteth nothing," and in view of the fact that the theistic idealism of the New Testament is ascendant to-day, not only in the realm of philosophy but of theology as well, this unqualified and emphatic avowal by an intelligent Christian leader that matter, the world of material sense, is "just as real" as the world of spirit, might well be added to the list of the world's wonders. It is probable that the writer used the word real to express the facts of human experience, and the seeming reality of such experiences to *material sense* Christian Science nowhere denies; but to compare the transient phenomena of our sense experience with the eternal verities of being, is to ignore a distinction which Jesus and the apostolic writers have everywhere made, and render yet more apparent the worthlessness of the assumption on which this writer has grounded his argument.

As of old, personality still presents some strange contrasts in its yoke-fellows, and our second critic administered a withering rebuke to the first when, in speaking to a body of students, he said,—

"Surely as I stand here before you to-night, I shall see ere long in these laboratories, increasing testimony to the fact that the whole philosophy of materialism, which threatened to rule in the latter part of the nineteenth century, is not only discounted but is entirely removed from the serious thought of men.

"The appearance of Christian Science may be laughable to you, but the fact is that the church put the idea of the spirituality of man out of the back window in order to accommodate the materialists of twenty-five years ago—we have had a quarter of a century of materialism in theology, all kinds of compromises arranged so that men wouldn't have to believe too much about the soul—talking about our bodies continually. And now, in at the front door, this old truth comes back. . . .

"Now, the whole future lies along the development of idealism. What force in education will hold us to the truth except the force which makes this physical universe only a symbol of that which is real. Man's spiritual nature is ultimate reality. . . . No education is thorough that doesn't make a man able to live in the thin air of a spiritual universe."

It seems to us little less inexplicable than unfortunate that one who is prompted to smite materialism so vigorously, and who espouses with such fine abandon the more spiritual concepts of idealism, should so forget the unwritten laws of Christian consideration as to speak in contemptuous terms (which we have not quoted) of a faith that not only embodies the highest idealism but which is proving the practical value and effectiveness of its spiritual philosophy by healing the sick and sinful.

"The whole future lies along the development of idealism." "Man's spiritual nature is ultimate reality." "No education is thorough that doesn't make a man able to live in the . . . fine air of a spiritual universe"!—These are the words of our brother, and they are very true and very well spoken. They convey a thought that is even better expressed in Science and Health, the text-book of Christian Science, and more careful consideration for that "eternal fitness of things," which is known as consistency, would have saved him from the grievous and uncalled-for mistake of linking a criticism of Christian Science to an apotheosis of idealism.

Christian ministers are not called on to accept or even approve the religious convictions of others, but a courteous regard for such convictions seems very much in place, and would commend their own view of the Christian life to "those that are without." W.

## Railroad Rates for the Communion Service.

We are assured that the change of date of the Communion service and annual meeting will not interfere with arrangements now being made with the railroads for reduced rates, and that the same liberal terms will be granted for the new date, June 28 to July 1, as were promised for

Digitized by Google

June 14–17. Further notice regarding rates and terms will be given as soon as the necessary arrangements are completed.

We advise those who have reserved rooms at the hotels to communicate immediately with the proprietors and thus forestall any possible misunderstanding.

It is confidently hoped and expected that this year's gathering will be the largest that we have ever had, therefore the arrangements for the convenience and comfort of visitors will be more systematic and upon a larger scale than in former years. A most hearty welcome is extended to all who will come to Boston.

## An Easter Letter.

Boston, Easter Sunday.

*Dear Mother:*—The chain which I send with this is one of several which Mr. Jewett selected and sent me to choose from for Easter, and when I saw this crimson and white one, so rich and beautiful, I immediately thought of you, and wondered if you would care for it to wear with your light summer dresses. The beads came from abroad, and I fancy may be rather uncommon.

Dear Mother, we send it with a whole heartful of love, and if you care for the chain, we shall be glad to have you accept the simple gift from us both.

May I add just one word of gratitude for your exquisite Easter poem, read to us in church this morning, and say that the love it breathed forth was, to me, the inspiration of our resurrection service of nineteen hundred and three.

Lovingly your student,
FRANCES HASTINGS JEWETT.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

## Notice to Branch Churches.

THE Clerk of the Mother Church informs us that in many instances the following notice, which appeared regularly in the *Sentinel* during February, March, and April, has failed to receive attention at the hands of those whose duty it is to forward such reports. Will the proper persons please take notice and immediately comply with this request.

"Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it stood April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

"Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time."

## Notice.

Owing to change of date of the Communion service in accordance with the By-Laws, as amended and published in this issue of the *Sentinel*, applications for membership in the Mother Church will be received by the Clerk until June 3.

What is it, then, for Christianity to be true? When any one affirms that Christianity is true, he means, or ought to mean, that Christianity is made up of realities; that what it represents as real is real; that, in the realm of the soul, things are as it declares they are; that its affirmations accord with fact, and its experiences are experiences of reality. It is meant that Christianity sets forth the great spiritual realities as they are, and nothing but the test of genuine experiment is needed to prove it.

WILLIAM NEWTON CLARKE, D.D.

# From our Contributors.

## Unfoldment.

J. F. HILL.

NEW and deeper meanings of the words and works of Jesus, as given in the four Gospels, are constantly being unfolded as is the opening flower on my study table. There is first a plain, dry bulb, then a tiny tip of green, then the leaves are more vigorous and promising, and then I begin to see the *unfolding* of the Easter lily.

The Gospel story I have known and read for thirty years, but I have looked upon it as an historical account of the sojourn of the "Man Jesus," "Son of God," a "not as other men." I fully believed, but the record of his deeds did not seem to reach down to my own time any more than did those of Cæsar or Napoleon. That is to say, I acknowledged the Christ as Redeemer, but not as the Saviour in our every-day experiences. The only incentive for belief or trust in him was that thereby, finally, when earth for me was done, I might reach heaven.

I was never an idler in my church. I strove to do my duty and to advance the cause as I had light; but to-day as I gaze on the opening Easter lily I see that there has been an *unfolding* of my thought, a resurrection of my buried consciousness, and that henceforth the New Testament story is to be a "Living Gospel."

When I read again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," I was amazed to think that all these years I had failed to note the promise and the prophecy contained in the words "greater works than these shall he do; because I go unto my Father." I turned to the Concordance at once for a study of the works Jesus did; and it will well repay any seeker who desires the fullest light upon God's word to do likewise.

While at first I caught only glimpses of physical healing in the works, before long I began to see kindness, tenderness, and love, prompting and consummating those works. The physical works were like the green of my plant, which, when unfolded, disclosed the petals of a perfect flower.

Then the works no longer seemed the historical account of ancient days but became a spiritual realization of my at-one-ment with Christ the Saviour, as unfolded in the wonderful words, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Being in at-one-ment with God, Good, harmony becomes the law of living; discord and evil lose their appearance of reality and become "without form and void," that is, nothingness.

Then my unfoldment brings me to a realization that the works of the Master were the products of divine Mind, and that my spiritual consciousness, made in His image, will do greater works because, following him, I go to my Father. Physical limits no longer fix the end of such deeds of love and mercy as deeds that have ceased at the cross, at least for those who depended upon the personal presence of Emanuel. Whittier seems to have caught a glimpse of the "Lo, I am with you alway," when he wrote,—

> That good physician liveth yet
> Thy friend and guide to be,
> The healer by Genessaret,
> Shall walk the rounds with thee.

I learn that so long as the believer dwells in the consciousness of the ever-presence of Love divine, so long will he find that there is no longing, but that he is fully satisfied, every hope has found fruition, and every sense of want and pain and sorrow and unrest are passed away. That "because I go to the Father," all the believers' necessities have a constant source of supply. "The indwelling presence" in our thought meets every need and the "greater

Digitized by Google

works" are ours, for we are fully and trustingly at-one with God.

This unfoldment has exalted my sense of the ideal, has stirred my aspirations, and given strength, understanding, and patience in contests which would have overwhelmed me a few months since.

But I humbly recognize, 'tis but the Easter dawn of my unfoldment, and that the Bible illumined by Science and Health will grow brighter until the noontide of that perfect day, "for we shall see Him as He is."

## Mary and Martha.

R. P. V.

THE story of Mary and Martha reveals the depth of our Master's Christ-man nature perhaps more fully than any incident in the Gospel narrative.

The two sisters received their guest in a way that marked their strong individuality.

Martha, the type of Oriental hospitality, thought first of the material needs of her guest and was "distracted about the preparations of the table," while Mary "seated herself at the feet of Jesus, listening to his discourse."

To have the audience of one who could understand his divinity was far more refreshing to him than all the delicacies of the table, and when Martha "entered hurriedly, exclaiming, 'Does it not trouble you, sir, that my sister leaves me to serve alone? Order her to come and help me,'" the Master answered, "'Martha, Martha, you are anxious and worried about many things; but one only is necessary. Mary, however, has chosen the good part, which shall not be taken away from her'" (Ferrar Fenton New Testament).

How frequently we have offended the Christ of our being, by being "cumbered about much serving," and how important it is mentally to classify the responsibilities of daily life in their order of importance, placing the spiritual first and the material second in all things.

Had Martha understood this, she would have thought first of her spiritual needs, and by paying attention to his words of wisdom and love would have afforded him a sense of spiritual entertainment infinitely more acceptable than a material meal.

The true art of service is to see another's need and supply it so naturally as to be scarcely noticed in the performance of the act.

The over-zealous housekeeper may make a guest so conscious of her preparations as frequently to cause more pain than pleasure. The science of hospitality needs to be better understood and cultivated as one of the graces of the spirit. Our capacity to entertain another's thought is in proportion to the amount that we can forget self. Mary forgot self in thinking of her Master.

Realizing that she could not afford to lose such a golden opportunity, she remained attentive to the teacher who "spake as never man spake," and "taught as one having authority."

Thus Mary set an example to her sister Martha and exemplified the genuine spirit of true hospitality.

## Love, the Conqueror.

ANNE DODGE.

WHAT is it that conquers all the ills of the flesh and, as well, all diseases of the mind? that which conquers disease, conquers also hate, revenge, envy, jealousy, malice, and "all uncharitableness," all that "worketh or maketh a lie." One little word covers the answer. One simple word with infinite meaning,—Love. Not your conception of Love nor mine, but just Love itself, reflected in the love that thinketh and speaketh no evil, that condemneth not but forgiveth all, that judgeth not but sheddeth mercy on the just and the unjust; in short, that is without hypocrisy, that does not boast of what it is, what it does, or what it gives; the love so sweet, so unselfish in its humility that it finds its gain, its reward, in another's good, another's happiness; the love that covets naught for itself but is always giving; giving itself all for others,—freely and unconditionally for others. The love that is self-abnegation, self-forgetfulness, self-sacrifice. In which there is no fear, no deception, no lie, no sin. This is the love that overcometh the world, that conquers all and lifts us into a consciousness that is blessed and divine.

To have felt this all-conquering love is to have had a foretaste of heaven. Love is the conqueror. It subdues all fear, and confers a perfect freedom. It casts out the desire to sin, and malice, hatred, envy, self-seeking, are forgotten, as we rest, with a sweet sense of security, in its "everlasting arms."

## Among the Churches.

### New Church Home in Rapid City, So. Dak.

On February 8, the society of First Church of Christ, Scientist, in Rapid City, held its first service in its own church home. Last summer, finding that there could be no permanent abiding-place without a church of our own, it was decided to purchase a small building formerly used as a Lutheran Church. Lots were secured and the building was moved, remodeled, and repaired.

The audience room is light and pleasant, with a seating capacity of about one hundred. Though small and not yet completed, it is sufficient for our present needs.

GRACE A. FRENCH, *First Reader.*

### First Church in London, England.

For many months past it has been seen that the capacity of the church building of First Church in Bryanston Street, was quite inadequate to the demands upon it. Last summer the congregation encroached on all the gangways, and, after a time, overflowed into the lobbies and down the staircases. In these circumstances it became imperative that further accommodation should be provided. The opening of the Richmond meeting relieved the Sunday services; and the hiring of Steinway Hall gave considerably greater room for those of our Wednesday meetings.

It was, however, always realized that this arrangement could only be temporary; but nowhere, perhaps, is a site more difficult to obtain than in London. The enormous value of land, as you approach the centre of the city, testifies to the keenness of the competition for its possession. The ground landlords are so opposed to the erection of churches on their property that many of them will not grant leases for such a purpose; and the estates are so jealously protected that a freehold rarely comes into the market. The possibility, in such circumstances, of a body of Christian Scientists surmounting these difficulties, was regarded as very remote by onlookers. But to those who have recognized in any measure the protection of divine Love, the words from Malachi, quoted by a church member at a meeting called to discuss the purchase of a site, speak with a depth of feeling hitherto undreamed of: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." It was felt by every member of the church that the building to be erected should be worthy of the greatest cause in the world, that the site should be as central as possible, and that it should be a

Digitized by Google

freehold. At the moment, however, it seemed absolutely impossible that such a site could be obtained; still, as another member at the meeting already mentioned pointed out, when Jesus sent the disciples to fetch the ass and the foal of the ass, he told them to answer simply to any one who questioned them, "The Lord hath need of them, and straightway he will send them." And so, when the difficulties seemed most stupendous, the realization that the Lord's work had need of a site, brought the immediate answer; and, close to Sloane Square, near the centre of London, in a ring of great estates, a block of land was suddenly put upon the market. The site that was required was "loosed."

One of the great difficulties in making the contemplated move had been that of providing accommodation during the building of the new church. But the demonstration was complete. Occupying half the new site, is an unused Wesleyan chapel with a seating capacity of about two and a half times that of our building in Bryanston Street. The negotiations proceeded steadily and harmoniously, and on Wednesday, March 18, the Wesleyan chapel was opened as the temporary home of First Church of Christ, Scientist, in London. A week later the reading room and Sunday School were transferred to what had been the Wesleyan school in the basement of the new church, and there they will remain until the building operations render it necessary to pull down the chapel.

The new site is a rectangular piece of ground, with a frontage in Wilbraham Place and Sloane Terrace, and here it will be possible to build a church with a seating capacity of sixteen hundred, together with a reading room, Sunday School, offices, etc. The work will be proceeded with at once; and as soon as half of the new building has been erected on the unencumbered portion of the site, the services, etc., will be transferred to this, and the chapel will be pulled down.

The opening service was attended by the greatest congregation that has yet gathered in a Christian Science Church in London, and it is evident that before the new building is erected the temporary seating room will be strained to its utmost.

It is only necessary to add that in making the demonstration every worker in London has realized, to his utmost ability, the power and the protection of divine Love. Every difficulty that threatened to arrest the demonstration has vanished before the guidance of Truth, and all thankfully recognize that they have been led by an intelligence more than human.—CLEMENTINE B. DIXON, *Clerk.*

## The Welcome to Der Herold.

THE editor has received many letters of thankfulness and rejoicing for the appearing of our German publication, and he gives the Field opportunity to read some of them.

Let me add my thanks to the Publishing Society, for the production of the *Herold;* it is a perfect Godsend to those who so frequently struggle in an effort to render, in intelligent, simple German, the masterful words, in both letter and spirit, of Science and Health and our other literature.

*Der Herold* is sure to be a medium which will attract a large body of thinkers among a people where Germanic influences are so predominating. Furthermore, it enables us to bring all our Teutonic cousins in closer relationship to the thought which is fast becoming the power of the world.

*Der Herold* is offering *many* new words, *many* solutions, *many* blessings. Please accept my gratitude for this new offering; let us all do our duty to the cause.

Yours in Truth,

MAX JAGERHUBER.

New York, N. Y., April 7, 1903.

Upon receiving *Der Christian Science Herold* this morning, my heart was so full of gratitude to divine Love for meeting this need of the German people, that I wish to express it in a few lines.

I have lived in Germany and Austria for several years, and know, in part, the crying need of both nations.

I wish also to give thanks to Mrs. Eddy for her great love, manifested in watching and praying unceasingly, so that all the children of this world may be lifted out of darkness into light.

May our blindness be destroyed, so that we may see the path plainly and so be able to lead others aright. May we drink of the water of Life freely, the truths given in Science and Health, so that we can give a "cup of cold water in Christ's name" to the thirsty and the faint.

EMELIA MUELLER.

Chicago, Ill., March 30, 1903.

---

The announcement concerning an official denominational monthly in the German language has been received with great joy by the members of Erste Kirche Christi des Scientisten in Dresden, and they wish to express to the Publishing Society their deep-felt gratitude for the loving thoughts and endeavors that have brought about this fulfilment of their ardent desires. The new magazine meets a great need in this field of work, it will be the means of bringing the Truth to minds ready to receive it, but unable till now to take up the study of Christian Science.

Yours in Truth and Love,

BARONESS OLGA VON BESCHWITZ, *Clerk.*

Dresden, March 28, 1903.

---

The first number of *Der Christian Science Herold* came to us this week, and at our Wednesday evening meeting it was suggested by one of our German members that a vote of thanks be sent to our Leader, whose untiring love has made this possible, and to her faithful workers at headquarters.

The need for literature with which to feed the hungry hearts has seemed very great, but we have gone forward, knowing that He who provided manna in the wilderness and opened the Red Sea for His children is omnipotent Love, able and willing to care for and feed His own; and that she through whom Truth in all its fulness has been revealed is its revelator to all peoples. The loving faith of these dear people who have been coming to the meetings month after month, and some of them year after year, to drink in all of Truth that they could glean from the reading, has been touching beyond expression. They have accepted the fact that it is God's work, and they have but to bide His time. Those who could do so have studied English, but not all of them could do that, and now comes the light; and this first number of *Der Christian Science Herold* is rich in substance beyond all our expectations, and filled with glorious promise for the future. Ours is indeed a happy church and congregation, and expressions of thankfulness are coming from all parts of Germany. Our librarian has forwarded a number of subscriptions, and more are coming in daily.

The work is growing, new inquiries are coming in constantly for Truth, and beautiful demonstrations of the healing power are being made in our midst.

Fraternally,

FRANCES THURBER SEAL.

Berlin, Germany, April 9, 1903.

---

Difficulties are things that show what men are.

EPICTETUS.

Digitized by Google

## Testimonies of Healing.

In a recent number of the *Sentinel,* in one of the editorials, we are told to "declare the exact opposite of what the deceitful material senses testify." I would like to tell of a demonstration which was made almost instantaneously by putting this rule into practice.

My little son, five years of age, was taken with the measles. He started out to have them more severely than any child I had ever seen, and was put into the hands of a practitioner. His eyes especially were v ry much affected, being so swollen and inflamed that he could hardly see.

On the third day the health officer came to put up a sign and saw the child running around as usual. He called my attention to his eyes, and said if I did not keep him in a dark room he would always suffer with them, and cautioned me over and over again to keep the room darkened. I denied this silently as he was talking, but said nothing about Christian Science to him, and simply answered, "He will have the best of care."

After he had gone I took the child in my arms and treated him.

I then put him down and went about my work. In a little while I saw him out in the yard in the sun, and mortal mind began to talk to me. It said, "Now don't you think you are carrying this a little too far? why not at least keep him in the house;" but in Science and Health, p. 167, Mrs. Eddy says, "Only through radical reliance on Truth can Scientific healing power be realized." So I did not listen to mortal reasoning, nor yield obedience to error, but went right on with my morning's work. It was soon noontime and the children came in for their dinner. I helped them all around as usual, but when I handed little Jim his plate I suddenly realized that his eyes were in their natural condition, large and bright as ever. That same evening the entire manifestation disappeared, simply melted away like the dew before the morning sun. I well remember the tears of joy that filled my eyes as I wrote of this to my mother; it was so beautiful and so plain to me.

I cannot begin to tell of all Christian Science has done for me and mine, but I consider it the greatest blessing that ever came into my life and I feel that if this truth could be for any one class of people more than another it would certainly be for mothers. To say that I am grateful to God, grateful to Mrs. Eddy, and grateful to my teacher, but faintly expresses my feelings; for verily I owe all that I have of health, of happiness, of prosperity, to Christian Science.—M. C. W., Chicago, Ill.

---

I was first attracted to Christian Science about two years ago by the spirit of brotherly love which I saw manifested in the church, and after attending several meetings through idle curiosity, I found my curiosity developing into interest, and finally a desire to know more of divine Love which I heard talked on every side. I accordingly obtained a copy of Science and Health and began to read, and had only read a few pages when I became convinced that I had found something for which I had been longing and reaching out in a vague, indescribable way all my life. Since that time I have made the Bible and Science and Health a daily study.

In thinking over the benefits received from reading the *Sentinel* and *Journal* it is difficult to express the gratitude I feel for these valuable periodicals.

Many times in the working out of a problem, and when trying to realize God's allness, and seemingly overcome with a sense of discouragement, some clear Scientific thought, read perhaps weeks before, would stand out to my consciousness like a beacon light, clearing away the mists of error, and letting in the pure sunlight of Truth.

To the faithful workers in the field who are contributing such helpful thoughts to the noble work of Christian Science, it must be a satisfaction to know that their work is not in vain, and that every clear expression of Truth which is sent out finds its way to some responsive heart and helps in the grand and uplifting work of bringing God's kingdom on earth.

The *Quarterly* is a never-ending source of help and information in bringing out the spiritual interpretation of the Bible as given in Science and Health, and to those engaged in preparing the lessons I wish to express my gratitude for the benefits received from this branch of the work.

I believe the most acceptable thanks to Mrs. Eddy, the Founder and Leader of Christian Science, who has struggled so long for the welfare of mankind, are expressed in trying to live the truth as taught in Science and Health, and in bringing out in our daily lives the practical results of its teachings by radiating love, and helping in the destruction of error.—A. R. MacLellan, Jr., Baltimore, Md.

---

I was a miserable woman, suffering daily with headache which the best doctors could not cure. I also had organic troubles which made it impossible for me to do my work at times without terrible pain. Doctors told me that I ought to go to a hospital and undergo an operation, they said I would never be well until I did.

I was very nervous and despondent. I had been taught to read the Bible and attend church. I went to different churches, talked with ministers and other good people, investigated every religion I could hear of, but was always disappointed.

They all told me I ought to love God, and then told me that it was by His will that I suffered, and that it was right to doctor for the troubles. I could not see why, if they believed that sickness was sent by a divine God for a good purpose, they should wish or dare to call in some man to undo what God in His wisdom had done.

I read the Bible, but it seemed to contradict itself, and to tell of a God who made mistakes and corrected them in anger afterwards. At last I gave up and decided that there was no God or heaven, I was sure only of the hell here on earth. I was never satisfied and was on the verge of suicide when a neighbor asked me to go to a Christian Science meeting with her.

I went, and was impressed first by the happy and loving faces about me, and then by the way in which each one seemed to lean on the promises of the Bible and the loving Father as revealed by the life and words of Christ.

As we walked home at the close of the meeting, I asked the Reader some questions, and was satisfied by her sensible answers, that those people had found what I had been wanting all my life. I went home, and putting aside all my doubts and fears, I asked the loving Father to show me if this were the right way, and pledged myself, if I found my headaches healed, to try to understand and live for God all the rest of my life.

I was so sure that Love would make everything right, that I went to sleep happier than I had been in years. I awoke the next morning, well and strong, with the glorious assurance that my Father is Love, and that He had heard my prayer.

That was my healing five years ago, and I have had no need for drugs since. I never asked to have the other troubles healed, they simply disappeared at that first meeting.

I cannot put into words my gratitude to God. I am also most thankful to Mrs. Eddy for her pure and noble life, and to the dear ones who helped me out of the darkness of doubt and despair.

Anna I. Sperry, Sandy Hook, Conn.

Digitized by Google

Christian Science did not come to me first in the joy and peace of healing, but in the light and revelation of the Bible. The Bible was to me a new book. I can never express the glory and beauty of the word of God as revealed to me after reading Science and Health. I met with much opposition, and many tried to convince me that Christian Science was of the devil; but I knew there could be no evil in anything that helped me to understand and love my Bible.

I pressed on, and prayed for wisdom to lead me to Truth. My daily verse was: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Soon I had very convincing proof in a demonstration for a friend over a disease of long standing. After this I never doubted that Christian Science is the truth. Since then I have had many demonstrations, not only over sickness but over many other forms of error.

When we begin the practice of Christian Science we think sickness is the principal thing to be overcome; but as we go on we learn that we must battle with error in many forms, and we are tested where we most need testing to perfect our spiritual growth. With some, sickness is the claim which seems to be most real,—with others, a sense of lack or poverty, while to others, worldly ambition, pride, and all the *et cetera* of self. Self is the great problem, characteristics we once thought virtues, we find in the light of Christian Science to be only a false sense of self.

Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." What is it to deny self? We once thought it meant to deny ourself some material pleasure or comfort. Now we see self-denial in a very different light. We know we must deny and overcome all selfhood apart from God, Good,—all that is unlike our true self, the spiritual man, made in God's image and likeness. When I think of the change Christian Science has wrought in me, my heart goes out in love and gratitude to our dear Leader, the Discoverer and Founder of Christian Science.

M. E. M., Madison, Ga.

## Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before June 3.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

## A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus. Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

To-day the power of a Church in any community will be closely proportioned to its manifestation of brotherhood within the circle of its own membership. We make a capital mistake when we think that the preaching of the Word is the only power to win men to Christ. In a beautiful passage Peter exhorts wives to be in subjection to their own husbands, "that, even if they obey not the word, they may, without the word, be gained by the behavior of the wives." That is to say, Do not think that the Scriptures are the only means of winning men to a Christian life. They may be won "without the word." The silent, impressive influence of a Christian life may be the most effective preaching of the Gospel. And that applies to Churches as well as to individuals. A Church by its brotherliness, by its harmony, co-operation, and love, may accomplish in a community what no preaching of words can do. As a matter of fact, next to the winking at gross and palpable sin within its membership, there is nothing that will so mar the influence of a Church as a bickering, quarrelsome, unloving spirit. The community cannot hear what such a Church says, because what it does speaks so loudly. The Churches that are doing the very most to win men to Christ are just those that in a cold, selfish, and loveless world are doing something to realize the Christian ideal of fraternity, co-operation, and sympathy.

*The Watchman.*

Rev. W. H. Gould says in *The Universalist Leader*:—

"It has recently become almost commonplace to say that the secret of Christianity is to be discovered, not in a body of doctrines to be believed, but in a life to be lived. How often the remark is heard, 'It does not make much difference what one believes,' suggesting that it may be possible, somehow, to divorce conduct and character from thought and belief. On the other side, in convention and conference meeting, we often hear about the best creed and the most beautiful faith; as if the best creed or the most beautiful faith must of necessity give one a high place in the company of Christian saints.

"How good-intentioned people, acting impulsively, fitfully, uncertainly, miss the mark of permanent service and influence, just because their action lacks the control and direction of well-thought-out doctrines and clearly established principles! And how poor and mean and impotent are some intellectual ecstasies over the fatherhood of God and the brotherhood of man and the heavenly destination of all souls, just because they are testimonies of those who are seers and hearers, but not doers!"

To every Christian a resurrection time is not to be thought of as a certain day to come some time after death when he shall be raised to life in the body again but is to remember that Jesus associated the fact of a resurrection with his own existence. He said, "I am the resurrection;" he predicates it of himself; he *is* the resurrection; he will not only call to his aid some power by which he shall be enabled to call forth the dead at some future time, but he himself is now the resurrection to every believer. Such, not only shall be sure of a resurrection, but they shall virtually never die, for they live in Christ. This thought carries with it no inference that only Christians shall be resurrected, but shows how absolutely certain here and now is their resurrection to a life of joy and fulness. To prove his claim to the world, Jesus gave a demonstration of his power in life over the forces of death by restoring Lazarus from death. Where Jesus is and his life is, there is a continuous resurrection which knows no death.

*The Standard.*

Professor George Albert Coe, of Northwestern University, says in *The Christian Work*: "We are learning what Jesus meant when he said that the will to do God's will will come first, and the doctrine second. Denominationalism, from being a doctrinal squabble, has become loving emulation in good works. Putting the emphasis upon the Christly life, we come more directly to the Christ as a concrete reality that touches us here and now. The cry 'Back to Christ,' in which nearly all Christendom has joined, is bringing Christians together and is giving them a clearer, more heart-searching insight into what it is that the Master demands of us. More than ever before the significance of Christ for the daily life has come home to men; he is not merely the giver of peace, of hope, of personal security; not merely a restraint upon our impulses, but also a positive principle, the core of all that is truly progressive in our individual or collective life."

Worldliness is often spoken of as one of the causes of the present dearth of spirituality in the churches. But worldliness is rather a symptom than a cause. Paul said to Elymas, "Thy heart is not right," and that is the real trouble with the churches—or rather let us say, with the members of the churches. . . . Preaching against worldliness is like shooting blank cartridges at a mob. It may cause momentary uneasiness, but it does no execution.—*The Examiner.*

The effort to know the good gives power to be good. The moral effect of divine communings opens a whole inner world to us, so that it seems to be but a poor life that deals only with material facts. The voluntary personal relation thus established with the divine power opens a channel into our souls, through which God can radiate His love and His strength. The sun must get at the eye by the will of the eye-owner. God can expand the soul with spiritual life and beauty only as the owner of the spirit wills to establish personal relations with God. This relation established, makes us not only a child of God by our heredity, but also by our own aspirations.—*The Christian Register.*

The day is wearing away; this is a desert place; there are hungry, perishing multitudes around us, and Christ is saying to us all: "Give ye them to eat." Say not, We cannot, we have nothing to give. Go to your duty, every one, and trust yourselves to him; for he will give you all supply just as fast as you need it. Take upon you readily, have it as a law to be always doing great works—that is, works that are great to you; and this is the faith that God so clearly justifies, that your abilities will be as your works. Make large adventures. Trust God for great things. With your loaves and two fishes, He will show you a way to feed thousands.

HORACE BUSHNELL.

Rev. Charles E. Earle says in *The Examiner:* "Our most valuable friends are those who possessed with the right spirit, have different points of view from our own, and observe relations, conditions, and circumstances which we do not see. And there is no help or hope for us so long as we think we know all about a subject. Bound up in our narrow selves, bigoted and prejudiced, like clams, closing ourselves at the touch of every opposing influence, refusing light and knowledge which does not confirm our preconceived opinions, we become vain and conceited, dwarfed and contemptible, in the eyes of the just and fair-minded, the true and high-thinking."

Man's intuition is ever reaching out for something better. What he really wants is life untrammeled, unending. We do not realize it here, but the craving will not down. It was born in man when God created him a living soul. Dismayed by mortal brevity, disappointment, or sorrow, we finally declare, if God be wisdom and love there must be life beyond the earth. It is the inevitable conclusion.

*The Congregationalist.*

Recently the attempt has been made to demonstrate that the purely monotheistic religion of Israel was derived from Babylonia. On the basis of my researches, covering a period of fifteen years, I must declare that this is an absolute impossibility. The faith of the Israelites could never have had its origin in the Babylonian mountain of the gods, which is full of death and the savor of death.—H. V. HILPRECHT.

We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life, —in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and difficulties.—CHANNING.

We ought to be terribly afraid of being buried alive in the tomb of formalism, the white robes of profession turned into a winding sheet of cold and respectable decay.

REV. C. A. BARBOUR.

Renan says that religion is the everlasting protest of the soul against those mean and sordid desires which forever strive to kill the higher spiritual faculties of man.

If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostilities.—LONGFELLOW.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 566 |
| SELECTED ARTICLES. | | |
| Legislation in Colorado. | | 567 |
| Theory and Practice. | | 568 |
| True Science. | | 568 |
| Fear and Disease. | | 568 |
| "First the Blade, then the Ear." | | 569 |
| THE LECTURES. | | 570 |
| EDITORIAL. | | |
| Class Legislation Vetoed. | | 572 |
| A Morning Lesson. | | 572 |
| Presumption and Reward. | | 572 |
| REV. MARY BAKER EDDY'S GIFT. | | 573 |
| FROM OUR CONTRIBUTORS. | | |
| A Humble and a Contrite Heart. | Ella S. Sargent. | 574 |
| Rejoice Always. | Adelaide Fisher. | 574 |
| Under the Shadow of the Almighty. | W. Scott Iliff. | 575 |
| Current Counterfeits. | G. H. K. | 575 |
| AMONG THE CHURCHES. | | |
| Proposed New Church in Omaha, Neb. | | 576 |
| Church Dedication in Topeka, Kan. | | 576 |
| A New Church Needed in Sioux City, Ia. | | 576 |
| Dedication of a New Church in Salem, Ore. | | 576 |
| TESTIMONIES OF HEALING. | | 577 |



Vol. V. BOSTON, MAY 9, 1903. No. 36.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The ceremony which presented to the world the Louisiana Purchase Exposition at St. Louis was performed April 30, with the dignity and splendor befitting such an occasion. There was a parade of eleven thousand soldiers down Lindell Boulevard to the Exposition Grounds. Sixty thousand people crowded into the big auditorium of the Liberal Arts Building to hear the dedication addresses by President Roosevelt and ex-President Cleveland. There were present besides the President and ex-President, an imposing company of diplomats, Governors, Senators, Congressional Representatives, Government officials, and representatives of the Exposition. The day was the centennial anniversary of the signing of the treaty which transferred the Louisiana Purchase from France to the United States.

The War Department has made public that portion of the report of General Miles which refers to the misconduct of officers and soldiers in the Philippines. The Secretary of War has regarded the report as confidential; but receiving requests for it, and finding that General Miles was willing that it should be made public, he has accordingly given it out.

"As the result of my observations it is my judgment," says General Miles in his report on the Philippines, "that the discontinuance of the liquor feature of the canteen has been beneficial to the army. Now that the temptation has been removed from the immediate presence of the young men of the army, they are less likely to indulge in the use of liquor."

**Foreign.**

Russia has failed to withdraw from Manchuria at the stipulated time agreed to in the treaty with China. And she is now reported to have made certain demands of China relative to Manchuria which, if true, are in contravention of solemn treaty obligations and abrogate the principles of the "open door," territorial divisions, and international comity.

It is reported that China has refused to grant the demands of Russia. It is said, however, that the Board of Foreign Affairs has consented to the retention by Russia of seven million dollars now in the Russo-Chinese Bank as indemnity for the maintenance and repairs of the Shanhaikwan New-Chang Railroad during Russian occupation. Russia gives assurance that her course in the affair is only to safeguard her interests, forestall possible "Boxer" troubles, to maintain the principle of the "open door" policy, to respect the integrity of the Empire. Russia is strongly intrenched in the province and her influence and interests are paramount. It seems to be a foregone conclusion that while Russia may compromise in her demands, her hold in the territory will remain firm.

King Edward arrived at Rome from Naples April 27, and was received at the station most cordially by King Victor Emmanuel in person. The city had been elaborately decorated under the direction of Signor Bifarello, the sculptor, and Signor Matalome, the painter. Great crowds filled the streets and British and American flags were displayed in great numbers. When King Edward had entered the Quirinal Palace, the fifty thousand people who packed the plaza below acclaimed his Majesty enthusiastically until he was obliged to appear twice on the balcony. The next day he visited the Pantheon and placed decorations on several tombs. On the 29th he had an audience for twenty minutes with Pope Leo. Later in the week he visited President Loubet at Paris where he received a very cordial reception from the people and press.

The Royal Academy, London, this year exhibits 788 paintings in oil, 517 in water-color and miniatures, and 186 in sculptures, etc. Over fifteen thousand were rejected. The average merit of the pictures is higher than that of 1902. The good, sound work by women artists is notable.

At the Royal Academy, Berlin, there are on exhibition eighty paintings by American artists. At the request of Emperor William an American section was formed, although other nations are represented only by works by individuals instead of national groupings.

The Old Salon, Paris, which is also open now shows a great invasion of English and American art.

The Paris *Temps* has published the full text of an elaborate and sensational scheme for the separation of Church and State, signed by twenty-one Radical Socialist and twenty Socialist supporters of the Government, including MM. Millerand and Jaurès. The bill has been drawn by M. Pressense, who expresses the conviction that in the course of the existence of the present Legislature or after the next general election, Republican France will declare her will to see the reform carried out.

The reconstruction of the famous Campanile of St. Mark, which fell to the ground July 14, 1902, after standing for over a thousand years, was commenced April 25, by the laying of the foundation-stone by the Count of Turin, representing King Victor Emmanuel. The picturesque ceremony was attended by the ministers, a number of prelates, and by the civil and military authorities. An enormous crowd of people was present.

**Industrial and Commercial.**

A locomotive that marks a striking departure from the standard English pattern has just been built after designs by the chief mechanical engineer of the Great Eastern Railway to handle the heavy suburban traffic centering around Liverpool and Fenchurch Streets, London. The engines hitherto used have been capable of attaining a speed of only twenty miles an hour in thirty seconds from a standstill with a train of fifteen cars weighing two hundred and twenty-five tons. The new "decapod" is expected to draw a fifty per cent heavier load and attain a speed of thirty miles an hour in thirty seconds with a train carrying twelve hundred people. The engine is carried on ten wheels all of which are coupled.

Representatives of the United States Steel Corporation are said to be purchasing options on lands on the Birmingham Mineral Railroad, between Boyles and Mount Prinson, in Jefferson County, Alabama. It is also said that the corporation will expend something like ten million dollars in the erection of furnaces, coke ovens, steel mills, and a steel rail mill in Alabama, besides opening coal mines, ore mines, and rock quarries.

The largest coal land sale ever made in Washington County, Penn., and the most extensive in western Pennsylvania for several years, has just been consummated there by the purchase from farmers of seven thousand acres of the Pittsburg vein of coal, lying in West Bethel and Amwell townships, by Pittsburg, New York, Cleveland, and Philadelphia capitalists for about seven hundred thousand dollars.

A number of gentlemen around Waco, Texas, are experimenting with Peruvian cotton. The cotton in Peru grows to be a regular tree nearly twenty feet in height, and has to be planted only once in twenty years. The seed has been planted in bottom lands, uplands, postoak ground, sandy soil, and the black waxy, and results will be awaited with interest.

The New York and New England Steamship Company, with an authorized capital of $3,000,000, has been incorporated in New Jersey. The company is to build and operate steamships.

**General.**

The largest and most powerful express engine now in existence has just been built for the Chicago and Alton Railway by the Baldwin Locomotive Works from special designs. These new engines are designed for the heavy passenger trains that will be run by that road during the St. Louis Exposition, and are capable of hauling a train of twelve coaches weighing with passengers and baggage 675 tons 110½ miles in 2 hours and 24 minutes of actual running time, an average of 46 miles per hour. The total weight of engine and tender is 187 tons.

The Hancock Tavern, Boston, an old landmark, is being torn down. This tavern was first opened in 1634 by Samuel Cole, ninth charter member of the Ancient and Honorable Artillery Company, and Captain Wadsworth, who has just closed the tavern, is also a member of the same ancient command. The tavern was remodelled in 1780. One little room in the house, with crude paintings of the Boston Tea Party on its plaster walls, is said to have been the scene of the first meeting of those who took part in that famous raid.

It is reported that vast coal fields in central Illinois are to pass to the control of a corporation with a capital of $80,000,000, and that they will be operated in connection with the Hill system of railroads. The president of the Great Northern Railway Company is said to have financed the scheme, and the Burlington and Great Northern and the Northern Pacific railroads will open markets for Illinois fuel in the Northwest. The territory acquired by the combination extends through forty miles of the richest coal lands in the State.

P. A. B. Widener the well-known collector, has offered to give to the city of Philadelphia his entire art collection provided an art museum is erected at the Green Street entrance to Fairmount Park. Mr. Widener says that the collection of Mr. and Mrs. W. T. Wilstach will be added to his. The proposal has been submitted to the mayor, and it is probable that it will be accepted. Mr. Widener's collection is one of the most important private collections in the country.

Teams representing Vassar and Wellesley met at the College Chapel at Vassar April 25 to debate the question, "Resolved, That, economically, it is not advantageous to the United States to possess territory in the tropics." Vassar upheld the affirmative and was given the decision by the committee.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Legislation in Colorado.

W. W. BOOTH.

THE omnipotence of Truth, and the impotence of error, have again been very clearly illustrated by the action of Governor Peabody of Colorado, in vetoing the "Sanford Medical Bill," recently passed by the legislature.

The authors of the bill disclaimed any intention of restricting the practice of Christian Science, and even allowed an amendment to be adopted in the Senate, as follows: "Nothing in this act, however, shall be construed to prohibit the practice of the religious tenets of any church whatsoever," but at a very late hour in the session, and through a misunderstanding of the conditions governing the practice of Christian Science, the following amendment was added, and it was found impossible to have it eliminated. "But in no case shall such person [who is practising the religious tenets of any church] practise in contagious or infectious diseases recognized as dangerous to the public health, subject to quarantine regulations, unless they have passed the examinations required by this act."

In view of the fact that so-called contagious diseases do not at once develop, and the best physicians do not agree in their diagnosis, this amendment was recognized as one of the most subtle and dangerous that could be devised, as under its provisions a Christian Scientist who administered a treatment to a member of his own family for a severe cold, could be imprisoned if diphtheria should later develop.

The official acts of Governor Peabody have shown him to be absolutely fearless in carrying out his conception of right and justice, and no fear was entertained but that, when his attention was called to some of the objections to the bill, he would withhold his approval.

A committee of Christian Scientists and others, including prominent business men from Denver and other parts of the state, waited on the Governor by appointment, and were given the most respectful attention while they were severally presenting different phases of the question, especial attention being called to Sect. 4, Art. 2, of the constitution of Colorado which reads as follows: "That the free exercise and enjoyment of religious profession and worship, without discrimination, shall forever hereafter be guaranteed." It was pointed out that Christian Scientists in giving a treatment do nothing but "exercise" their "religious profession."

The position was also greatly strengthened by a decision of the Supreme Court of New York, March 26, 1903, which may be found in 56 Central Law Journal, p. 261, case Pierson *v.* People, in which the following language was used: "What right has the state to tell a man to call in a physician of a certain recognized and licensed school when he, or one of his family, is sick, any more than to demand of him, under more serious conditions of health, that he should receive the comforts of religion from certain recognized churchmen. If either were justified, the latter would have better reasons supporting it, to the extent, at least, that the soul is greater in importance than the body. Says the Holy Writ, 'What shall it profit a man if he gain the whole world, and lose his own soul?' but the fact should be very evident that under neither of these conditions has the state any right to interfere."

The committee received from the Governor promise of careful consideration of the facts presented, and on April 15 in a brief but very clear statement of his objections to the bill, in which the rights of Christian Scientists were distinctly referred to, he sent his veto to the Secretary of State, thereby putting himself on record as being in favor of freedom and progress, and against class restriction.

The veto message is as follows:—

HOUSE BILL NO. 83.

A careful consideration of the bill aforesaid meets with the conclusion that many of its provisions are unjust and oppressive, and that its general effect would be to curtail rather than to expand the means applied to the alleviation of the ills human flesh is heir to.

Reliable statistics show that the death rate in Colorado is as low as it has ever been since the enactment of the law, twenty-two years ago, which the proposed law is intended to amend, and that in other states having laws similar to the proposed law, no appreciable diminution in the death rate is felt through the enactment of such laws; which leads to the conclusion that such legislation as here proposed, does not have any material effect upon the public health.

Guided by the late experience of similar legislation in other states, the conclusion is irresistible, that all such legislation has a tendency to restrict the citizen in the employment of whomsoever he pleases in the treatment of his diseases, and it also has a tendency to build up, under the protection of the state, a trust or combination of certain schools of medicine, to the exclusion of all others equally meritorious.

However, the proposed law provides that only holders of diplomas issued by "chartered medical schools of the standard recognized by the State Board of Medical Examiners," shall be entitled to certificate, unless they pass an examination, "by the Board, according to the method deemed by it the most practical and expeditious to test the applicants' qualifications to practise medicine," and then only in the event, "that he shall make the general average fixed by said Board."

In my judgment, this invests the Board with powers which might, and probably would, become autocratic and oppressive.

The principal objection to the bill lies in the fact, that in the treatment of contagious and infectious diseases, recognized as dangerous to the public health, the practice of religious tenets shall not be indulged in, which is clearly contrary to our Bill of Rights.

It is only with the lapse of time that our most able practitioners diagnose many cases of contagious and infectious diseases, yet under this bill, a single administration of Christian, Divine, or kindred sciences is a criminal act and subjects the practitioner to the penalty imposed.

There is no demand upon the part of the public for this class of legislation, and while I have been urged by many eminent physicians to approve this bill, others, equally

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

eminent and quite as numerous, have urged me to withhold my approval.

Believing as I do, that the existing legislation is ample and sufficient to meet the requirements of the public health and regulate the practice of medicine in this state, and for the reasons above stated, I return this bill to the Secretary of State without executive approval.

April 15, 1903. JAMES H. PEABODY.

## Theory and Practice.

IN order to cure disease and sin, it is necessary to delve to the root of the matters and eradicate their fundamental cause.

In the healing of sickness or sin there takes place such a spiritual uplifting that one feels and knows that only the power of God has wrought the marvelous change in him. A newer and clearer presentation of God comes to his consciousness. His motives, purposes, and affections change, and so his life is improved. He becomes a better man, better father, better son, or a better neighbor.

The healing by Christian Science of the sick and sinful is one act, one metaphysical process. Both sin and sickness have the same cause and both have one cure as Jesus distinctly taught.

As the theory always precedes the practice, Christian Scientists are endeavoring most earnestly to attain the standard to which Jesus referred when he said: "be ye perfect." Nevertheless they do not claim that they have as yet succeeded in accomplishing all that their system is capable of.

The example of Jesus and his disciples in their grand work of uplifting the human race, is our method. We follow him and pray as he did to the one God. When he raised Lazarus he offered acknowledgment and gratitude to the Father, saying: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." When they brought the little children to him it was that "he should put his hands on them, and pray." He said to Peter: "I have prayed for thee, that thy faith fail not," and again, he taught his disciples to pray, "Our Father which art in heaven," showing that our prayer must always be directed to God, the giver of every good and perfect gift. The prayer of the Christian Scientists is the prayer of thankfulness, acknowledgment, trust, and understanding. There is no wrestling or struggle to convince God that He ought to do our will. It is the constant, steadfast reliance in Him, knowing that He is God, Good. Since He is good and infinite, nothing but good can come from Him. He created all. Error,—or sin, sickness, and death,—not being good He did not create, so they were not created and are not creations at all, therefore Christian Science denominates these unreal, or having no real creation or existence.

The world objects to this estimate of sin and sickness, which denominates them unreal. Why should one make something out of sin? The reverse is what we are aiming to do, to make sin nothing. The sinner follows the pleasures of sin because he believes there is something in it for him. When it comes to his consciousness that there is no (real) pleasure in sin, then he ceases to follow what has nothing in it for him. The proof that this process is the natural and right one is that so many who had been sinful and slaves to drink and tobacco have been cured by Christian Science.

The material man, the carnal mind, as Paul calls him, the one that Jesus speaks of when he says, "the flesh profiteth nothing," is a misconception of what the real man is. Through Christian Science we are aided in putting off the old man, the material man, and putting on the new or the spiritual man. As the material conception of things is given up one grows more spiritual and that spiritual condition is the aim of Christian Science.

The tree is known by its fruit, and Christian Scientists are therefore willing to abide by Jesus' test. The good effect of Christian Science on the lives of men, women, and children is now generally acknowledged. Good results can only come from a good source, whereas those who oppose Christian Science take the contrary view, that good lives and good results can be produced by wrong and erroneous doctrines, which is entirely untrue. Here the Christian Scientist leaves the case. As Paul said, "the Spirit itself beareth witness with our spirit, that we are the children of God," and therefore he feels very secure and confident that he is on the right road and has the help of the divine Power, when he can reform lives and heal the sick, as Jesus and the apostles did. God is not a being after the nature of men subject to hate, wrath, or vengeance, but He is infinite Being, not after any human conception. He is personal in being, infinite and omnipresent. Since He is Love He can only benefit, not injure His creation. Christian Scientists therefore approach Him in the spirit of humility, knowing that His nature is not swayed by likes or dislikes, but that when we approach Him in the proper spirit, the blessings are showered down on us.

JOHN E. PLAYTER.

In *Albert Lea* (Minn.) *Tribune.*

## True Science.

As God is Creator of all things, the only First Cause, He must therefore be the Principle of all sciences—all true knowledge. A comprehensive understanding of God includes a true knowledge of the mode and constituency of His creation; for among the things to know about God are what and how He creates.

After one has acquired a correct understanding of creation and its Principle or Creator, the next step is to measure what has thus been ascertained concerning cause and effect with visible phenomena in general, and thereby determine between fact and fiction.

We all agree that a thing is not true or real simply because it so appears. The value or authenticity of a given claim must be determined by comparing it with fundamental ideas of Truth, God, which have already been accepted and proved, and nothing can be safely adopted as being true which is not in accord with infinite Intelligence and His ideas. Since the so-called natural sciences purpose to declare facts concerning the universe, including a correct description of its elements, motions, forces, etc., they must teach in strict accord with Spirit, the Principle of all existence, otherwise, they cannot be considered scientific. Human phenomena, as perceived and comprehended through the five personal senses, seem to conflict with Jesus' teaching in respect to the nature and constituency of the universe. The question is, Which aspect is true? Paul said, "Yea, let God be true, but every man a liar."

If we fail to harmonize our peculiar views of Christianity with the teaching of the so-called scientific schools, we should note that our peculiar views of Christianity, or of science, or of both are faulty. The lack of ability on the part of scientific men to reach a point of agreement, the multiplicity of theories in respect to cause and effect, should indicate that human speculation, which has already been going on for thousands of years, will never arrive at primitive truth. Jesus' lack of respect for human phenomena, that which he named "the flesh" and which we call matter, is clearly set forth in his declaration, "It is the Spirit that quickeneth; the flesh profiteth nothing." His declaration that flesh or matter is altogether unprofitable, taken in connection with his teaching that Spirit alone animates, is equivalent to the statement of Christian Science, "There is no life, truth, intelligence, or substance in matter." Divine

Digitized by Google

Mind is the only real substance. While the universe, and all things in creation, from the least to the greatest, are real, they have no inherent life, substance, or intelligence except as they reflect the Creator.

In attributing all things to God, both good and bad, instead of holding faithfully to the Scriptural teaching concerning God's creation, "And, behold, it was very good," we have very wrongly estimated the character of Deity.

We have accepted the material claim that God's creation is subject to all sorts of chances and changes, and the natural inference is that the Creator must be changeable. In this manner we lose sight of the immutability of God and ascribe to Him all human frailty, when we should start with the understanding that God is unchanging, eternal, perfect Being, that His creation is after His kind and therefore unchanging, eternal, and perfect. Then we would be able rightly to estimate that which is not Godlike. We would cease to give it life, substance and intelligence, power and place, and would understand the meaning of the Scriptural statement, "God is all in all." ALFRED FARLOW.

In *Boston Times.*

## Fear and Disease.

THE following, published in *Health* and written by G. F. Meachen, M.D., is full of significance to all who will study and profit thereby.

"Fear causes more diseases than do microbes, more deaths than famine, more failures than panics; it costs more than war, is always a failure, and is never necessary. Fear weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods and is thus the mother of auto-poisoning, which either directly causes or greatly aids in the production of quite ninety per cent of all our diseases."

Heartily concurring in the above opinion from this eminent physician, and congratulating the world on the fact that its doctors are awakening to the truth that largely our troubles are mental, I offer a few comments and suggest a remedy, which the doctor failed to do.

In this remarkable statement, we find that fear "is never necessary." To think of a something with so much power as is here given to fear, and at the same time to be told that it is never necessary, must awaken in the thinking mind a state of wonder and speculation as to how to rid oneself of such an incubus, if it is "never necessary." The doctor did not tell us how to make it powerless, or how to stop its poisonous effects and destructive forces. When we turn to the book, whose leaves are for the healing of the nations, we find an antidote for the auto-poison (self-poison) through fear. Jesus said of those who believed, "In my name [name here signifying spirit] shall they cast out devils [evils]," and heal the sick. Again, "If they drink any deadly thing, it shall not hurt them." The process of drinking carries into the stomach the poison that produces fermentation or decomposing conditions which are destructive to physical life; this Jesus said should not hurt you if you relied on Spirit—God—as your antidote. Fear, acting through the human mind, we are told, produces just the same condition in the stomach, "induces congestion, invites indigestion, produces poison through decomposing foods, and is thus the mother of auto-poisoning." If this be true, then this self-poisoning, or mental suicide, is produced by erroneous thinking, or fear.

Our remedy for this and all other troubles, lies in having, as Paul says, the "Christ-Mind." Through faith (which is mental) we are able to understand (which is also mental) that "God is Love" or Mind, and that "perfect love casteth out fear." If cast out of mind it has no place or presence wherein to produce "decomposing conditions," and its deleterious effects being thus destroyed, it is nothing, therefore unreal. Paul gave Timothy a specific which if declared and realized many times each day, would eventually sap the foundations of fear. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

If God did not give us fear, then whence did it come? From the carnal mind (the human sense) which Paul says is enmity to God. Then we have a right to enter our protest against any suggestion of fear and say to it (because we are told by Dr. Meachen that it is not necessary) what the Founder of Christian Science, Rev. Mary Baker G. Eddy, teaches in all her writings, and especially in "Retrospection and Introspection," page 84,—

"Science saith to Fear: 'You are the cause of all sickness; but you are a self-constituted falsity,—you are darkness, nothingness. You are without "hope and without God in the world." You do not exist, and have no right to exist, for "perfect love casteth out fear."'

"God is everywhere, 'there is no speech nor language, where his voice is not heard;' and this voice is Truth that destroys error, and Love that casts out fear.

"Christian Science reveals the fact, that if suffering exists it is in the mortal mind only, for matter has no sensation and cannot suffer."

It is a belief in the reality of disease, produced by conscious and unconscious fear, that has mesmerized the world. Let the world by a supreme effort, grasp the reality of God's power and presence as the only power and presence, and hold to it steadfastly through faith and prayer, and this deadly monster, fear, will be cast out and destroyed, then diseases, microbes, famines, failures, panics, and even death will be numbered with things that were. Christ Jesus through his immaculate conception, his life, and his glorious resurrection having overcome them all, has made it possible that we as heirs and joint-heirs with him of eternal life can overcome all obstructions and hindrances that stand between us and our perfection in and through him.

E. H. CARMAN.

In *The North Georgia Citizen.*

## "First the Blade, then the Ear."

CHRISTIANITY, or the new birth, must be a matter of spiritual development and growth. The Christian era began with the birth of the Bethlehem babe at the very moment that the guiding star of the east poised over the lowly manger in Bethlehem, but the first notable sign of divine power appeared through Jesus when he had reached the age of twelve, when he confounded the wise men by his phenomenal understanding of the Scriptures, and not again until he had reached the age of thirty, when he started out on his grand and most holy mission of healing the broken-hearted, of preaching deliverance to the captives and recovering of sight to the blind, and to set at liberty them that are bruised, thus setting the example for his students whom he called early in his public career; and we find that his own works increased in magnitude during the following three years, until he reached the mighty demonstration in conquering the world, the flesh, and the devil, and finally destroying the last enemy—death.

In the language of Mrs. Eddy, "Nothing aside from the spiritualization—yea, the highest Christianization—of thought and desire, can give the true perception of God and Divine Science, that results in health, happiness, and holiness. The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love" (Miscellaneous Writings, p. 15).

Digitized by Google

Christian Science is even to-day only in its infancy, and is making no claims for itself other than its actual demonstrations; but is holding steadfastly to the faith that ultimately the practical Christ will be revealed to all mankind, and the brotherhood of man, and the Kingdom of God will be established upon earth as it is in heaven.

JAMES A. LOGWOOD.

In *Springfield* (Mo.) *Republican.*

## The Dwarfed Trees of Japan.

THE Japanese do many interesting and beautiful things with their hands, and one of their most interesting arts is the dwarfing of trees and plants. The method of doing this was a secret for centuries, but it is now known that it is done by a skilful and long course of pruning and regulation of nutrition. The *Revue Scientifique* says it is well known that the art of dwarfing the largest trees is part of the education of the Japanese upper classes—that it has its schools and celebrities. Young persons of fortune devote to it the time that our young women give to the piano, which shows a comprehension of the things of the artistic life quite different from ours. For the Japanese, in fact, the garden is the outside parlor; the parlor, the inside garden.

The skill of their gardeners consists not in making beautiful flowers simply grow and flourish. Their ambition is greater; trees grown in pots should recall by their appearance those that grow on the mountain-sides, on the edges of ravines, and, while remaining small, their majestic forms and original outlines must be preserved. The cultivation of these trees is a work both of time and patience. This dwarfing or, to speak more exactly, this atrophy of plants is the result of physiological causes which are themselves the consequence either of the processes of culture employed or of the environment of the plants. We must take account of these two influences at once in the formation of the lilliputian trees of Japan, for the Japanese climate plays a preponderant part in predisposing vegetation to remain dwarfed. Great altitude, dry heat, persistent cold, insufficiency of nourishment, cramping of the roots, lack of food in the youth of the plants, winds that bend or break the stem—these are some of the elements that determine the arrest of development of the plants that every one has observed in excursions to the mountains, among the rocks of the coast, and in arid places in general. "A conifer whose top is cut off is arrested for a time; if this operation is performed anew every time the tree begins to recover, the time of arrest will become longer and longer, and the tree will remain knotty, deformed, and dwarfed."

All the cultural operations, whether on the subject or on its nourishment—such as continued trimming, twisting, and turning of the branches, transplanting to small pots, cutting away roots—that can paralyze the vital functions, obstruct the circulation of the sap, or lessen nutrition, will provoke a stoppage of growth, showing their effects in a very noticeable reduction in height and sometimes in deformation of the plant, and thus prepare it for dwarfing. This would be merely a matter of time and perseverance, if the Japanese did not also use æsthetic feeling and a certain art in the making of their pygmy trees. The same subjects, though less dwarfed in their branches, may be met at each step on mountain-sides, in the fissures of rocks, and in all situations where plants struggle for existence against the elements. The processes employed by the Japanese are thus not so unnatural as some have affirmed.

The conifers are the plants that are chosen preferably for the formation of these pygmies; besides these, the oak, the plum, the bamboo, and the cherry trees are species that take kindly to dwarfing.—*The Springfield Republican.*

## The Lectures.

### At Kewanee, Ill.

In the Opera House last night [April 17] before a large audience, Judge Septimus J. Hanna delivered a lecture upon Christian Science. Judge Hanna was introduced by Mrs. S. E. Bone.—*Kewanee Star-Courier.*

### At Ithaca N. Y.

A representative audience of more than five hundred persons listened to the lecture of Judge William G. Ewing on Christian Science at the Lyceum last evening [April 20]. His hearers gave marked attention throughout the discourse, and that he is an orator goes without saying.

The Rev. C. W. Heizer of the First Unitarian Church, introduced Judge Ewing.—*Ithaca News.*

### At Taylorville, Ill.

Judge William G. Ewing's lecture on Christian Science Sunday afternoon [April 12] at the Opera House drew out a large and cultured audience. The speaker was introduced to his audience by Senator J. N. C. Shumway in a very appropriate little speech, and from the time the distinguished visitor began speaking until he closed he was given the closest attention by his surprised and delighted hearers. If he made no converts to his belief, he left a very favorable impression, and the thanks of those who heard him are certainly due to the little band of Christian Scientists here for an hour and a half of keen intellectual enjoyment and moral uplifting.

His manner of attacking and disarming prejudice at the outset of his lecture was superb, and possibly without a single exception his hearers recognized the justness of his remarks and liked him all the better for making them. It was a decided victory for his earnest, persuasive manner of speaking.

There was a large number of Christian Scientists here to attend the lecture from Springfield, Mattoon, Decatur, Harvel, Pana, and Tower Hill.—*The Daily Courier.*

### At Milwaukee, Wis.

The Pabst Theatre was crowded Thursday night, April 9, by an intelligent audience that listened with great attention to an exposition of Christian Science by Carol Norton of New York City. The lecture was under the auspices of Third Church of Christ, Scientist.

Mr. Norton is a very pleasant speaker, and, although he talked for nearly an hour and a half, commanded the strict attention of his hearers throughout. In the course of his remarks he paid an earnest tribute to Mrs. Eddy, denominating her the greatest religious reformer of the century. Mr. Norton was introduced by Mrs. Katherine Bangs, C.S.B., of Sheboygan, Wis., who said in part:—

*Ladies and Gentlemen, Friends:*—In the name of Third Church of Christ, Scientist, of this goodly city, we welcome you here to listen with us to an intelligent and authoritative exposition of Christian Science: a theme which is attracting the attention of the thinkers of the world.

Job said, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Christian Science teaches us how to find this peace and how to obtain this good.

As representative thinkers, and students of God and Man, you are invited to this feast of scientific thought, or fundamental truth, and we bespeak for the lecturer your most thoughtful and considerate attention.

Our speaker is a member of the Board of Lectureship of the Mother Church in Boston, Mass., and comes fully

Digitized by Google

equipped to expound the message to humanity, given by our beloved Leader, Mary Baker G. Eddy.

This noble woman, grand in her God-given courage and endurance, has labored over thirty years to establish the scientific way by which we may understand and obey the Master's command: "Ye shall know the truth, and the truth shall make you free," which enables us to escape much of the suffering and despair resulting from the old ways of thinking, and for this labor of love, we naturally respond in love.

Every new system of thought coming to the world, through the one made ready for the discovery, bears its own kind of fruit; and we judge it by its fruits. If the fruits are evil, we refuse to accept, but if the fruits are good, we accept with thankful appreciation.

It is with great pleasure that I present to you Mr. Carol Norton, C.S.D., of New York City; who will now address you.—*The Wisconsin.*

---

### At Olean, N. Y.

The address given at the Opera House last evening [April 17] by Judge William G. Ewing of Chicago was listened to by an audience that filled the lower part of the house and overflowed into the gallery. There were many delegations of Christian Scientists and their friends from Bradford, Cuba, Portville, Salamanca, Wellsville, Friendship and other surrounding towns, and every one present felt well repaid for attending. Judge Ewing's subject was Christian Science. The address was one that could not but be of interest to all, and furnished food for thought to many who have given the subject of Christian Science but little attention. The members of First Church of Christ, Scientist, under whose auspices the address was given, are to be congratulated upon having given the people of Olean an opportunity to listen to such an excellent speaker as Judge Ewing proved himself to be. He was introduced by Rev. V. P. Mather of the Congregational Church as follows:—

*Friends, Ladies and Gentlemen:*—We are assembled this evening to listen to a lecture on Christian Science, under the auspices of First Church of Christ, Scientist, of this city. Contrasting the present with the past ages, that person is asleep who does not feel that the last fifty years are the most golden of them all. Considering the revelations in natural science, art, and invention, especially in the sphere of electricity, how Almighty God has whispered His secrets to men like Edison, until we are driven by this unseen power through city and country, and talk by it through telephony and wireless telegraphy, ought we not to have expected that the One Cause of all would have revealed unto us correspondingly as great secrets in the spiritual realm? I believe all thinking and reading men and women will concede that never were the stagnant pools of morals and religion so thoroughly stirred as to-day. Men and women, under whatever belief, are "feeling after God." A few years ago a woman announced to the world a revelation, or new conception of truth. We said, Never mind her; it is natural for women to have revelations. Soon other women professed discipleship. We said, It may be a few nervous women and hysterics are being helped, and that is all good. A little later we found that Christian Science had entered the best of our homes, and many of the most intellectual and revered men and women were believing in this, to us, strange teaching. Though it brought naught but blessings and healings of soul and body, we said from pulpit and press, This thing should at least be impeded. In vain our efforts! A little later we found in congress halls and throughout this entire country that Christian Science had claimed for her advocates, believers, and defenders many from the legal profession, but before we could recover from this she had called as her exponents some of the most able judges and jurists in this country, until now she numbers her adherents by the thousands,—taken from the bench and the pulpit, from the rich and the poor, from the high and the low, from all occupations and professions, until there is scarcely a country place or hamlet so small but may not have one or more Christian Scientists to represent it. When Christian Science insisted upon teaching a redeemed body, with a redeemed soul, we said to her, You can have only our chronics and incurables; as for our milder ailments,—sour stomachs and headaches,—our *materia medica* can manage these. And to a great extent, the healthy, happy looking Christian Science audiences of to-day have been builded up out of the chronics and incurables. The time has come when an audience like this comes together as truth-seekers—for "truth [love] never faileth," "Those love truth best, who to themselves are true, and what they dare to dream, dare to do." We have with us this evening an eminent judge and jurist, honored as such; also highly esteemed as a man of culture and refinement in all the walks of life—now a believer in, and exponent of, Christian Science. He comes to us from a little town in Illinois on lake Michigan —some of you may have heard of it—Chicago, and, as far as I can determine, clothed and in his right mind. I now have the pleasure of introducing to you Judge William G. Ewing of Chicago, who will address you upon the subject of Christian Science.—*Olean Times.*

---

### At Peoria, Ill.

At the Grand Opera House yesterday afternoon [April 12] Carol Norton of New York delivered a lecture on "The Meaning of Christian Science" before one of the largest audiences which has ever gathered to listen to a discourse of a similar nature in the city of Peoria. The lecture drew many from the neighboring towns of Canton, Chenoa, Eureka, Havana, and Monmouth. Mr. Norton was introduced to the audience by R. O. Campbell, who spoke as follows:—

This lecture is to be given in order briefly to define the meaning of Christian Science; to throw additional light upon a subject little understood. For centuries men have sought a religion sufficiently plain to human comprehension for its practice to restore to the world the primitive Christianity. It is recorded of Jesus in the first verse of the tenth chapter of Matthew that, "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." We who are Christian Scientists believe that we have such a religion, and the sincerity of our belief is manifest in our having invited you, who are not of our faith, to listen to an exposition of Christian Science. We also believe that every good deed performed since the beginning of the Christian era has been a factor in making our religion a possibility, and we honor every advocate of thought that leads out of darkness and chaos into light and order. We supremely reverence our Saviour and Exemplar, whose resurrection the world to-day commemorates, who proved for all time the indestructible, eternal character of life.—*Peoria Herald-Transcript.*

---

What within us is good invites the good in our brother, —generosity begets generosity; love wins love; peace secures peace: while all within us that is bad challenges the bad in our brother,—distrust engenders distrust; hate provokes hate; war arouses war. Life is full of illustrations of this beautiful law.—CHARLES SUMNER.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## Class Legislation Vetoed.

We are pleased to report in this issue of the *Sentinel* the defeat of another attempt at class legislation, having for its purpose he prohibition of the practice of Christian Science.

Governor Peabody of Colorado, in vetoing the "Sanford Medical Bill,' made use of the following language: "There is no demand upon the part of the public for this class of legislation." These are not the words of a partisan but the deliberate utterance of a public official charged with a great responsibility, one who is in a position to know whereof he speaks. "There is no demand upon the part of the public for this class of legislation," has long been asserted by Christian Scientists. Now we have the official statement of a governor, whose duty it is to weigh well the needs and desires of the citizens of a large and important commonwealth

If "there is no demand upon the part of the public for this class of legislation," one naturally wonders how and why similar bills have recently been introduced into the legislatures of some six or eight states. We believe that Governor Peabody in the same message answers this question in the following words: "Guided by the late experience of similar legislation in other states, the conclusion is irresistible, that all such legislation has a tendency to restrict the citizen in the employment of whomsoever he pleases in the treatment of his diseases, and it also has a tendency to build up, under the protection of the state, a trust or combination of certain schools of medicine to the exclusion of all others equally meritorious."

Our high regard for the character, unselfish motives, and good judgment of individual members of the medical profession has not permitted us to believe that any great number of them favor such unjust, coercive methods. Therefore, we are glad to note that although many eminent physicians urged the governor to approve the bill, others, "equally eminent and quite as numerous," urged him to withhold his approval.

The results of Christian Science practice, even to the healing of persons given up to die, are so well known that it is amazing that legislators can be found to father these bills or to advocate their passage. To deprive the sick of the benefit of a system that has been proved efficacious in most desperate cases, is to take a responsibility far beyond that which any legislator should assume, and we feel sure that this is becoming so widely recognized that few, if any, more of these bills will see daylight.

Our thanks are due to Governor Peabody for his just and fearless action, and we are glad to make this public acknowledgment to him. M.

## A Morning Lesson.

All nature pulsates with responsive gratitude to the glorious sun for his benefactions of light and heat. His every ray carries the same vitalizing message to bird and flower, and the earth robes herself in color and breaks into song.

A ray detached from its source would be no longer a ray, and the sun no longer perfect, all the rays detached, the sun would no longer be a sun. This constant, undisturbed radiation is, in human concept, the obedient response to, "Let there be light!"

Man is the expression of the one Mind, he reflects Life and Love omnipotent. His separation from the one infinite source, Mind, is as inconceivable as is the isolation of the sun's rays from the sun. Resultant from this unity, man, in true activity repeats the God-spoken message of life and love. The sick, despairing, perhaps, under the human sentence of fatality, catch the glad message of life and rejoice in health; the sinful, repentant, feel the helping hand of love and rejoice in obedience, and both have but responded to a higher understanding of the divine mandate. "Let there be light!"

The glad sunrise with its myriad beams flooding our world with light and life brings to us anew the thought of unity, a clearer apprehension of the Master's, "I and my Father are one," and we feel afresh the sonship and brotherhood that give power to dispel the night of sickness and sin.

With grateful hearts and the same clearer vision we open and read the lesson from our Leader's words: "If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless" (Science and Health, p. 306).

S.

## Presumption and Reward.

We must take care of presumption when we measure God's plans by our theories.—Geo. MacDonald.

The story of the mother's astonishing request of Jesus, that her two sons might occupy the highest seats of honor in his kingdom, illustrates the fact that error's counterfeits embrace very much more than the seeming things that are comprised in our sense of the material world. It assumes the semblance of unnumbered impulses and activities of Good, and the detection of these more subtle errors calls for a thoughtfulness and refinement of discrimination which was quite foreign to the consciousness of this good woman.

The true man is unrestrained in his expectation, and unreserved in his appropriation of good. The utmost fulness of privilege and richness of supply are his in the promises of Love, and he freely and legitimately claims his glorious inheritance in his Father's name, "Now are we the sons of God."

Error with well-cloaked presumption has often urged a kindred right, and if it expressed the pharisaical effrontery of evil it merited the Master's prompt and annihilating rebuke. But when, as in the case cited, it revealed simply the impulse of stupidity, or the foolishness of ignorance, he met it with patient and tactful instruction.

The woman was kindly shown that the thoughtlessness of her ambition could but deny its satisfaction. So also when Peter impulsively craved the privilege of coming to Jesus on the water, he was permitted to make the trial, and he found in experience the suggestive and reproving answer to his unwarranted request.

The lesson is clear. In Science the door of opportunity is opened only with the key of fitness. "Seeking is not sufficient. It is striving which enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life" (Science and Health, p. 10).

If with a conscious longing to be good we are prompted to demand the rewards of goodness, it is well for us to remember that virtue never yields its sovereignty and emoluments to good intention, that demonstration never abdicates in favor of a willingness to be benefited, and

Digitized by Google

that presumption is quite as ineffectual in the domain of Love as in the domain of mathematics. The prodigal no doubt retained not a few good intentions while reveling in the indulgence of sense, but he did not catch the vision of home and awaiting Love, until the faithful effort of return had wrought purpose into demonstration.

The right attitude toward Truth's benefactions is attained only when we have fully accepted the fact that it knows no favoritism, recognizes no personality, and rewards merit alone. W.

---

THERE are many people who, if we may judge from their incidental references to the subject, are very much puzzled over the persistence and growth of Christian Science, and we venture the assertion that in every such instance prejudice, or solicitude for traditional opinions has closed the door against the facts of spiritual healing. He who is willing to recognize these facts and to give his judgment the benefit of their impartial investigation, cannot remain irresponsive to their convincing appeal.

No one has ever outlined a better plan for overcoming incredulity than St. James, when he said, "I will show thee my faith by my works," and a single case like that referred to in the first testimony given in this issue, suffices to prove the unspeakable blessing which the teachings of Christian Science may bring to the helpless and despairing. For obvious reasons the writer of this testimony withholds his name, but he is ready to give detailed and verifying information to sufferers who seek it.

In every part of the world are those who are without God, and without hope of relief from the ills which the inheritance and the indulgence of evil have entailed. And how could any one knowingly deny them that saving from sin and suffering which many have found in Christian Science, when, as in this instance, all other help had failed? And yet this is just what they do, who in their prejudice and misapprehension decry this gospel of good and warn the sick to turn away from its proffered aid. Certainly, though unwittingly perhaps, they would have robbed this poor man and many another of the health and spiritual illumination in which they now rejoice.

Personal influence still holds large sway among men. It gives increased proportions to the possible results of a single individual's resistance to truth, and mightily increases the responsibility of those who indulge the obstinacy of that resistance.

---

*Dun's Review* gives the following interesting figures in regard to the Louisiana Purchase Exposition, to be held in St. Louis next year:—

"The following comparisons will serve to convey some conception of the magnitude of the forthcoming exposition. The Centennial Exposition at Philadelphia covered 236 acres, the Paris Exposition of 1899–1900, 336 acres, the Columbian Exposition at Chicago, 633 acres. The World's Fair at St. Louis will cover 1,180 acres. The construction cost of the Centennial Exposition was $8,500,000, that of the Paris Exposition was $9,000,000. The cost of the Columbian Exposition was estimated at $18,322,000, and the total cost was $27,250,000. The estimated construction cost of the St. Louis World's Fair is $30,000,000, and its total cost will be upward of $40,000,000 by the time the work is completed. The various states are now rapidly fixing upon their appropriations for the purpose of being fittingly represented at St. Louis. Missouri has voted $1,000,000, Illinois $250,000 as a preliminary expenditure, shortly to be increased; Iowa $125,000, which will probably be increased, and Mississippi, $50,000, the first appropriation of this kind ever made by that state. New York has not as yet made any appropriation, but it is expected that the legislature will see that the reputation of the state for enterprise in such matters is fully maintained."

## Rev. Mary Baker Eddy's Gift.

Concord, N. H., May 6, 1903.

Through the generous gift of the Reverend Mary Baker Eddy the Christian Scientists of Concord, N. H., are to have one of the finest church structures in the Granite State. The plans for this edifice were presented at a largely attended church meeting to-night, and work will begin upon the new structure in the near future. The gift of Mrs. Eddy includes the desirable lot of land now occupied by Christian Science Hall in the heart of the city at the corner of State and School Streets, and is without doubt one of the finest locations in Concord for a church building.

In addition to the gift of this choice lot Mrs. Eddy presents to the church a cash donation of $100,000, making her total present represent the sum of $120,000.

The meeting to-night sent to the generous donor the following letter of appreciation and gratitude:—

"Rev. Mary Baker Eddy,

"Pleasant View, Concord, N. H.

"*Beloved Teacher and Leader:*—The members of the Concord Church are filled with profound joy and deep gratitude that your generous gift of $100,000 is to be used at once to build a beautiful church edifice for your followers in the Capital City of your native state. We rejoice that the prosperity of the Cause in your home city, where, without regard to class or creed, you are so highly esteemed, makes necessary the commodious and beautiful church home you have so freely bestowed. We thank you for this renewed evidence of your unselfish love."

The church will be built of the same beautiful Concord granite of which the National Library Building in Washington is constructed. This is in accord with the expressed wish of Mrs. Eddy, made known in her original deed of trust first announced in the *Concord Monitor* of March 19, 1898. In response to an inquiry from the editor of that paper Mrs. Eddy made the following statement:—

"On January 31, 1898, I gave a deed of trust to three individuals which conveyed to them the sum of $100,000 to be appropriated in building a granite church edifice for First Church of Christ, Scientist, in this city.

"Very truly,

"MARY BAKER EDDY."

The architecture will be Gothic, and in keeping with modern ideas of a church building. It is intended that the pews of the church will seat one thousand.

The trustees of the Building Fund, Fred N. Ladd, Josiah E. Dwight, and J. Wesley Plummer, will have charge of the construction of the new edifice. Francis Richmond Allen and Charles Collins of Boston have been employed as architects.

The present First Reader of the church is Rev. Irving C. Tomlinson; Second Reader, Miss Mary E. Tomlinson.

In the fall of 1897 Mrs. Eddy purchased the property opposite the High School and adjoining the State Capitol, and after remodelling the mansion into a hall and reading rooms at a total outlay of $20,000 she presented the grounds and building to the local members for their use. The building has since become well known as Christian Science Hall.

On February 22, 1899, First Church of Christ, Scientist, was organized with a membership of seventy-eight. The new church is needed to accommodate the increase in membership which has been remarkable. Since the congregation has already outgrown the accommodations of Christian Science Hall, building operations will be begun at an early date.

The citizens of Concord regard Mrs. Eddy's generosity with favor and are greatly pleased that another splendid building is to be added to the handsome edifices of the Capital City.

Digitized by Google

## From Our Contributors.

### A Humble and a Contrite Heart.

ELLA S. SARGENT.

Hath not thy heart within thee burned,
At evening's calm and holy hour?

It was the voice of God that spake
In silence, to thy silent heart.

I VALUE Christian Science and revere its Leader above expression in words because of the light which this religious teaching throws upon the chaos, the storm, the stress, the tempest of human life.

It is a sweet calm, a "Peace, be still!" to the sin-tortured breast. I had long prayed, "Create in me a clean heart, O God; and renew a right spirit within me;" but impatience and pride continued, waxed even stronger, as the years and my unavailing prayers went on.

I could not "ascend into the hill of the Lord." My alert but untutored conscience denied that my hands were clean and my heart pure, and St. Paul's cry, "To will is present with me; but how to perform that which is good I find not," echoed in my disappointment, for God did not seem to hear "the voice of my supplications."

As if God, "the God of all comfort; who comforteth us in all our tribulation,"—could or would withhold from his suppliant child this first and most necessary of His gifts, a humble and a contrite heart!

Then Christian Science came and illumined the teaching of Jesus. When the Jews railed at him: "How long dost thou make us to doubt? If thou be the Christ, tell us plainly," he answered them, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me."

I was led to see that what is true of the human race, is true of each individual in that race; that as the race has had its barbaric, semi-barbaric, half-civilized, and civilized ages, so each one of us has a corresponding stage of development, and we but soften these divisions when we call them the physical or material, the mental or intellectual, the moral or spiritual.

I saw that as the Jews on their material plane, failed to recognize in Jesus the majestic control of Mind, because their untaught hearts demanded a king whose coming would break the yoke of Rome and restore their tottering kingdom; so within my breast was waging that same elemental war, which knew no abiding peace, because forever "the carnal mind is enmity against God." This mind, "enthroned in the gorgeousness of matter," lifted "its voice with the arrogance of reality" (Science and Health, p. 252), wanting only what the senses could grasp. As the Jews saw only the material man, and not the second man, the Lord from heaven, so I, blinded by "the will, or sensuous reason of the human mind" (Science and Health, p. 111), was unable to see His mercy in the heavens, His faithfulness in the clouds.

My untaught conscience, and the clamorous suggestions of my own will would not comprehend a humble and a contrite heart.

For years I had tried to assure myself of my spiritual birthright, that my mind was in accord with its maker; but the weightiest words, the profoundest petitions, could not convince my longing heart that it was at one with God.

Very gently, Christian Science taught me that only such works as I could do in my Father's name, would prove to me that I and my Father are one. That as Jesus said, "I and my Father are one," so each and every son of man must follow him, having no will but to do the will of Him that sent him, in the "ministry of reconciliation," even as it was given to Jesus to reconcile the hearts of his brethren to that "good, and acceptable, and perfect, will of God."

Then pride, impatience, ambition, all that had chafed the heart, began to disappear as I learned the clear and simple meaning of the atonement as given in our text-book.

The humble and the contrite heart is ours, has always been ours; in spite of the misbeliefs which fail to recognize everything except grandeur and arrogance in man. Man in the image and likeness of God; "the idea, or reflection, of Spirit" (Science and Health, p. 478). How false is the human consciousness which has hid these truths of being from us, to be uncovered by our Leader,—re-covered in all their beauty, as the "scientific eternal consciousness of being" (Science and Health, p. 263)—"we shall also bear the image of the heavenly."

This is the atonement, that man shall become conscious, through his works, of his oneness with his Father. This is his salvation which he must work out, in spite of "trembling and fear," to realize at-one-ment with the Father, through obedience; denying every material sense, the intellectuality of the Sanhedrim's pride of power, the personality of the Pharisees' hypocrisy and self-righteousness, the materiality of the Sadducees' disbelief in the resurrection and the Life eternal.

Even human wisdom bids us work out this obedience in that dignity of silence with which Jesus answered the Jews, the silence of divine Love perfected in works rather than in the clangor of words.

Hymn 16 of our Hymnal recalls these lines from Longfellow's "New England Tragedies," which I learned long ago, to still my heart, and which have been illumined, for me, by the new light of Science.

Let us then labor for an inward stillness.—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only.

In such silence, shall we find the atonement—the heart's sweet consciousness of oneness with the Father.

I might cite positive proofs of this power of Truth, realized in the healing of sin,—for we mortals are so pitiably sin-sick!—but these pages are filled with the records of the atonement, wrought in scientific healing.

May we not all go forth as ambassadors for Christ, in the ministry of the reconciliation, not only with valiant speech, but with clean hands and a pure heart, in sure deeds of mercy and of comfort, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Our Leader has taught us that this is the true interpretation of Christ's atonement, the healing work of Truth through a humble and a contrite heart.

The tempest will then be stilled, and we shall know that "the divine understanding reigns, is *all*, and there is no other consciousness" (Science and Health, p. 536).

Thus our works, "humble in degree to-day, yet perfect in their kind," shall unfold till every Son of God shall say, with the Christ, "It is finished!" "I and my Father are one."

### Rejoice Always.

ADELAIDE FISHER.

PAUL'S experience taught him that we may count it all joy when we fall into temptation. During the last few months, the temptation to give some prominence to beliefs of intelligence in matter may have touched us.

The clergyman, the physician, the author or others of culture "seem to have felt it a duty to warn against, ridicule

Digitized by Google

or otherwise misrepresent Christian Science, but like our Master, we may reassure ourselves of the nothingness of carnal mind, even when most assertive, and lovingly pray, "Father, forgive them; for they know not what they do."

The world is helped every time that error is effaced by realization of the one infinite Love. Those who for years have been trained in theological dogmas, may have unconsciously accepted man-made theories, until it is just as applicable to them as to those to whom Jesus spoke, "In vain they do worship me, teaching for doctrines the commandments of men." Not lapse of time, but spiritual illumination acquaints us with God, Spirit.

The physician whose good motives should be recognized has been educated into "the wisdom of this world" which Paul declares "is foolishness with God." The mental apparitions, which constantly appear before him, delude, and he forgets that transformation of the body is by renewal of the mind.

When estimated aright, the work of healing which Jesus enjoined upon all who love him will not be considered a rival of allopathy, homœopathy, or any school of medicine, and condemned because it does not diagnose after the traditions of men.

The physical healing signs are promised as evidence that we are overcoming all evil in the right way.

Surely we may count it all joy when we are able to meet untrue, un-Christian criticism, scientifically. There is much profit in the endeavor to follow our Leader's advice as found in "Miscellaneous Writings," p. 224:—

"We should go forth into life . . . with an equanimity so settled, that no passing breath . . . shall . . . ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it."

## Under the Shadow of the Almighty.

W. SCOTT ILIFF.

BROUGHT up in an established church, I was, when Christian Science first came to my notice, an active member of a suburban branch of that church. Choirmaster, superintendent of the Sunday School, and other duties fell to my lot, and in the attempt to discharge them faithfully I was occupied nearly every evening in the week. The Bible was a treasured book, and I thought that I knew it. Possibly as a "book" this was the case, but beyond that it was sealed. This fact, however, was only revealed after the study of "Science and Health with Key to the Scriptures." Although so occupied in church matters I felt impelled to make inquiries about Christian Science, and when it was explained that God was not charged with the authorship of sin, sickness, and death, I was convinced of its correctness and determined to go into it thoroughly. I did so for a while, still keeping up the duties in connection with the church of my childhood, but the progress was imperceptible, and gradually Christian Science began to drop out of my daily thoughts. The seed had, however, been sown and, although I was unaware of it, was growing in me; and in God's own time appeared above the ground (self). The study of the *Quarterly* was then commenced (in conjunction with the Bible and Science and Health), but as I had not proved anything it was not what could be termed "hearty study." This was changed very shortly, as one night I was called upon to prove that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). To me it was a severe test, as I had had no previous experience with children, and the subject was my little boy, a baby about six months old. The case was as follows:—

On returning from the office one Tuesday afternoon, my wife, who, by the way, is not a student of Christian Science, remarked that baby seemed restless. I accordingly commenced to treat him to the best of my ability, but without any apparent success. Towards night he got worse, the trouble appearing to be in his throat. As night advanced the malady increased, till at last the child was to all appearance choking. This gave opportunity to error to say, What will happen if the child dies without "proper" medical attendance? Is your knowledge of Christian Science equal to the emergency? Overcome with these and the numberless "ifs" set forth by error, I took the boy to his mother and stated that I was unequal to the occasion and intended to go for a practitioner. Her reply was to the effect that if there was anything at all in Christian Science I ought to be able to make the demonstration. Taking the little sufferer again I carried him out on to the verandah. Then it was that the realization of the omnipotence of God, that He is Love, seemed to shut out all else. All was light and peace, and I felt that I had heard God speak to me, saying, "Leave the boy in My care. He is safe under the shadow of My wings." The calm that followed will never be forgotten. I took the boy back to his cot, he was sound asleep, the malady completely destroyed, and we heard nothing more of him until the morning, when he awoke quite his usual self.

From that day to this I have never ceased the study of Science and Health and the weekly lesson, and many, and, to mortal sense, marvelous, have been the demonstrations not only for myself and others, but for animals also.

How can I, therefore, cease being thankful to Mrs. Eddy for the wonderful revelation she has brought to mankind in her invaluable book, the text-book of every Christian Scientist.

I am now learning the spiritual meaning of the Scriptures. The words of the 91st Psalm are especially helpful, for I have proved that "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

## Current Counterfeits.

G. H. K.

AT a recent Wednesday evening meeting a lawyer who is an earnest seeker for the truth, expressed the thought that error, whether it be in the form of sickness or sin, is always a false claim and has just the power which we give it, and no power at all after its spurious nature is once discovered, when its falsity has been exposed to the light of truth.

In support of his statement he made use of this illustration: a counterfeit bill may pass current among the unsuspecting for a long time, and may be called a dollar; but the moment it falls under the eye of a wide-awake, expert cashier the counterfeit is detected and instantly the bill becomes worthless; that is, its reality or supposed value is absolutely destroyed, and by reason of his expert knowledge the cashier needs only to stamp the word "counterfeit" upon the face of it when no one would accept it.

The cashier in doing this renders a service which is kindred to that of the Christian Science practitioner in his dealing with patients or people who have been unwittingly accepting the counterfeit as true and real.

## Thoughts on Love.

WILLIAM H. RUSSELL.

LOVE is the sweetness of a life hid with Christ in God.

Love is the ripened fruit of spiritual manhood and womanhood.

Love is active, positive, not negative or passive.

Love is the center and circumference of being.

Love is the practice of prayer.

Love germinates in the soil of self-forgetfulness, self-sacrifice, and humility.

Love realized, is heaven come to earth.

Digitized by Google

## Among the Churches.

### Proposed New Church in Omaha, Neb.

Members of First Church of Christ, Scientist, are casting about for a favorable site upon which to build a new church, which they hope to erect in the future.

Members of the church say that a new structure may not be erected for one, two, or three years, but that the congregation is working to secure a church of its own.

*Omaha* (Neb.) *News.*

### Church Dedication in Topeka, Kan.

Easter Sunday, April 12, was a memorable day for the members of First Church of Christ, Scientist. Their church edifice was dedicated free of debt. The house was filled with light and love. The church was beautifully and tastefully decorated with palms and Easter lilies.

Special addresses were delivered by both the First and Second Readers, and letters of congratulation were read from far-away friends whose expressions of love and encouragement touched our hearts deeply.

EMMA F. MCFARLAND, *Clerk.*

### A New Church Needed in Sioux City, Ia.

The Christian Scientists in Sioux City have decided to erect a new church.

A meeting on Monday night was attended by one hundred and five persons, including members of the Sunday School, and ninety-six of those present named the amounts they would subscribe to the building fund.

It is not expected the new church will be started before another year, but the very evident future need of a large church has prompted the organization to start the movement for a new building.

The present membership of the church now numbers one hundred and thirty-seven and the Sunday School is large. It is stated that each Sunday the seating capacity of the building is taxed and the society is constantly growing.

First Church of Christ, Scientist, of Sioux City, was organized in 1890. The original membership included but twenty-six names.—*Sioux City Journal.*

### Dedication of a New Church in Salem, Ore.

The dedicatory service of the new church building of Second Church of Christ, Scientist, was held Easter Sunday.

Two very fine audiences attended the services of dedication and greeted the Salem Christian Science workers, and they were very well entertained. The perfect Easter day gave an additional pleasure to the observation of the happy event, so long looked forward to by this church.

The auditorium of the church, as well as the hallways, reception and reading rooms, and platform, were decorated with palms and Oregon grape, the state flower, now in perfect bloom, and beautiful blooms of flowering quince, hyacinths, and narcissus.

At both services the building was crowded to the doors, and the congregation overflowed into the hallway and out on to the porches.

Nearly one hundred Portland and Oregon City Christian Scientists honored the occasion with their presence. There were visiting Scientists from many other communities and all expressed delight at the demonstration of the Salem Church.

The voluntary offering of the Portland Scientists was a pleasant surprise, and gratefully acknowledged.

The *Salem* (Ore.) *Journal.*

## The Welcome to Der Herold.

I have received the first number of *Der Herold*, and after having read the same carefully, wish to express my appreciation of the magazine. The translations are good, the printing is clear, and the whole magazine reflects credit upon those who have gotten it out. We have much to be thankful for in this new effort to reach the people who seek Truth, and it shows once again the wisdom of our Leader and her untiring watchfulness to give to the hungry the bread of Life. My love and reverence for her increase each day.

Sincerely yours,

R. L. ZILLER.

Austin, Texas, April 3, 1903.

I desire to express my appreciation of *Der Christian Science Herold*. I am a German by birth, but having resided in the United States for nearly thirty years, I thought myself so familiar with the English language that the German Publication would be of no real benefit to me. The first appearance of our new periodical, however, dispelled this illusion, and I found that sentences which have been read over many times in the English, never appealed to my thought as when read in my mother-tongue; I therefore expect to derive much benefit from this latest addition to our periodicals and herewith express my sincere thanks to the faithful workers at headquarters, who, through their watchfulness, have made its appearance a present possibility; no doubt it will satisfy a long-felt want.

H. F. H.

Chino, Cal., April 6, 1903.

For seven years I have hoped for a periodical published in German, my native language. I felt the need of it very much. I wanted to impart to my countrymen who are not instructed in the English language, the great truth and light which Mrs. Eddy has so lovingly and unselfishly given to all who are willing to follow Jesus.

Last week I received the first copy of *Der Herold* with joy and gladness, and I should like to tell somewhat of the good it has already done. On Friday last week a friend came to me very much discouraged, almost overcome by mortal fear. Her husband had been very ill in bed for several days. He did not want a physician, fearing that the doctor would send him to a hospital to be operated upon. I spoke the truth and realized the omnipotence and omnipresence of God. In about ten minutes the fear had left. My friend had a new consciousness of joy and courage. I gave her *Der Herold* to read to her husband. This she did. On Sunday I went over to see the man. He was out in the stable feeding the horse. The impersonal truth had healed him. The ailment was rupture and cold. The wife was also healed through the reading.

I have had many good demonstrations, and I should like to write of them all. Divine Love has met every problem, has removed the sense of financial limitation and provided for every need. Science and Health has been my educator. Through studying the book, light and understanding have come and I no longer walk in darkness.

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness." I am very grateful to Mrs. Eddy for all the good that has come to me through Christian Science.

L. E. M., Saratoga Springs, N. Y.

We view the world with our own eyes, each of us: and we make from within us the world we see. A weary heart gets no gladness out of sunshine; a selfish man is skeptical about friendship, as a man with no ear doesn't care for music.—THACKERAY.

Digitized by Google

## Testimonies of Healing.

Since I was eighteen years of age I have been a constant drinker, and for the last ten years, a heavy one, in fact, I seldom went to bed sober, I commenced to drink in the early morning and kept it up steadily until I went to bed. For the same length of time I was also an inveterate smoker, during later years consuming sometimes seventy or more Egyptian cigarettes daily. I also used profane language, and in addition lived as fast a life as it was possible for a man of my means. I ultimately reached a condition which demanded medical aid, and I was under the constant charge of one of the best physicians in New York, receiving daily treatments (sometimes more frequent) until my system was saturated with drugs. I continued this course for many months, eight or nine, but received no benefit whatever, but rather grew worse, until in June my doctor told me I would have to start all over again, that he could not understand why he did not benefit me. He has since told me that I was beyond any material aid, and has twice expressed his amazement at my wonderful recovery.

I was in despair, and believing I could never recover, wanted to "shuffle off this mortal coil," for I suffered excruciatingly. My throat was in a dreadful condition, and I was in constant dread at meal time, because of the agony produced by swallowing even the most delicate food, and I slept with a handkerchief in my mouth to absorb the excessive secretions.

I tried Christian Science then, not because I had any belief that God would heal me, but because I was anxious to die and feared the disgrace to my people, so consequently placed myself in the hands of a Scientist, thinking I would be shortly dead and no one would know it to be a preconcerted scheme on my part but would deem me crazy over religion. I feel ashamed to say this, but it is the truth.

Within ten days all desire for liquor or smoking left me. I have never had a return of the appetite nor will I. I no longer swear nor live in any way the life I did for so long.

The treatments were not apparently of any physical benefit until between the eighty-seventh and the ninetieth, when I was entirely healed. I exhibited my throat to my old physician and he confirmed the statement.

During my treatment I suffered agonies, fought the truth every step, and tried to get away from it, and to-day I thank God it was so, because had my cure been effected quickly and without pain, my human thought was such that I would have turned back to my evil ways. During that time of suffering, however, I constantly studied "Science and Health with Key to the Scriptures," and gradually acquired a glimpse of the true Life, and it has now become so ingrained that I would not if I could turn away from this glorious pathway of life and health.

Looking backward I am amazed at the reluctance of the world to accept the teachings of Christian Science. Where I was wretched, sick, selfish to a degree, always seeking new material pleasures and sensations in every path of sin, now am I happy and healthy, knowing a peacefulness which I never knew before. I am overcoming my selfishness slowly, seek spiritual things, and love to do good.

I would add here, too, that under the care of the matter physician I lost thirty odd pounds and was steadily running down; under Christian Science treatment I immediately commenced gaining and recovered my lost weight in a short time.

My spiritual uplifting has far exceeded the physical healing I have received, and I would not part with my slight understanding of Christian Science for aught but one thing, and that is a greater understanding of the same.

For all these things, and for many others which daily—aye, hourly—come to me and mine, I wish to express my gratitude to Christian Science and to Mrs. Eddy, who has brought it to us again.—X.

A young man who was boarding with me was taken with rheumatism. He told me that he feared it very much, since he had suffered a great deal with it, lying helpless and in great pain for nine months at one time, and three months at another, in spite of all the doctors could do. He knew something of what Christian Science had done for me; so, after suffering for about a week, he asked for Christian Science help.

I put him under the care of a practitioner in New York, who gave him absent treatments. It was on Saturday that I told this lady about his case, and he was then unable to move his hands or limbs. I had to cut his food and feed him like a little child. The pain was so great that the tears would run down his cheeks when he was lying still. The lady gave him four absent treatments, and he was as well as ever; he went to New York on Friday of the next week, and told the healer that he needed no further treatment. This occurred four years ago, and he has never, to my knowledge, been troubled with rheumatism since.—A. I. S., Sandy Hook, Conn.

Between five and six years ago I turned to Christian Science for help. A short time after I had the privilege of taking class instruction from one of our Leader's students, which I have found a source of great benefit and a very present help in all times and under all circumstances. This has enabled me to have many beautiful proofs over many different troubles, of one of which I would like to speak particularly, and which happened but a short time ago.

It was that of a severe and serious burn caused by the explosion of the best grade of rifle powder. One afternoon while cleaning and looking over some packages, I found this powder, which had been prescribed as a medicine for one of my children before I came to Christian Science. I took the powder with some papers into the cellar to throw in the furnace. Opening the door, I took out some live coals on a large shovel to see whether or not I had better throw in the package. Scattering a few drops on the coals, which instantly ignited, the blaze flashed up and setting fire to the rest, which I held in my hand in a paper, it went off, not with a hiss but with a report as loud as that of a small canon. It burned the under part of my wrist, and my arm half way to the elbow, the flesh on one side of my face, neck, and lips, the front of my hair, and singed my eyebrows and eyelashes. Instantly I denied the sense of error and looked to God, divine Love, who is omnipotent and our ever-present help in all trouble, and endeavoring to realize this, I was able to go on with my work, which seemed necessary, for about half an hour.

The pain of the burn then became so intense that I stopped my material work and taking up my little book, Science and Health, commenced reading, endeavoring to realize the truth which makes man free. In about half an hour all sense of burning had gone from my face, and a short time after from my wrist.

This happened on Friday afternoon between four and five o'clock. Sunday-morning all traces of it had so nearly disappeared that by wearing a thin veil, I could conceal the injury.

This proved to me the same truth which our Master spoke of when he said, "Ye shall know the truth, and the truth shall make you free." And we find this same truth is here to-day helping us to realize what our Leader says in Science and Health, "Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed" (p. 393).

MRS. E. S. WOODHOUSE, Scranton, Pa.

Digitized by Google

Among the physical benefits received in our home was the healing of my husband of appendicitis, after having repeated attacks; the healing of our little boy of eczema, and at the coming of both the little son and little daughter the omnipotence of Truth and Love was so clearly proven that after the first day I was able to take up any work about my home.

Christian Science enables me to keep the home harmonious, is my dependence in caring for the children and in doing my work. Because the Principle of Christian Science is infinite we can solve every problem of our lives by it.

I was carefully trained by conscientious Christian parents and always tried to do right, but I never caught a glimpse of the peace that passeth all understanding until "Science and Health with Key to the Scriptures" revealed God as Love, and although I had read the Bible a great deal, it has become a new book to me and much more precious. I cannot express my gratitude to the friends, the dear practitioner, and my beloved teacher, who have helped me to see the truth; and above all to Mrs. Eddy, through whom the Science of Christianity has been revealed.

I do not have the privilege of attending church and there is but one student near me, but with the *Quarterly, Sentinel,* and *Journal* I can keep in the line of march.

ELLA COLTON KNIGHTS, Sandwich, Ill.

There is not an honest minister of the Gospel to-day who is not giving to his congregation thoughts of truth and love that God has revealed to him. Through sermon and song and other channels God is inspiring mankind to lead a purer life. The apostle James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—L. B. COATE.

A good many of the difficulties we complain of are difficulties only because we complain.

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before June 3.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

At the same time, however useful these studies may be to an elucidation of the Biblical text, one may attain high proficiency in them without perceiving the spiritual message of the book and without having his own heart respond to it. And the encouraging note at Chicago [at the Religious Education Convention] was that that great body of educators and leaders of Christian thought appeared to feel that what the Bible has to say about spiritual realities—about God and destiny and obligation and righteousness and forgiveness—is of vital importance.

We are inclined to believe that this attitude toward the Bible is coming to be characteristic of the best Christian thought. Christian scholarship has been wandering in the desert for quite forty years. The transition from the treatment of the Bible as a treasury of texts, all of which are of equal value, to a revelation of a way and a power of life has been slow and painful, but there are a good many signs that the Promised Land is not far in the distance. The most effective preachers to-day are not spending too much time on telling their congregations how we got the truth, but they are telling them what the truth is, and trusting that as truth it will commend itself to the human heart. The external evidences coming from the authority of documents are of immense value, but the self-evidence of the truth to the human soul, and its power of meeting the needs of the spirit, while interpreting it to itself, energizing its functions and creating new necessities, are also of crowning worth. In modern apologetics the authority of the Scripture is best vindicated in the experience of the soul that obeys its message. And we are coming to preach and teach the Book as a message.

*The Watchman.*

A new purpose, called by a noble courage out of a heartful of dead hopes, will be surer and swifter of fulfilling higher, more unselfish, and more truly satisfying than that which failed. Men rise to grander heights on "stepping-stones of their dead selves."

And so it is with the lives that grief and loss have saddened. Deep in the soil of such desolation are always the rarest germs, which only need the sunshine of hope to blossom forth in bewildering beauty. . . . It is the heart that has been ploughed by disappointment, harrowed by pain, and sowed by experience, and which has then lain silent under the snows of bereavement, in which the perfect flowers of happiness and content finally open.

But kindness is the strongest, sweetest, most compelling sunshine that ever fell warmly upon the winter of humanity. It breaks the ice of hate and selfishness and subdues the blasts of anger; within soil upon which it rests, seeds of envy, jealousy, deceit and other poisonous weeds shrivel and die; but the fragrant herbs and sweet flowers of human nature spring up abundantly. Whether given or received, kindness is uplifting, invigorating, warming, gladdening. It is the essence of all goodness.

*The* (Brattleboro) *Reformer.*

The Rev. William H. van Allen, in a recent Lenten sermon preached at St. Paul's Church, Boston, is reported by the *Boston Transcript* to have said: "Nothing is more significant to the open eye and ear than the popular attacks upon the Church as distinguished from Christianity. One hears of assemblages hissing the name of the Church and applauding the name of Christ. Hostility to the Church comes from a false conception of it. Think of three hundred warring sects in our own land, still subdividing daily. Christ's Church is a kingdom and is not a kingdom divided against itself. Protestantism in its division no longer holds fast to the infallible and undeceivable oracles of God, but on the contrary ignores all the Bible that is not compatible with its theories. There can no more be a new Church than a new God; there can no more be several Churches than many Gods."

The Rev. George D. Baker, D.D., of the First Presbyterian Church, Philadelphia, is quoted as follows by *The Examiner*:—

"Men are wearying of a Gospel that simply flatters them; of a Gospel that is only a patchwork of metaphysical platitudes and moral commonplaces. They are tiring of 'kindergarten religion,' of the mere playthings of outward forms. If men are falling away from the Church it is not necessarily because they are falling away from religion. Now, as ever, there is room for a Gospel, if it be Great.

"And the redemption scheme of Christ is great—very great. 'I, if I be lifted up from the earth, will draw all men unto me.'

"To the front with the old Gospel! Men are calling for it."

Occasionally I hear some one say with a pious air: "It doesn't matter what people think of me, I know my heart is right." Ah, my friend, but it does matter. Let me give you an illustration: In sight of my office window is a church tower; on each of the three sides there is a clock face. On one of these, one of the hands has been broken making the old clock tell strange tales. Of course, there are people who do not understand the circumstances and are, therefore, misled by it. At heart the old clock is all right, but that doesn't alter the seriousness of the fact that people have been late in meeting their engagements and have missed their trains because the face is not an index of that which it covers.—*The Outlook.*

Men are as ready to-day as in Christ's time to accept the benefits of Christianity, while unwilling that the principles of Christianity should rule in their lives. "Many believed in his name when they saw the miracles which he did." Such a faith meant nothing, morally or religiously, but was simply an intellectual submission. The miracles commanded the ascent of the mind, but left the heart and will untouched. Those who believed showed no new confidence in Christ, but simply a readiness to accept the gifts which he could bestow. "With the heart man believeth unto righteousness." One may be a theologian, in the scientific sense, and not be a Christian at all.—*The Examiner.*

There are thousands of professing Christians who had rather not have any company at all than the company of the spiritually minded. They can talk without limit about everything else but the spiritual life. Of this they have nothing to say, because they know nothing about it, and the atmosphere of spiritual conversation is not according to their mind. If Christian fellowship is to be maintained, Christian people must have a genuine, conscious religious experience.—*The Christian Advocate.*

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—PHILLIPS BROOKS.

The return of emphasis on spiritual self-culture should be most desired by those who seek most earnestly the salvation of the world. If the springs of spiritual life are becoming exhausted, while the world's need for what they have to give is growing greater, that will come to mean the cessation of the flow of streams to water other fields.

*The Congregationalist and Christian World.*

We are farthest away from God when we cannot perceive Him in our fellow-beings. The mirror of human nature is sadly blurred; but in the meanest and wickedest there are tokens of the divine childhood, occasional flashes of the Father's image through innumerable distortions. It is for us to show a clear reflection of His life in our own lives before we judge others.—LUCY LARCOM.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.

F. W. FARRAR.

The Rev. M. J. Savage, replying to the Rev. Joseph Cook, contended that man cannot perpetually resist God's love and power. He said: "If God desire to save man and cannot, He is not God. If He do not desire to save them, while He can, He is not God."

God's truth requires a spiritual and quickened illumination both to its fullest comprehension and to its largest enjoyment. The Spirit-taught mind is essential to a right and profitable feeding upon holy things

*Presbyterian.*

The only satisfactory manifestations of religious character and life are associated with the reciprocal influences of spiritual experience and aggressive activity.

J. McC. HOLMES.

In darkness there is no choice. It is light that enables us to see the difference between things; and it is Christ that gives us light.

"Guesses at Truth."

Sacrifice brings its reward by converting simple duty into positive happiness. We have attained our end in the liberty to work freely with God.—JOHN JAMES TAYLER.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 582 |
| SELECTED ARTICLES. | | |
| Handling of the Serpent. | | 583 |
| Principle not Personality. | | 583 |
| "Hold fast that which is good." | | 584 |
| Christian Science Misunderstood. | | 585 |
| Practice vs. Theory. | | 586 |
| THE LECTURES. | | 586 |
| EDITORIAL. | | |
| Question Answered. | Mary Baker G. Eddy. | 588 |
| An Opportunity. | | 588 |
| A Safe Abiding. | | 588 |
| The Appeal of Christian Healing. | | 588 |
| FROM OUR CONTRIBUTORS. | | |
| By Way of Reminder. | Edward A. Kimball. | 589 |
| The Power of a Unit—Love. | L. C. Lang. | 590 |
| The Brotherhood of Man. | J. D. S. | 591 |
| Life's Boundaries Dispelled. | Katharine J. Smith. | 591 |
| An After-Easter Lesson. | Nellie B. Fish. | 591 |
| AMONG THE CHURCHES. | | |
| Annual Meeting at Montreal, Can. | | 592 |
| Advance in Mt. Vernon, N. Y. | | 592 |
| THE MOTHER CHURCH BUILDING FUND. | | 592 |
| TESTIMONIES OF HEALING. | | 593 |



Vol. V. BOSTON, MAY 16, 1903. No. 37.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Baron d'Estournelles de Constant, the French Deputy, and a delegate of France to The Hague Peace Conference, has given out a statement regarding the political meaning of King Edward's visit to Paris, and the advancing world movement in favor of arbitration, in which he says: "While I am convinced King Edward did not utter a word on politics, yet his visit will have the happiest effect on the relations between the two countries. Only a year ago Europe sought to let The Hague Court die a silent death; but President Roosevelt saved the tribunal, first, by submitting to it the question in dispute between Mexico and the United States; second by obliging Germany, Great Britain, and Italy to take their Venezuelan complications to The Hague Court. Finally, Andrew Carnegie enriches the Court by the magnificent gift of $1,000,000. Thus, thanks to America and the Americans the tribunal is not doomed to slow death, and even Europe has been awakened to its merits. France and Great Britain should now be the first to follow the magnificent example of America and bring about their long retarded reunion. Already public opinion in both countries is aroused."

A general examination of the forests of the White Mountain region has been authorized by the New Hampshire Legislature. This examination will include a thorough investigation of the relation of the forests to the conserving of the water supply and the effect upon the water flow through the destruction of the forests. The work is under the supervision of the State Forestry Commission, and is being done by experts designated for the purpose from the field force of the Bureau of Forestry in the Department of Agriculture at Washington. This work has received the approval of several other of the New England States. The results of this survey will be made the basis of Congressional action to establish a National White Mountain Forest Reserve.

One hundred and eighty cases containing the casts and parts of casts given to Harvard University for the Germanic Museum arrived at Boston last week on board the Hamburg-American liner Adria. The casts form the larger part of the gift of Emperor William of Germany; the remainder of the casts are to be shipped here on board another steamer within a short time. The entire collection comprises replicas of nearly all the most famous pieces of sculpture and statuary in the German Empire. The final lot will comprise some one hundred and twenty cases. All the parties concerned in handling and forwarding these casts from Germany to Cambridge University gave their services gratis.

**Foreign.**

The State Department has been notified that the Venezuelan Government has named Dr. Paul as its member of the arbitration which is to meet at Caracas next month to consider American claims. Dr. Paul is a lawyer and eminent publicist of Venezuela, and speaks English. Robert C. Morris, the United States agent, has concluded the preparation of his cases. There are thirty cases in his hands, involving about three million dollars.

Final permission has reached the Italian, British, and German embassies at Washington for the allies' representatives to sign with Mr. Bowen, Venezuela's plenipotentiary, the protocol submitting the question of preferential treatment to The Hague tribunal for arbitration. The allies' representatives have agreed among themselves to sign The Hague convention separately, and have affixed their signatures.

King Edward and Emperor William have had audiences very recently with the Pope in connection with their visits to Italy and her King. President Loubet also expects soon to visit Italy, but in view of the action of France in suppressing the unchartered sectarian teaching orders, it is doubtful whether the Pope will grant him an interview.

It is rumored that King Edward will visit St. Petersburg in July, stopping three days in Berlin on his return, and that he also will visit Copenhagen.

**Industrial and Commercial.**

The present year has seen such an unprecedented demand for steel rails and structural material of all kinds, that as a result the producers in the Pittsburg district, it is said, have seen much business go to foreign markets through their utter inability to deliver the orders on time. That the trouble is not merely local and transient is indicated by the fact that railroads and large consumers in the East, West, and South have all been forced to place orders with foreign mills. The manufacturers admit that already their whole year's production has been sold.

The placing of orders for rails and structural beams, etc., in foreign markets is simply an overflow of the prosperity which has led to the record-breaking era of railroad, bridge, and other construction of all descriptions. The official records show for this year over seventeen hundred large jobs of railroad construction. An immense amount of steel is required to fill these orders, and for this reason the steel mills of the country have been working at top-notch tension for months past and are just now beginning to get abreast of their orders.

It is reported that big financiers are forming a pool to get possession of all the coal lands in the Choctaw nation, amounting to four hundred and forty thousand acres, which will be sold by public auction and the proceeds divided among the Choctaws in accordance with an act of Congress. The price agreed on by the syndicate is twenty-five dollars per acre. It is not the intention of the company to disturb the present mining companies, either large or small, or the coal leases. They will let the companies now mining coal buy the land covered by their leases, but no more. It is said some of the important mine concerns are not able to buy the land which they now have leased and the syndicate will buy it for them and allow them to operate it on a royalty of eight cents a ton, the same as they are now paying the Indians.

Negotiations are afoot, it is said, for a combination of the London flour mills with a capital of $12,500,000. There are eight big firms in London which turn out about thirty thousand sacks weekly. The importations of American flour are eighty thousand sacks weekly. The promoters believe that with amalgamation it will be possible to effect economies that will be equivalent to one shilling a sack. Instead of importing American flour, London will get American wheat and grind it there.

**General.**

Professor Stephen M. Babcock of the chair of agricultural chemistry and the inventor of the Babcock milk test, announced before a meeting of the University Science Club, Madison, Wis., as a result of twenty years of research, a theory of atomic energy that is revolutionary in the scientific world.

In brief, it is that the weight of any substance is affected by the molecular changes which it undergoes, or, as Professor Babcock stated the law, the weight of a body is inversely proportional to its inherent energy. This, reduced to its logical sequence, practically overthrows the old atomic theory and the theory of conservation of matter, leading irresistibly to the idea that all atoms are primarily identical, and that the difference in the weight of the different elements is due to the difference in their energy. This theory, according to Professor Babcock, would offer a satisfactory explanation of the law of gravitation.

Professor Comstock, director of Washington Observatory, said: "Professor Babcock's theory will be the most notable contribution to science of the last fifty years."

In a farmhouse on the shore of Lake Assawampsett about ten miles from Taunton, Mass., lives the last descendant of Massasoit—Princess Teweelema of the Wampanoags. The neighbors call her Miss Mitchell, her mother (a school teacher) having married a man of that name. A *Providence Journal* reporter recently went to see her. "The last Wampanoag princess," he reports, "invites the visitor into her living-room with the grace and dignity of a personage who has a past to uphold. Her face is of the pure Indian type that is rarely seen in these times of Government agencies and half-breeds. Out West there are still many full-blooded redmen, but few of them show in their features the intellectual qualities that this New England princess clearly shows in hers. The lines in her face are almost delicately drawn, and the sixty-seven years she has lived seem to have lessened in not the slightest degree her mental vigor inherited from a long line of noted ancestors, and strengthened by a careful education."

By an agreement between the Millinery Merchants' Protective Association of New York and the Audubon Society there is to be an absolute withdrawal from the trade and in the trimming of hats of those species of birds the use of which the Audubon Society and the American Ornithologists' Union have tried so long to suppress. This agreement will be formally announced to the millinery trade May 25, and will remain in force for three years. Under it the members of the Millinery Association pledge themselves to "abstain from the importation, manufacture, purchase, or sale of gulls, terns, grebes, humming birds, and song birds." Moreover, "on and after January 1, 1904, the importation, manufacture, purchase, or sale of the plumage of egrets or herons and American pelicans of any species is to cease, and these birds are to be added to the list of prohibited species mentioned."

If the sum of $150,000, which is being raised by popular subscription, is completed by May 25, Emerson's birthday, Harvard College on that day will lay the corner-stone of "Emerson Hall," to be devoted to the needs of the philosophical department.

Poe's manuscript copy of "The Bells" was sold at auction in Philadelphia recently for twenty-one hundred dollars. The bidding started at three hundred.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Handling of the Serpent.

THROUGHOUT the entire Scriptures the serpent is used as a symbol of all that is wrong in human consciousness, and the command has always been to handle this serpent of deception with the understanding of Truth, and finally destroy it in all its forms. When we reach that stage in our growth of experience set forth in Revelation we will not only have handled the serpent of suggestions and deceptions, but we will then be able to see that old dragon, the devil, cast out of our consciousness.

Moses was commanded to handle this serpent and did so, yet until he handled it fear ruled him and would have carried him into all forms of error.

The serpent unhandled is the fallen state of man, a state where life is believed to be in matter, and man to be mortal, subject to all the claims of sorrow, sickness, and death—a staff likened unto "a reed shaken by the wind." The serpent handled is the understanding of true wisdom, that man in the image and likeness of God is spiritual, and even now is capable of rising above this fallen belief of things.

We see the young starting out in life, leaning with confidence upon what they think a healthy, material body, even to the extent that they sometimes forget God, who is indeed their life and strength. Later they reach that stage in their experience when the material staff gives way, they see it cast to the ground, and fearing it as a serpent they are ready to run from it, but no, it must be handled. Man in this state flees to everything he thinks will give relief and save him, resorting to *materia medica,* to dieting, to surgery, etc., asking God who is Spirit to be merciful to his sense of life, which is mortal. Now as God is Spirit man must seek spiritual help, and realize that he is spiritual, and in that spiritual consciousness he is quickened into newness of life, for it is this realization alone that can bring permanent benefit.

The serpent of Genesis presented to Adam in the Eden allegory was not handled, and as the result we see sin, sickness, and death. Many of the prophets from Moses to Jesus have to a great extent handled the suggestions of the serpent, but none so fully met and mastered all of them as our Master, Christ Jesus, and because of this he became the Way-shower and Saviour for all mankind. The deceptive argument in Genesis, that man is material instead of spiritual, was the point to be handled (understood), but it was not; so we see as a direct result, nakedness and shame. Well did Jesus say that this serpent (material concept) was a liar and a murderer from the beginning, and in that state of sin, the world's present belief of existence sprang from the Adam consciousness.

Jesus said that when his teachings were understood, serpents should be handled, and even a deadly poison should not harm us. Paul proved this true when the viper's sting failed to harm him. The material serpent is but a symbol. In every extremity we must turn to God and learn that He is our life, and live in this consciousness.

The wrong concept of God is the serpent in human consciousness to-day, suggesting the wrong idea of man and creation and causing all sin, sickness, and death. The true concept of God gives back to man the only real sense of Life and Love.

We are living in an age in which it is not only the serpent of one head that is to be handled, but the dragon of many heads, and some of them might be named fault-finding, envy, hatred, and jealousy, ending in murder and death. The cause of the growth and manifestation of these many forms of error might be summed up in one word,—selfishness.

When this serpent is scientifically handled, as it is in Christian Science, and the dragon of the Apocalypse is cast out of human consciousness, then the clouds of mortal sense will have rolled back and we shall begin to see the great spiritual fact of man's perfect being, and realize that peaceful state of Christ's reign as pictured by Isaiah, and then God's kingdom will come to our consciousness, on earth as in heaven. J. R. H.

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

### Principle not Personality.

IF it be asked, "Is there any person in all the world who has the power to heal malignant diseases?" the answer of Christian Science is an emphatic No! If, however, the questioner asks, "Is there any principle in all the world by the application of which malignant diseases can be healed?" we answer, there is just one Principle by which such healing can be done. Thank God, this healing power is a Principle and not a finite person, and so all men in all the world may come to know and obey this Principle; whereas a personal healer could not reach, nor be reached, by all mankind. Would an "infinitely compassionate" and impartial God give one person in any age or land a private and personal power to heal, and leave all His children in other times and places without this divine power? Let us at least be agreed that God is just and deals equitably with all.

The people who are sincerely seeking the facts about Christian Science in order to reach correct conclusions upon this subject, will attend the Christian Science testimony meetings, and will ask the persons who have been healed by Christian Science about the diseases with which they had been afflicted. Those who are not sincerely seeking the whole truth about Christian Science may possibly be satisfied with what the opponents of Christian Science tell them —opponents whose eyes are wide open to the mistakes made by our people, but who are pleased to ignore the demonstrations of healing and reformation that are fast filling our churches with healthy and happy faces.

Our friends will find in the New Testament that the hostile critics of Christ Jesus and his gospel were never given "a sign." Because he who sets himself up as a critic of God, and His healing and saving Christ, is too high upon the pinnacle of self-righteousness to perceive the power of God which is so plain and practical to the meek and lowly children of the kingdom of heaven on earth. To all hostile critics, ancient and modern, the works of the Master and his followers have been "foolishness" and a

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

"stumbling block;" "because they seeing see not: and hearing hear not, neither do they understand." "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." "Wherefore by their fruits ye shall know them."

No Christian Scientist has ever claimed to know all about God. But the teaching of Jesus, as interpreted by Christian Science, does give one a demonstrable knowledge of God. A critic says that he does not know God. If he knows nothing about God why does he preach obedience to an unknown God? Paul said that he knew Him, and he declared Him unto the Greeks. The Master said: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." And John uses the word "know," or some form of it, over thirty times in the last four chapters of his first epistle. Mark this passage: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

WM. H. JENNINGS.
In *Nebraska State Journal.*

## "Hold fast that which is good."

Mr. Editor.

In a recent issue of your magazine a gentleman declares his belief that by using Bible methods, the prayer of faith would heal the sick, and the Lord should raise him up, but he does not believe that a Christian Scientist can do this.

Since he has already admitted that it is possible to heal the sick through the prayer of faith, he has put himself in a position where he must also acknowledge that it is a duty to do this. If he cannot give to us a better method of healing through divine power, he should not attempt to take away the one we now employ.

The Twentieth Century New Testament gives the following translation, "God is Spirit; and those who worship him must worship spiritually, with true insight." Other modern translators give a similar rendering.

If the "American aborigine believed in the Great Spirit" as Jesus taught it, he was a Christian to that extent. If the Jews, Gentiles, Mohammedans, Brahmins, or any other religionists believe that God is Spirit, in the sense in which the Master taught it, they are Christians to that extent. If they have builded their religions consistently upon a correct and orthodox understanding of God as Spirit, their religions are Christian, no matter what they call themselves. While I make these statements, I do not believe that all those who would say "God is Spirit" really understand the nature of Spirit or have builded consistently therewith. I am neither commending nor condemning other religions. I am simply insisting that the basic lesson of Christian Science is the basic lesson of Christianity.

Jesus himself never used material remedies, and never advocated their use. If his disciples in any instance practised contrary to his teaching, they indicated thereby their lack of understanding of it.

Since our critic has quoted the Scriptural statement, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil," we would ask him if indeed he believes this statement to be a correct statement of Christ's method? If he answers in the affirmative, we would ask why is he not practising accordingly? Why does he not heal by prayer and anointing? If perchance one should become afflicted in some distant spot away from civilization and where no oil of any description could be found, would it be admissible and pardonable that one should omit the oil accompaniment in praying for deliverance? Or should one constantly carry with him a supply of oil? Perhaps James used the term "oil" in a figurative sense. Formality, peculiar rites, ceremonies, and material ministrations have clung to religionists of all ages, but the new method of worship which Jesus instituted was "The true worshipers must worship" spiritually, that is, without any material accompaniments. Jesus himself never used any material means, except by way of illustration. The first commandment is, "Thou shalt have no other gods before me." Giving power to material mediums tends to vitiate one's absolute and all-confiding faith in Spirit. Hence it is better not to use any material forms or means, but look to God directly, and as the only power.

I shall not attempt to explain the meaning of St. James's statement. I am holding to the teaching of the Master, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," and to his promise that God will hear and answer prayer. As to whether or not any of the disciples of our Lord failed to understand the spirituality of his methods, and therefore mixed material with spiritual means, is a question which I do not need to answer and with which I have little concern.

When Jesus said: "He that believeth on me, the works that I do shall he do also," and when he declared, "These signs shall follow them that believe," are we to understand that he expected us to do the works in a manner differing from that in which he produced results? It should be noted that his practice was always consistent with his teaching. He healed those who were absent from him, showing that he did not need to touch them. One who had omnipotent power could heal his patients before his hand could reach them. It is said that he stretched forth his hand in some instances and lifted them up. We do not attempt to explain why he did this, or if he really did it in a literal sense. It would be perfectly natural for one of his character to extend his hand to one who was in need of being lifted up. That this was not an essential means in his healings is indicated by the fact that he healed those who were absent from him when he had no opportunity to touch them with his hand or to apply clay or spittle. If the Master made exceptions to what our critic seems to believe a rule of "laying on of hands and applying clay and spittle," one certainly ought not to find fault with later-day Christians for making such exceptions.

Our critic asks, "We are told that the basic lesson of this Science is in the Bible, but where and what new was discovered?" Mrs. Eddy declares in her text-book, "Science and Health with Key to the Scriptures," that the Bible was her only text-book in her search for the truth. She does not claim to have discovered anything which is not in the Bible, but to have discovered only that which is therein contained and which she had not seen before. If the Bible is not to be understood, why do we study it; why do we have preachers to expound the Word? If others are entitled to the privilege of thinking and interpreting God's Word for themselves, why should not Christian Scientists have this right? If the various denominations have a right to build institutions upon their particular Biblical interpretations, why should not Mrs. Eddy be granted this privilege? If other religionists, in their practice of searching the Scriptures for its meaning, are not thereby charged with having added thereto and are not chided therefor, why should Christian Scientists be criticised for the same?

Mrs. Eddy, studying the character and life of Jesus from birth to ascension, has perceived the spiritual lessons which that life illustrated and has given them to the world under the name Christian Science.

Our critic refers to Dr. Quimby. I am satisfied if that good man were with us to-day he would be the first one to denounce the futile effort to attribute the discovery of Christian Science to him. He was an honest man and

Digitized by Google

frankly admitted that he could not teach his method of curing. He treated by dipping his hands into water and manipulating his patients. If he had been a Christian Scientist he would have practised consistently therewith.

The gentleman asks if I believe "the less we know or think about hygiene, the less we are predisposed to sickness?" I answer, Yes, I believe Mrs. Eddy's statement, not according to his insinuation of its meaning, but as it was intended by its author. The true hygienic laws are founded in the Scriptures, in the words of the Master, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Also in the words of Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Christian Scientists believe in cleanliness both in mind and body. They believe in exercise, for it is better to be alive than dead. They believe in fresh air, pure food, and clean clothing, because these are more nearly the God-like condition than filth. When one becomes elevated in mind, it is perfectly natural for him to desire outward cleanliness, hence Christian Scientists endorse the saying, "Cleanliness is next to godliness." It is the strained and irrational so-called hygienic beliefs and practices which Mrs. Eddy disparages.

Our critic refers to Peter's declaration to Simon the sorcerer, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." This statement is self-explanatory. Simon was not rebuked for any willingness to sacrifice material substance for spiritual things, but because he wanted to put the matter of obtaining and dealing out the divine power on a commercial basis. He worked wonders as a trade and desired to add the Christian method as a new acquisition to his business.

Gehazi, in his greed for material things, made an unpardonable reality of matter and paid a penalty therefor, for the same avaricious sense that caused him to be so immodest as to beg that which he had neither earned nor was entitled to, was the basis of his disease.

It is never claimed by a Christian Scientist "that the answer to prayer would be contingent upon payment of the fee." A very large part of Christian Science healing is done without money and without price. No one is ever turned away because he has nothing to pay, unless it be a mere matter of personal judgment on the part of the Scientist.

The decision of a Nebraska judge to which our critic refers was and is considered by many learned jurists to be incorrect. It was neither consistent with the law of Nebraska nor with a correct understanding of Christian Science and its practice. No other state has given a like decision, except in the lower courts, where prejudice and misconduct ruled. The Nebraska law defines the line of practice amenable to it in its declaration of the requirements of medical practitioners. It sets forth that an M.D. shall be entitled to a certificate after having passed an examination in physiology, anatomy, pathology, obstetrics, etc. If the judge in question had noticed this one point, he would have given a more correct decision. Medical practice, according to the statutes of that state, is such a practice as is qualified for by the study of the branches set forth in the law. Inasmuch as the practice of Christian Scientists does not involve any of these, they are no more amenable to the law governing the practice of medicine in that state than are clergymen who pray for their sick. Though a Christian Scientist in that state should be thoroughly educated in the branches which the medical law sets forth as a requirement for a certificate, and should be granted one by the state, it would not entitle him to the practice of Christian Science, would not entitle him to pray for his patient. It would entitle him only to the practice to which it was intended to apply and for which he is qualified by familiarity with the branches set forth in the law. Ask the Nebraska judge if a medical certificate in that state in any way applies to the holder's prayers for the sick, and he will answer, "No." Ask him if such a certificate grants to the M. D. the privilege of praying for his patient, and he will answer, "No." Then how can it be said that a Christian Scientist praying for the sick in that state is amenable to the law governing the practice of medicine? It is true the clause "otherwise treat any physical or mental ailment of another" is contained in the law, but the treatment to which reference is made, as we have already stated, is that sort which is qualified for by the study of physiology, anatomy, etc., not that which is qualified for by spiritual understanding of God and His creation.

All fair-minded people will note not only the wisdom but the generosity of Mrs. Eddy in her recent advice: "Until the public thought becomes better acquainted with Christian Science the Christian Scientists shall decline to doctor infectious or contagious diseases."

Christian Scientists are not seeking martyrdom. They are knocking at the door of public opinion, but they do not purpose to break in. They have always been law-abiding and are always careful to observe the laws of quarantine, even more carefully than many who are not Christian Scientists; first, because they have the highest consideration for the fears and apprehensions of others; secondly, because they do not care to incur the unnecessary risk and extra labor occasioned from mingling their sick with others.

If, as our critic declares, "That which is law to-day is not law to-morrow," why does he refer to a Nebraska decision which was made some twelve or fourteen years ago, when in fact in a number of states in the union decisions to the contrary have since been rendered.

ALFRED FARLOW.

In the *Journal of Medicine and Science.*

## Christian Science Misunderstood.

Mr. Editor.

Christian Science healing is the direct outcome of Christian Science praying. In the text-book of this Science Mrs. Eddy says, "A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out another,—a belief in the unknown casting out a belief in sickness" (Science and Health, p. 12). She further says at the opening of the first chapter of that great work, the chapter that so courageously and keenly analyzes prayer as it is generally practised and so humbly and lovingly teaches prayer as it should be: "The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love."

The Christian Scientist exercises no faith in mortal mind, the alleged product, or else dependent, of a human brain, much less can he recognize any divinity of such so-called mind; but by his understanding of the One Mind, God, he demonstrates in some degree the dominion of man, as the spiritual son of God, conferred by his Maker in Genesis, and sung by the royal psalmist of Israel in the eighth psalm, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

As in praying, so in healing; the Christian Scientist takes Jesus as his teacher, his exemplar, his way-shower. His command to his disciples, "Heal the sick," his promise, "He that believeth on me, the works that I do shall he do also," these are the inspiration of the Christian Scientist in preaching "The kingdom of heaven is at hand" to a self-loving and materialistic community. And in the glowing words of this same Jesus, "If a man keep my saying, he shall never see death," he finds his divine authority for

Digitized by Google

going to what our clerical critic hastily calls "the insane length of claiming that there is no need of dying."

So far is Christian Science from magnifying brain power or recognizing divinity in the human mind that Mrs. Eddy says: "I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind, as expressed through divine Science" (Science and Health, p. 111). "The medicine of Science is divine Mind" (p. 104).

If God "has put curative properties in the earth, the minerals, and the plants," it must be because He foresaw disease and death to which they must be the antidotes. Thus we find God again represented as the author of evil, sin, sickness, and death. Over against this teaching put the words of St. James: "Doth a fountain send forth at the same place sweet water and bitter?" and the words of Jesus: "If a kingdom be divided against itself, that kingdom cannot stand." We claim that God is supremely good. How, then, could He create the disease and sin which are infinitely foreign to Him? and how could He maintain His rule over His creations if He were Himself the instigator of rebellion?

Neither Jesus nor his disciples used drugs in healing. Mrs. Eddy destroys all belief in drugs as an agency in Christian healing in a very few words: "It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus also would have recommended and employed them in his healing. The sick are more deplorably lost than the sinful, if the sick cannot rely on God for help and the sinful can" (Science and Health, p. 143).

THEODORE D. WARREN.

In *Newark* (N. J.) *Advertiser.*

## Practice vs. Theory.

THE world is reaching a period in its history where it is demanding something more than the theories and impracticable, time-honored systems of the past, especially along the lines of religious beliefs and curative systems. Christian Science is not at war or even at variance with any religious or curative system, but is the "advanced thought"—the child, born in due season, as the natural and necessary outcome of the desire to be delivered from pain, to know the future, and the universal longing for immortality (complete salvation).

The teachings of Christian Science promise for implicit faith in God a relief from all pain, but this implicit faith must be of the type referred to by James: "I will show thee my faith by my works"—faith based upon understanding. It is true that both the ignorant and the learned, as well as the halt, the lame, the blind, the deaf, the sorrowful, and the sinner turn to Christian Science—"this advanced thought of the day"—for relief, not merely because it promises, but because it fulfils its promises by healing them of both sickness and sin, and establishing in them a higher moral and ethical standard for the community in which they live, which may be seen by any one who will observe their daily lives.

There is a much larger following of Christian Science than is indicated by its actual church membership, for the church receives to its membership only such as have some practical knowledge of its teachings, and who are ready to subscribe fully to its tenets. Unlike some religious denominations, Christian Scientists do not proselyte or invite people to become members of their church because they believe in Christian Science, but they explain to them the necessity of their having a practical understanding before they would be fitted to assume the responsibilities of church membership, for Christian Scientists are not mere believers in Christianity, but are aware of the necessity of living Christian lives, in accordance with the Mosaic decalogue, the Sermon on the Mount, and the teachings and practice of Jesus Christ.

JAMES A. LOGWOOD.

In *Kansas City* (Mo.) *Times.*

## The Lectures.

### At Albert Lea, Minn.

Judge William G. Ewing of Chicago, delivered a lecture on Christian Science at the Universalist Church, Friday evening, March 27. The audience was a representative one and paid very marked attention throughout. Judge C. P. Smith of Mason City, introduced Judge Ewing and spoke in part as follows:—

*Ladies and Gentlemen:*—It is recorded in John's Gospel that Jesus stated his mission in these words: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." I assume that he meant the truth concerning God, man, and the universe; such is the import of the record of his life which is preserved to us in the Bible. Now a witness is one who furnishes evidence or proof. Therefore it was the end of Jesus' earthly life to furnish evidence or proof of God and His creation and government of the universe, including man. Hence all Christians search and study the Scriptural record of his life to ascertain the truth; to understand the evidence and proof which he furnished. To that end they ought, and probably do, consider Jesus' acts as well as his words,—his mighty works as well as his precepts and parables. Christian Scientists study this record no less than other Christians; but they draw somewhat different conclusions from the evidence, especially from Jesus' acts and words relating to sickness and death and the effect of sin upon the health and life of mankind. It is apparent from the Gospels that Jesus furnished a great deal of evidence and proof bearing directly upon those subjects. He called these phenomena "the works" or "the work of God," and said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Whenever he commanded any one to preach the gospel, he commanded him also to heal the sick.

Jesus' acts with reference to disease and death are commonly regarded as "miraculous." Which means, according to Hastings Bible Dictionary, "that at certain critical moments in the history of the human race the uniformity of His [God's] rule has been departed from." I do not know just how Jesus' words on this subject are generally received; there is no consensus of opinion, so far as I am aware.

Did the cures wrought by the Christ mark a series of "departures from the uniformity of God's rule"? Or did they instance the normal operation of an immutable law of God, "with whom is no variableness, neither shadow of turning"? Did Jesus bear witness to the truth concerning the nature of disease and death? Did he furnish evidence or proof that man is not really subject to those phases of evil? These questions and others like them are the questions which occurred to me when I first read "Science and Health with Key to the Scriptures," the book by which Mrs. Eddy made known her great discovery, Christian Science. While pondering those questions, I reviewed the Gospels to compare them with her teachings. The more I reconsidered the Master's acts and words the plainer they accorded with the statements in Science and Health. Since then it has been proved to my full satisfaction that Christian Science is ascertained truth, a demonstrable Science.

Christian Science was discovered in 1866 by a lovable Christian woman, who now resides near Concord, N. H. Its growth was slow at first but to-day it is the religion of a large number of intelligent persons, of many states and countries.

Judge Ewing's last lecture was delivered at the City of Mexico; almost his next lecture will be delivered at Dublin, Ireland. The copy of Science and Health which I hold in my hand is one of the 268th thousand. This book

Digitized by Google

contains a complete statement of Christian Science with rules for its demonstration. It is the original source of information for all who ask, "What is Christian Science?" I believe its contents to be within the comprehension of any sincere Christian truth-seeker.—*Correspondence.*

### At Chicago, Ill.

Judge Septimus J. Hanna, C.S.D., delivered a lecture on Christian Science at Second Church of Christ, Scientist, of Chicago, Thursday, April 23. The church, which seats fifteen hundred people, was crowded by a large and appreciative audience. It is estimated that the standing space was occupied by about four hundred people, and several hundred were turned away. Mr. Lansing B. Warner, First Reader of the Church, introduced the speaker.

*Correspondence.*

### At Watertown, N. Y.

The lower part of the City Opera House was filled last evening [April 21] when Judge William G. Ewing of Chicago, gave a lecture on Christian Science. The audience consisted of church members, lawyers, and prominent citizens who were all deeply interested in the address, touching as it did on the hitherto little discussed essentials of the religion in question.

Judge C. H. Walts, of this city, introduced the speaker with a few very fitting remarks on the growth of the religion.—*Watertown Standard.*

### At Davenport, Ia.

A large audience gathered at the Burtis Opera House yesterday afternoon [April 19] to hear the lecture of Judge Septimus J. Hanna of Boston, on Christian Science and Christian Science healing. The bulk of the attendance was made up of people who were not Scientists, but many had come from Muscatine, Clinton, and other cities purposely to hear the lecture.

Judge Hanna was introduced by Attorney W. H. Wilson of Davenport. No special theme or subject was announced by Judge Hanna, and his talk was a general one upon the teachings of the sect and the methods which they used in curing and arresting disease and sickness. His lecture occupied about an hour and a quarter's time and absorbed the interest of all in the vast audience, whether they were believers or not.—*The Davenport Times.*

### At Baltimore, Md.

In full beauty of joyous springtide our second lecture of the past twelve months was delivered by Mr. Hammond on the afternoon of April 19, before a large and representative audience in Chase's Theatre. We have had at different times Carol Norton, Judge Ewing, Mrs. Mims, and Captain Linscott. Last Sunday, we had the pleasure of hearing Mr. Hammond, who has been for many years closely identified with the work here as First Reader of First Church of Christ, Scientist.

The lecturer was introduced by Professor C. W. E. Miller, of Johns Hopkins University, and present First Reader of First Church, Baltimore, in a short, comprehensive address. He said in part:—

Though Christian Science has been before the Baltimore public for many years, there is still a great deal of misreprehension among many concerning this subject, and of its Discoverer and Founder, the Rev. Mary Baker G. Eddy, author of our text-book, "Science and Health with Key to the Scriptures."

In this busy age there are many who, while they feel they cannot take the time to pore over the pages of a book treating of a subject about which they know nothing, yet will gladly spend an occasional hour in listening to an authoritative explanatory lecture. To meet the wants of this class of people and to correct misapprehensions there has been established the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass. The members of this Board are the only persons authorized to lecture on Christian Science.

The gentleman who is about to address you is well known to Baltimoreans and hardly requires an introduction. He is one of the pioneer workers in our cause, and has had a large and varied experience as a practitioner, teacher, and lecturer. He was a student of Mrs. Eddy, the President of the Massachusetts Metaphysical College, and has his degree from that institution.

I now have the pleasure of introducing to you Mr Edward H. Hammond, C.S.D., who will speak upon the subject of Christian Science.

The *American* and *Sun*, two of our leading dailies, gave excellent accounts of the lecture.—*Correspondence.*

### At Binghamton, N. Y.

A large and representative audience heard Judge William G. Ewing lecture on Christian Science at Stone Opera House yesterday afternoon [April 19]. The judge easily held the close attention of his audience from the beginning to the close of his address.

Judge Ewing was introduced by Cortland A. Wilber, president of the Board of Education, who said,—

We are here to listen to an address on Christian Science. I assume that many in the audience are not members of this church, but are those who have come, as I have, to hear Christian Science presented and to give it a fair hearing. One who cannot give the religious opinions of others a patient hearing and fair consideration thereby proves the essential weakness of his own faith. All true followers of Jesus are broad-spirited, liberal, and kindly. Nothing so moved him to indignation as religious bigotry and hypocrisy. We do most honor ourselves when we give the widest charity to doctrines opposed to our own. The eminent ability of the speaker of the occasion and the high positions he has occupied will, I am sure, command your interest and respect. I have the honor of introducing to you the Hon. William G. Ewing.

*Binghamton Republican.*

### To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership in the Mother Church, will assist the Clerk, and also avoid disappointment to applicants if they will hold,—until after the semi-annual meetings,—the applications which have been sent to them for their signature at a date too late to reach the Clerk before the closing of the entries for admission, and notify those seeking membership that their applications were received too late to be entered. The papers must reach the Clerk not later than June 3.

### Reports from Branch Churches.

Reports from Branch Churches to be read at the Annual Meeting of the Mother Church, to be held June 30, 1903, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 22, 1903.

No report should occupy more than two minutes in reading.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Question Answered.

My beloved church will not receive a Message from me this summer. For my annual Message is swallowed up in sundries already given out. These crumbs and monads will feed the hungry, and the fragments gathered therefrom should waken the sleeper,—"dead in trespasses and sins"—set the captive sense free from self's sordid sequela; and one more round of old Sol give birth to the sowing of Solomon.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., May 11, 1903.

### An Opportunity.

We are very glad that one of our valued contributors to this issue of the *Sentinel* has called attention to the desirability of immediate and generous liberality in the matter of the Building Fund of the Mother Church, and we heartily concur in his statement that "the time is at hand, now, for this entire donation to be specifically subscribed as to amount and date of payment."

Our readers have been informed of the purchase of the land upon which the new building will be erected, and that this land has been paid for. The location is, therefore, determined. The size of the building was decided last June, but there still remain for definite decision the amount to be expended and the date for commencing building operations. The pledge of the annual meeting was "any portion of two million dollars that may be necessary for this purpose," and this, of course, carried the implication that work should be commenced as soon as the money in hand justified the letting of contracts.

The spontaneous and liberal donations which enabled those having the work in charge to secure the large parcel of land adjoining the Mother Church, gives promise of the speedy accumulation of a sum sufficient to justify the decision of these remaining problems. Each person interested, must remember, however, that his individual desires, both as to the amount to be expended and the date of commencing work, will be best evidenced by the liberality and promptness of his own contribution.

The writer of the article referred to—"By Way of Reminder"—does not attempt to declare the full measure of what our Mother Church stands for; he wisely says that to do this one "must have ascended in thought and spiritual insight to the plane whereon he becomes seer and prophet." He does, however, in the sentences which follow, present sufficient reason for its existence. "This church stands for the worship of one God and for utter reliance on Him and obedience to His perfect and satisfying law of good. . . . Last, but not least, it stands as indication of what one woman who prays, and prays aright, has accomplished for the good of the race, because she was obedient to God and was guided and sustained by Him."

These statements, simple in words but great in import, appeal to every one who has felt the healing and regenerating power of Christian Science. To such as have experienced this saving power we especially commend Jesus' words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

M.

### A Safe Abiding.

We all want to be healed, healed of sickness and the liability to sickness, of sin and the temptation to sin.

If besetments of sin or sickness came to us at known intervals and with a measurable claim of power, we might meet them with occasional strength and dispel their shadows with a flood of unusual light.

Spasmodic effort, however, will not liberate us; it is in the *abiding* under the shadow of the Almighty that we are secure; for these false accusers,—sin, sorrow, sickness, lack, discouragement,—gain ingress through our own habitual apathy. They have no power or reality in themselves, they are simply negative, and can no more enter the consciousness of him who abides in Love than darkness can enter light.

To be healed, to be whole, then, we must dwell constantly in the atmosphere of love. We grant that we shall meet much in our journey up and down the earth, that we cannot love, cannot even respect,—manifestations of ambition, pride, envy, calumny, flattery, deceit; but we cannot afford to let these imps of darkness harry us into a state of hatred toward any body or any thing. So long as we hate anything it has not for us lost its entity, for surely we cannot hate nothing.

The first dawning of truth upon the miser or the drunkard finds him mesmerized in the belief that he loves his oppressor, but as misspent energy, wasted hours, and neglected offices of tenderness and affection speak with upbraiding from the past and threaten the future with desolation, he turns away from his gold or his glass in fear and consternation. This, however, is not dominion. Greater remorse follows,—he hates the tyrant, he curses the usurper, he despises himself, despair is dense; but this is not freedom. It is still dark and he questions with the Psalmist, "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Never until the sin and the temptation to sin have ceased to disturb man, is he free. Then will he understand the words: "A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause."

When the light of Love illumines the whole consciousness, and thought rests permanently in reality—then comes the true healing, and we abide in peace.

S.

### The Appeal of Christian Healing.

Fortunate is it, that the things of God stand fast, unmoved either by the condemnation of foes, or the praise of friends. Christian Scientists are not disturbed by the misjudgment of those who misunderstand their faith, but they do rejoice in every indication that the truths of their faith are appearing to those who are looked to as religious guides, and whose enlightened convictions are sure to prove avenues of healing for others.

The late Dr. Joseph Parker of the City Temple, London, has been recognized as a man of rare endowment. Spiritual perception, sincerity, earnestness, reverence, love,—all these contributed to a life of unusual glow and effectiveness. "A great man with a great theme,—it is a dull-eyed soul who saw not a great spirit with mighty experiences looking out of the windows of the house which he inhabited,"—thus has one spoken of him, who knew him well, and it is this man, a life-long student of the Bible, who has

Digitized by Google

written the paragraphs that follow respecting a distinctive teaching of Christian Science.

"If we believe the New Testament we believe that men were once 'made whole' without medicine or doctor. If this was a fact in New Testament times, why may it not become a fact in the present day? If it is a fact, it is the most beneficent fact in history, and being such, it ought, if possible, to be recalled and re-established.

"To grasp the question widely and thoroughly, we must go back to Christ's own day and think with him. We have no concern with knaveries, empiricisms, or fraud and pretence of any kind; all these must be banished from the mind, or they will create prejudices which truth itself cannot penetrate. First of all let us strive after simplicity of mind; that is essential to progress. Did Christ heal men? Yes, he did. Did Christ's apostles heal men? Yes, they did. Was the healing mechanical, surgical, medicinal? No, it was not. Was the healing spiritual, sympathetic, mental? Yes, it was. Is Christ the same yesterday, to-day, and forever? Yes, he is. Does Christ still live and work and reign? Yes, he does. That settles the case. Suffering is the same, Christ is the same, love is the same. . . .

"I have not the shadow of a doubt that the material will decrease and the spiritual will increase. . . . mind created all things, why should not Mind rule them?"

To this unreserved declaration for the gospel of healing we might append the statements of several eminent American divines who have recently taken pains to rebuke the criticism of ignorance and prejudice, and to recognize Christian Science as the bearer of a truth that is indeed healing and saving men, a truth for which all Christian churches theoretically stand and which they should make effective. More than this, the ministers referred to have called for a spiritual advance by contrasting in its favor the testimonies and achievements of the adherents of Christian Science, with the conditions that obtain in their own parishes.

One of them has said,—

"If we did our duty, this diversion of strength from the church of the great healer and helper of mankind would not be. The very existence of those extra-ecclesiastical religious movements is a reproof to the church, and an evidence that it has not been doing its whole duty."

Says another,—

"'There is no fear in love; but perfect love casteth out fear.' Sin and suffering are in the world. Christian Science denies their necessity; Christianity denies their supremacy. Christian Science points to man after man who has been released by its method from pain or the bondage of evil habits. Let Christianity also call for testimony. . . . Let us claim our own, and let us live in such wise that the claim may appear reasonable. We owe to the world, with all its hunger for life and health and strength, to cherish and maintain and enlarge our faith up to the measure of its possibilities and the world's needs."

These words are very significant, despite the sad misapprehension which lingers in the discrimination they endeavor to make between Christian Science and Christianity. They evidence a growth which will soon reach that identification of Christianity with Christian works, rather than with creedal profession, which already marks the judgment of the great body of the people.

The influence of Christian Science upon the churches at large will be greatly augmented when Christian ministers are more generally willing thus to accept the facts of healing to which Christian Scientists bear testimony, and to recognize that these works are entirely in keeping with the teaching of Jesus, are a part of the inheritance of all his followers. The day of the fulfilment of our Leader's "sanguine hopes that Christian Science would meet with immediate and universal acceptance" (Science and Health, p. 330), will thus be hastened.

It may be a long time before all Christian believers entertain the same views regarding Christian truths, but the time is at hand when the multiplied demonstrations of healing in Christian Science will not only encourage the burdened and afflicted everywhere, but will provoke to more earnest inquiry and endeavor all who seek to apprehend all that for which they are apprehended of Christ Jesus.

W.

## From our Contributors.

### By Way of Reminder.

EDWARD A. KIMBALL.

THE cause of Christian Science has grown with startling rapidity. It has attracted to itself multitudes, who have been healed of sickness and redeemed from sin, and these have silently and spontaneously aggregated themselves, as an important religious and educational denomination or society, with far-reaching activity and influence.

We are adherents of a religion which offers much, promises much, demands much. The world will require of us that we perform in accordance with our professions. We are and shall be in the glare of criticism. We shall be subjected to the closest scrutiny, the most uncompromising, exacting surveillance. We shall need greatly, to avoid the intoxication of popularity. Far better for us to endure the throes of persecution, than to exult in the flush of self-satisfied success. Numerical strength does not necessarily indicate success on the part of any "cause," nor the righteousness of such a "cause." The success of the Christian Science Church does not depend on attracting to itself thousands, or even millions of men, nor on accumulating the mere externals or paraphernalia of religious organization. The reformative and healing efficacy which inheres in Christian Science and its practice, are manifested in the spiritual, moral, and physical regeneration of men and women. Its influence is to make people honest, pure, upright, unselfish, merciful, loving. Its immediate fruitage will ever be evidenced by a grander, nobler manhood.

The continued and future success of this movement will depend, not on numbers, but on the Christ-like living and doing of its adherents. There is no acceptable substitute for spiritual growth and rightness of thought and conduct on the part of the Christian Scientist. Even though we were disposed, it would be futile to beguile ourselves with the supposition that our Cause would be prosperous for any other reason than that its people were abolishing sin and disease, and growing daily in the life and living which is like God, which is without reproach before Him.

The advent of Christian Science has induced simplicity of worship and of church and denominational organization. It eliminates a desire for and dependence on ecclesiastical formalism, and on every semblance of parade or imposing ceremony. It teaches the Christian that his one supreme intent must be to seek the kingdom of God and avoid everything that tends to obscure it. Nevertheless, while we seek to abide in the very spirit of Christianity rather than in anything that is by way of outward form, it is to be noted that our religion and the Christian Science propaganda are manifested in certain essential though simple externals. Foremost among these, stands our Mother Church,—The First Church of Christ, Scientist, in Boston, Mass.—with its church edifice.

For what does this church stand? What is the justification for its existence? How much of import has it for humanity, for the future, for you? It would be presumptuous for me to pretend to answer these questions. In order to do so adequately, one must indeed have gained a pro-

Digitized by Google

found knowledge of the reality of Being; he must have felt deeply the very touch of God; he must have ascended in thought and in spiritual insight to the plane whereon he becomes seer and prophet. But let it be said, briefly, that this church stands for the worship of one God and for utter reliance on Him and obedience to His perfect and satisfying law of good. It stands for salvation from all evil, through the divine Christ,—his teachings and his deeds. It stands for one universal Deity, one universal Christ, one universal Christianity, one theology, one religion, and for the unity of mankind in one Christian brotherhood. It stands for the power of Good over evil, for the extermination of sin and disease, devil and hell, and for the legal right of man to overcome temptation and escape damnation.

It stands for the assurance of immortality, for the "kingdom of heaven" within you. It stands for the highest education, for the effacement of mystery and superstition, and for a demonstrably scientific theology which naturally heals the sick. It stands for the tranquillity of nations, the obliteration of war and conflict, and for an equitable social and governmental reform. It stands for a new hope which answers the deepest human need and is giving greater peace to a suffering world. It stands for *your own* welfare, prosperity, health, happiness, and an increased capacity for every righteous achievement.

Last but not least, it stands as indication of what one woman who prays, and prays aright, has accomplished for the good of the race, because she was obedient to God and was guided and sustained by Him.

It is inevitable that the transforming influence of Christian Science should improve the thought, enlarge the favorable expectation, and augment the achievements of its followers. It was inevitable that this mighty impulse for good, should have externalized itself, ten years ago, in an edifice for the Mother Church. It is inevitable that this same impulsion should now manifest itself in a beautiful, ample building, embodying the best of design, material, and situation. In recognition of all this, the Christian Scientists of the world, assembled in Boston last year, declared the need of a large auditorium for the Mother Church, and pledged themselves to donate any part of two million dollars that might be needed for its procurement.

Since that time, a committee has been appointed, and progress made toward the accomplishment of this great purpose. Some money has been paid in toward the fund, and some of the churches and other organizations have taken steps in this direction, but the time is at hand, now, for this entire donation to be specifically subscribed as to amount and date of payment. No appeal has ever been made in this behalf and it is probable that none will be made or ever be needed. It is doubtful if the cause of Christian Science could prosper in any particular, on the basis of fretful or reluctant sacrifice on the part of its people. Christian Scientists are not expected to contribute money against their will or as the result of importunity or entreaty on the part of some one else.

They will provide the money necessary to this end, because they recognize the importance of the Mother Church to the Cause. They realize that there must be a prosperous parent church, in order to insure the prosperity of the branch churches; indeed, they know that it is the prosperous growth of this movement which now necessitates this onward step. They know that their own individual welfare is closely interwoven with the general welfare of the Cause. They believe that the cause of Christian Science is in accord with the Divine will, and that the erection of our church is in such accord and that whatever needs to be done, they can do and are glad to do; moreover, they believe that they will be blessed for so doing.

They know that, individually and as a people, they have received countless blessings and have been extricated from the most wretched conditions of sickness and sin. Nothing that means money or wordly possessions can measure their boundless thanksgiving and their sense of gratitude.

They are deeply concerned to open the way for others to gain the same benefits; also to provide means whereby all who will may find their way to happier lives through Christian Science. They believe that this ministry is destined to do the best for sinner, invalid, inebriate, for the poor and destitute, the ignorant, the oppressed and broken-hearted, that can be done. Hence they understand that every contribution of this kind is, at once, in the interest of religion, charity, education, and morality.

Notwithstanding the fact that as Christian Scientists we are as yet but imperfect followers of the perfect Christ, and although we may falter or stumble or loiter by the way, we know that the Leader of this movement, Mrs. Eddy, has been constantly at her post during all the storms that have surged against her for a generation. She has been the one of all the world who has encountered the full force of antagonism. We know, too, that during these years she has not tried to guide us by means of forced marches, but has waited for us to grow into readiness for each step, and we know that in all this time she has never urged upon us a step that did not result in our welfare.

A year ago she quietly alluded to the need of our Mother Church. She knew that we were ready; the response was instant, spontaneous. Later on she expressed much gratification because of prompt and liberal action, and it needs no special insight to predict that she will be cheered and encouraged to know that having seized upon this privilege and opportunity we have also made good the pledge.

Relying on the ability of our brethren to judge for themselves as to the Divine requirement and blessings, and confident that they will nobly respond to this present need and opportunity for progress, these few words are written by way of reminder, and for the purpose of suggesting that prior to the coming annual meeting, we cannot better signify our loyalty, and interest, and gratitude than by subscribing all the money that will be needed, in order to complete the proposed work.

---

## The Power of a Unit—Love.

L. C. LANG.

MANY of us have had opportunity to watch the operations of gangs of laborers along the railroad tracks of our country. The speed with which they labor and the amount of work they can accomplish in a short space of time has been a subject of much comment.

I was very much interested not long since in watching such a gang of men transferring to a flat car a pile of heavy rails which were lying in a ditch beside the track. These men stood shoulder to shoulder, and at the word of command they stooped and each grasped the rail, at another word the rail was lifted alongside the car, at another, it was tossed upon the flat car. In a comparatively short time the pile of rails had all been transferred.

While I stood there, I learned a new lesson. In that seemingly immovable mass, I could see a likeness to error, the manifestations of mortal belief filling the ditches of human consciousness; in the laborers I saw the students of Christian Science, who should stand as a unit in Love, shoulder to shoulder in the effort to overcome the varied manifestations of human belief; in the section foreman who gave the word of command, I found a likeness to the Master, whose word of command to us to-day is "Love." "A new commandment I give unto you, That ye love one another," and like a benediction came the words from Science and Health, page 242: "In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of error."

The speed and ease with which we may accomplish our

Digitized by Google

purpose, as well as our success along every line of action wherein we are called to labor, will be measured by our obedience to the "new commandment," that "ye love one another," and by our unity in that obedience, then our capacity is as limitless as Infinite Mind.

## The Brotherhood of Man.

J. D. S.

WHEN the strong searchlight of absolute science is turned upon the human mind a mixed collection of cobwebs, dust, and mould is found obstructing the entrance of that light which illumines, and we "see through a glass darkly." To let the pure rays in, human thought must keep its windows pure and clear.

There is no guess-work whatever about the science of mathematics, its workings are absolutely accurate and demonstrable. The figure four, for instance, is a symbol of a fixed quantity which exists in mind, and it is impossible for that symbol to indicate more or less than that fixed mental quantity. This symbol may be presented to the eye in charcoal, chalk, or any of the brilliant rainbow hues, faintly or heavily outlined, carved in wood or stone, moulded in brass or gold, even outlined by diamonds, or traced by childish hands on the sands of the seashore; it may appear trim and straight, broad, low, small, large, crooked, wavering, half erased, distorted; it may refer to brilliant planets or clods of dirt; its value, fixed in mind, is ever and always the same, absolutely unchanging; when one endeavors to solve a problem and give this symbol less than its true value the resulting answer to the problem is never correct and can never be, and the worker only gets himself in a muddle while the basic law of mathematics remains undisturbed by the worker's mistakes.

The Science of Being is equally absolute. The Bible is authority for our understanding that God is Mind, Life, Love, Truth; that He made man in His image and likeness, and pronounced His work good, perfect, complete. Thus man exists in Mind a fixed quality and quantity, unchanging, eternal, perfect.

Man's true value in mind is ever the same. He can be no more, no less than God's perfect image. As wisdom, strength, love, intelligence, peace, life, truth, and purity are without color or form and can only be recognized in mind, so the true man can only be known in mind. Endeavoring to work out life's problem by giving man less than his true value, will never change the absolute Principle and Science of being and can only muddle our own demonstration and cause us to fail in getting right results. Only by holding the mind-picture of the image and likeness of God can we ever establish on earth the true brotherhood of man.

## Life's Boundaries Dispelled.

KATHARINE J. SMITH.

To those who have groped for many years through myriad forms of human hope, who have found life enthralled by rigid limitations, bounded by sense, the revealing white light of Christian Science comes as a divine deliverance. Until that boundary of sense is wholly dispelled, mortals are constantly searching for seeming blessings which, when finally found and grasped, are bitterness, and which prove as illusive as the winds.

When this wondrous light descends upon us, those of us who have wasted many of our precious years in search of the false attributes of life, who have gone so far to find so little, pause at the new and almost incomprehensible experience of going nowhere and finding much. It is the day of revelation when we learn that Life, in its mighty and only meaning, is a vast sunlit plain upon which no horizon descends.

Christian Science does not teach us to record our losses and failures; it does not bid us to make of our lives a history of attempts, but rather a history of achievements, and in its promise of progress the day or the year is not really lost to those who at length tear away all the old, gray wrappings of dust and find their true selves revealed.

Some of us can look back upon our self-conscious attempts at godliness, to a time when we thought our blessings and salvation must come by being scourged, and bound, and weighted down, and made footsore, as if the Master could be other than loving; but if we could make a summary of our blessings to-day, we would acknowledge that our only scourging is with the lashes of sunshine,—the light of Science.

Seekers after God are not made footsore as they follow the indicated trail of His wise intent. Surely the able Administrator of our activity will help us to find in His perfect plan, faultless, unceasing Life; and we may ask it of Him, not with majestic form and lip-orisons, but with the simple understanding that He is all. To trust in Him is the only appeal His majesty exacts; to know our blessings is to know God, and this is the prayer He loves best of all.

We would not build a frail, impractical structure if we are to abide in it, but if we have provided cedars for the beams of our house and firs for rafters, the carpenter's apprentice of Nazareth will teach us how best to construct and embellish it.

## An After-Easter Lesson.

NELLIE B. FISH.

EARLY in the week, I heard a regret expressed that the Lesson Committee had not prepared a special lesson to be read on Easter Sunday. Instantly the thought came that our faithful Lesson Committee is guided in its work, and surely the need of the people is supplied. So, in studying the lesson with the purpose of finding the Easter lesson that must surely be contained therein, a chain of thought developed which was beautiful and complete from beginning to end, leading up to the statement that "The true idea of God gives the true understanding of Life and Love [which] robs the grave of its victory" (Science and Health, p. 323), as shown forth in the triumphant demonstration of Jesus.

The great truth that "I and my Father are one" was the foundation of Jesus' teaching, and every step was a demonstration of this unity of man with God. It is this great truth that "hath rolled away the stone from the door of human hope and faith, and elevated them to possible at-one-ment with the spiritual idea of man, and his divine Principle, Love" (Science and Health, p. 45), and has made the Easter demonstration—the rising above the false testimony of the material senses—possible for all men. The behest of the cross is the laying down of all fleshliness, in order to gain this spiritual dominion—self-abnegation, the forsaking of all worldliness—for "a great sacrifice of material things must precede this advanced spiritual understanding" (Science and Health, p. 16).

The time for this reappearing of the Christ idea, this spiritual understanding which follows the complete sacrifice of material things, is now, and in proportion as the sacrifice is made, thought rises with Christ into newness of life, oneness with the Father. Now is the time for material beliefs to be crucified, that the risen Christ may "dwell in your hearts by faith," and that man may "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Thus the lesson of the wondrous, perpetual Easter which Christian Scientists are always celebrating, was learned, and all day long the glad pæan, "Christ is risen, indeed," rang in my heart.

Digitized by Google

## Among the Churches.

### Annual Meeting at Montreal, Can.

The reports presented at the annual meeting of First Church of Christ, Scientist, Montreal, Can., were very encouraging, and show that the membership has increased, that there has been a steady gain in the attendance, and that the finances of the church are on a sound basis.

The Sunday and Wednesday meetings have been marked by increased attendance, many testimonies being given of the efficacy of Christian Science to overcome sin and disease, and of thankfulness to God and to the revered Leader of this great movement for the blessings which this religion brings.

During the year the counsel and advice of all the members has been sought when business of more than ordinary importance has presented itself, thereby extending the responsibility of the government of this church to all the members and consequently strengthening the hands of the Board.

The spirit of unity and harmony prevails, and we would honor the counsel of our Leader when she says, "Have no ambition, affection, nor aim apart from holiness. . . . Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity" (Miscellaneous Writings, p. 155).

CHARLES W. PEARSON, *Clerk.*

### Advance in Mt. Vernon, N. Y.

The members of First Church of Christ, Scientist, are very happy in being able to hold their services in a church building.

After having occupied several halls, we rented, March first, the Swedish Lutheran Church, for the Sunday morning and Wednesday evening services. It is a very pretty little church, seating about one hundred and fifty, is well lighted and heated, and plainly but neatly decorated inside.

Since beginning to hold our meetings in the church we have had larger congregations than could have been seated in our former hall.

As soon as the church had been secured the need of a place for a reading room was apparent and was quickly met, a store was secured with a suite of rooms back, the store room was fitted up for us and a partition put in making two nice rooms, with draperies between, for a library and reading room, while the back rooms were immediately rented at a price which made the amount of our rent for both places, exactly the same we paid before.

Our membership is thirty-one. All the expense of moving, etc., has been met and no one has been asked for anything. Love has provided all, and surely there has been enough.

We began as a church to send contributions to the Mother Church Building Fund as soon as the notice appeared in the *Sentinel* explaining how to do this.

Soon after, we also started a local Church Building Fund and had small envelopes in two colors printed, one Mother Church Building Fund, and the other Local Church Building Fund. The congregation was notified of these envelopes and that they were to be put into the collection basket, the money to be used only for the purpose named.

It has certainly been demonstrated that "giving doth not impoverish," for we now have a small amount in the savings bank for our local church fund, while the Mother Church fund has not noticeably decreased and our regular collections have increased.—EDWIN MARQUAND, *Clerk.*

---

It is better to win than to command.

JOSEPH JOUBERT.

## The Mother Church Building Fund.

WE append additional impersonal reports of contributions to the Mother Church Fund.

At a special church meeting this evening it was voted to reserve one half of the collection on the first Sunday in each month for the Mother Church Building Fund.

When the *Sentinel* first spoke of this fund we voted to send some part of the amount, and recently forwarded to the treasurer the sum on hand.

Wishing to take a more definite step, the vote spoken of was passed unanimously.

We are called a small organization, nine members, and we rejoice over this demonstration.

The other half of the collection on the first Sunday we shall devote to a standing lecture fund.

---

We gratefully send this contribution of forty dollars from our Sunday School of forty-two members, as their first offering to the Mother Church Building Fund. The children esteem it a privilege to have a part in the rebuilding of the Mother Church.

The interest they manifest and their joy in giving is an inspiration to the superintendent and teachers. This beautiful demonstration of Love has come through the study of the definition of church as given in Science and Health, and they are working to build the true church in their own consciousness.

---

At a meeting of the members of our church one hundred and twenty-five dollars was pledged for the Mother Church. All the members could not be present at this meeting, and before we were ready to send this sum the amount was made two hundred and nine dollars. The unselfish, loving, grateful thought for our dear Leader and the Mother Church was brought out in this meeting.

---

In fulfilment of their promise of last October, I am sending a check for one hundred dollars, our Sunday School's contribution to the Building Fund of the Mother Church.

The children feel it a great privilege to have thus become stockholders in this forward movement of Love, and like little minute-men and women are standing ready for the next command in the stately march of Mind.

---

At a meeting of our church and congregation the resolution offered by the committee in Boston at the June assembly, referring to raising two million dollars or more; was concurred in and the quota which seemed to be best adapted for the demonstration of its members and congregation was $10.000 or more.

---

At our last monthly meeting it was decided to turn over to the Mother Church Building Fund half of the offering of every first Sunday in the month; commencing May, 1903, and continuing until the need is supplied.

## Notice Regarding the Bible Lessons.

In view of the change in the date of Communion service in the branch churches from June 14 to July 12, the following will be the order of the lessons:—

June 14.—Is the Universe, including Man, evolved by Atomic Force?

June 21.—Christian Science.

June 28.—God.

July 5.—Life.

July 12.—Sacrament.

In the Mother Church the Communion service will be held on June 28, and the lessons for July will follow in the order given in the *Quarterly.*

Digitized by Google

## Testimonies of Healing.

Our readers will reçall the thrilling story of the wreck of the steamer Crescent City off the coast of California, on the morning of January 31, and the following testimony of a Christian Scientist who was on board, will be read with special interest.—EDS.

I would like to show my appreciation of the understanding that Christian Science has given me of God as an ever-present help, by sending this, my experience during a shipwreck.

I left Oakland with my month-old baby on the steamer Crescent City, January 30, to go to my home in Crescent City, and at two o'clock the next morning the steamer was wrecked on Fish Rock, Mendocino Co. I was awake when the vessel struck, as baby had been restless, and I immediately sprang out of my berth declaring that God was there and that He was all powerful. Then it seemed that I was tempted the same as Jesus was in the wilderness, for mortal mind said to me, "Why, you would not be on the rocks if God were here;" but I immediately silenced it by declaring, "It is a lie, God *is* here and He is all powerful." All the time I was putting on baby's bonnet and wrapping her in a canvas sack that had been made for her, that would protect her from the wind, covering her head and all. After having put on a life-preserver I strapped the baby to my breast with my basket straps. Then the captain and a firman came to tell me that we must get out of there quick. One of the crew came and said that he would stay by me until the last, as he could swim.

Just as I stepped out of my stateroom to go with him, the electric lights went out and left us in darkness, then a great wave came dashing over the deck and wet us and it seemed as if death was close at hand. Then the words of the twenty-third Psalm came to me, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," and I had no fear after that. When we got around to the other side of the steamer we found that a portion of the rock on which the boat had struck was so close that we could land on it from the gang-plank. From this we had to climb over great rocks and up scaling ladders which the men brought with them, to get to a place of safety on the main rock of the reef, called Fish Rock; here we had to spend the night. The wind was blowing hard and it was raining, so we became very wet. We did not have any covering over our heads for some time, and had to sit on wet mattresses, so I had to know that health was of God, and was there, no matter what mortal mind said about a mother with a month-old baby getting wet and sitting in the storm on an exposed rock.

The captain came to me several times and wanted me to take whiskey as a stimulant, but I refused, and said that I did not need it. He thought I was very foolish; but I am sure it was proved, since I did not touch it, that God is my health. The captain told the owners of the ship afterwards that Mrs. Fogg had a "hunch," they said he meant that there was something wonderful protecting me, for neither baby nor I had a cold or suffered any ill effects from the exposure.

At ten o'clock that morning it seemed as if we had to face death again, for the captain sighted a steam schooner approaching and said that the ladies and children must go in the small boat to it, a distance of about half a mile. We had to climb back over the rocks again to the deck of the steamer, which was now stranded on the reef, and get into a small boat and be lowered into the surging water. At that time the ocean was very rough and the waves were mountain high, and just as we were lowered with three men to row us, a great wave struck the boat and threw it against the wreck and left us in a small whirlpool. Nothing but God ever saved us from being swamped or crushed against the wreck. I kept holding to the thought that God is all powerful, and the results proved it. One of the sailors was so frightened that he jumped, caught a rope, and climbed back to the wreck; then the mate who was with us shouted back, "My God, Captain, you are not going to send us with only two men, we can never make it!" But I thought, God is here, and that is enough. As it was now too late to give us any one else the two men commenced to row and we went leaping over those great waves just as easily as if we had had six men to pull the oars. When we came to the vessel we had to jump to catch a rope ladder at the side and climb up it. I did not wait to be told, but handed up my baby first and then watched my chance and jumped, and they all remarked when I reached the deck that I did not act like a shipwrecked woman. The men remarked how calm and cool I was through it all; I speak of all this to show what the understanding of Christian Science has done for me, for I know that I should not have been calm without it, since before I knew of Christian Science, I had always been full of fear in the dark. We were taken by a tug-boat the next day back to San Francisco, and when I arrived at my parents' home in Oakland, my father, who is a physician, was amazed to see baby and me in such perfect health. He could not understand how we could go through so much and be all right, and it opened his eyes to the truth. So I am very grateful to Mrs. Eddy for this teaching.

MRS. W. W. FOGG, Crescent City, Cal.

---

For more than seven years I was subject to many different forms of rheumatism, some of which were among the most painful,—sciatica, lumbago, and iritis. I was liable to acute attacks two or three times a year and became in consequence very nervous, despondent, and fearful. I first read the text-book of Christian Science sixteen years ago and I believed in its healing for others. I think I understood the letter of its teaching and I became a defender of the truth and an honest seeker for it. Whenever I met Christian Scientists, they were always ready to answer my questions, kindly and patiently explaining what I found perplexing. Suffering at last led me to go directly to a practitioner for treatment. Then I realized how foolish and needless the delay had been.

Neither pen nor tongue of mine can ever express my gratitude to those who took me, a stranger, in and fed me. I am well and happy. I study the Bible lessons with more interest than I ever found in Bible instruction before, and I am finding health and comfort every day in Christian Science.—EMILY R. EMERSON, Gorham, N. H.

---

It is about sixteen years since I first heard of Christian Science. It came to me in answer to an earnest desire for health and strength. For six years I had been an invalid, confined to my bed the greater part of three years. I was very susceptible to draughts and dampness, and had become a member of that class called incurables. The doctors said that I could live but a short time. My suffering at times was intense.

When the practitioner came to me I had heard of some wonderful cures being effected without medicine and by means of Christian Science. She explained briefly that it was God who did the healing, and gave me a few instances of cure. I wish never to forget the joy and spiritual uplifting of that first treatment. All fear of suffering left me. The physical manifestation gradually disappeared, and in a few months I had better health than ever before. In three weeks I was able to go out in any weather (it was in November) without taking cold. Soon after my healing, I, with a number of others, had class instruction from a student of Mrs. Eddy.

Digitized by Google

It is our earnest desire to be found with the whole armor on, standing firm and alert for Truth. We have had many proofs of God's protecting care and love in the healing and overcoming of sin in ourselves and others. I wish to express my gratitude to our beloved Leader for what she has done and is still doing for humanity.

N. E. A., Truro, N. S.

I was a sufferer for eighteen years and my case was pronounced hopeless by specialists. They pronounced it bone rheumatism in my arms and head; large lumps would appear on my skull and I had almost lost the hearing of my left ear. My arms were drawn so at times that it was impossible to feed myself. The pain in my head and arms was so intense that I would lie in convulsions for hours. I had tried mineral springs and every patent remedy that we could hear of. At last it dawned upon me that something more effective must be done.

Christian Science was suggested to me but I was discouraged and doubtful. I had tried magnetic healers, massage, etc., and always grew worse after the treatments. However, I finally consented to give Christian Science a fair trial and the healing was wonderful. I was treated only two weeks, and by going out to the Wednesday night meetings and Sunday services, and through reading Science and Health, I am entirely healed.

I thank God for this wonderful deliverance from the bondage of sickness, for it has not only enabled me to help myself, but other members of my family. It has been only four months since Christian Science was first mentioned to me. I do feel very grateful indeed to all the dear Scientists who have been so kind to me, but above all, to Mrs. Eddy for the grand illumination of the Bible revealed to us through Science and Health.

MRS. WILLIAM GRANEY, Anderson, Ind.

WE must keep silent while God speaks through any experience in order that we may hear what is spoken; but when the word has been uttered we must put the truth into our lives in some kind of action.—HAMILTON W. MABIE.

## Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before June 3.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

## A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

**The Christian Science Text-Book.**

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

**Our Leader's Message.**

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

**Communion Message, June, 1902.**

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

**Der Christian Science Herold.**

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

**Remittances.**

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

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

**Church Tenets.**

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

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

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

**Building Fund of the Mother Church.**

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

**Clerk of the Mother Church.**

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

**Church Treasurer.**

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

We mistake immortality if we read it merely as a future promise. It is a present gift. It is not merely the offer of a hope. It ought to be the joy of a possession. The Christian life ought to be full of Easter days,—a perpetual renewal of purpose and of being from their temporal into their spiritual shape and power.

It is a superficial measuring of life that estimates it simply by its duration. Its abundance consists rather in its intensity, in its breadth and depth and height. A revelation of immortality does not greatly interest me if it merely means an infinite continuance of years. It is not altogether good tidings just to be told that we need fear no end to these burdened and misunderstanding lives of ours. Immortality is not a thing of time or place so much as of spiritual quality. It is not a matter of continuance of life so much as of fulness of life.

I prefer to think of immortality as existing not merely then, but now; not merely there, but here; not so much beyond as within. Did Jesus speak of immortality only as a mere future rising from the grave? Are we not all the time stretching the language of Scripture, and changing the present tense into the future? "My sheep hear my voice," said Jesus, and "I *give* them"—not "will give them"—"eternal life." "This *is* life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." We speak of going to a better world, but the Lord's Prayer gives no authority for that. Jesus prayed for a new government and spirit to come into this world, which will constitute it a new heaven and a new earth. He did not bid us look away from the things of time in order to discover the things of eternity. He did not expect us to find eternal life beyond the loves and experiences of this world, but in them and through them. Let us base our assurance of immortality not upon "proofs that do not prove," but upon the fact of our present share in the eternal life of a changeless God. Shall we not perceive that the change which a man is conscious of when he inherits eternal life is not in his prospects, but in himself; not that he shall live longer, but that he shall live differently?

If we can attain to something of this thought of Jesus of immortality, as a spiritual condition rather than an everlasting monotony, shall we not be freed from the childish dream of heaven as a place? I think one of the causes of unbelief in immortality is to be found in the exceedingly uninteresting picture of the future which it has pleased some prosaic theologians to draw. The ordinary heavenly Jerusalem is not a city where I want to dwell. The spirit's growth in vision and in activity, and the satisfaction of yearning love, are the things that make any hereafter worth while.

SAMUEL A. ELIOT.

In *Christian Register.*

William D. Little says in *The Christian Register:*—

"There is no real, permanent happiness, no lasting satisfaction for any man save in being absolutely loyal to the truth as he sees it (even though he knows it may be only relative and not final truth, in being faithful to his conscience, his reason, and his ideals,—his ideals of righteousness, of perfection, of God. And ideals forever march on before, and beckon us to still loftier living. If man would be true to himself and live up to his highest, where that light leads he must follow, what that inner voice commands he must do. Call this voice the voice of God if you will. The name is nothing, words are only symbols. To obey its commands is the all-important thing.

"When religion is divested, stripped naked of all its clothing of traditional dogma and doctrine and inherited belief; when all its concrete symbols, all the tangible, visible centres round which it has been thought to cluster, all the props which have been supposed to support it are taken away,—it does not perish from the earth, but still persists, still lives perennially in the soul of man, and it finds its refuge, its springs of faith and hope, in idealism. It does not consist or depend in the slightest degree upon the holding fast to certain *appearances* of truth, but in doing the will of the Lord as each man finds it recorded, in ever-widening reach in proportion as he obeys it in his own soul.

"And so the idealist, shaking himself clear of the last shred and vestige of dogmatic belief, divesting himself of the grossness of materialism and the more refined grossness of symbolism, rises into the clear atmosphere of purely spiritual thought and feeling. Days and seasons, books, dogmas and doctrines, institutions and personalities, lose their meaning and sink and shrivel into insignificance. They have value for him only as they help him to a higher plane of living and thinking. The narrow walls of the church crumble away, and he worships in the vast temple of the universe. He no longer needs a minister to break for him the bread of life, but becomes his own priest. No longer does he depend on the dicta of a book to show him what to do, but turns to the law of the Lord written large on the tablets of his own consciousness, the law of the Ought that suits all occasions, that fits all changing circumstances. The image and the symbol give way to the idea; the prayer of formalism is replaced by aspiration, that unseen, unheard breathing of the soul; he rises out of the narrow provincialism of popular Christianity into the broad, universal religion whose only search is for truth, whose only endeavor is to usher in the kingdom of God in the hearts of men,—that kingdom which Jesus, himself an idealist, sought to establish, and to which he was faithful even unto death."

How the world goes round! The time was when devout ministers proclaimed to the world that there was no good in good deeds unless they were performed by a Christian. Again, the time was when nothing worse could be said of a preacher than that he preached "that old absurdity" that there can be no good save it comes from a Christian's heart. Now the time is when President Eliot of Harvard says: "To my mind philanthropic work is no use unless it is prompted by love." What is the difference? There is a difference of expression and of understanding, but as for the real essence of the thing, the good old shouting revivalist of the olden time and the dignified President of our great University stand on the same platform. In all probability the old revivalist did not know what he was talking about; in all probability President Eliot does. The difference is in the men, not the thing. The child plays with pieces of glass; the man makes the telescope. The early man says you cannot do good unless you are a Christian, the later man, in some measure the product of the earlier, says, "you can do no good work unless it is prompted by love. Christianity is disinterested love. I regret the tendency which draws workers away from the Church, for Churches teach and preach disinterested love." How does the world go round!—*The Universalist Leader.*

The true resurrection may, nay, must begin in this present life. It is the rising again from the death of selfishness to the life of love, from the merely natural to the unfolding spiritual.

Few persons notice that our Lord speaks of the resurrection and eternal life as a present possession. "I am the resurrection and the life: . . . whosoever liveth and believeth in me shall never die." That is a truth of this day, this moment, not of some far-off and shadowy event dimly apprehended by the human mind. If we have gone any way along the road of regeneration, if we have ever denied ourselves for love's sake, if we have ever felt an unselfish compassion or sympathy cast out our worthless pride, we know the throb and thrill of eternal life as truly,—I do not say as fully, but as truly,—as we ever shall know it in heaven.

The whole spiritual drama of life, the contest by which our human nature sets its foot steadfastly on the beastly, and holds it under, is this very process of our resurrection.—*New Church Messenger.*

People are led to look wistfully up to heaven, whereas they ought to be engaging their attention with something nearer home. It is not outpouring that is wanted, but inletting. The prayer for the Spirit which is needed is not the beseeching of heaven to open its shut windows. The windows of heaven are not shut. They are wide open. In too many cases it is our hearts that are shut. Ah, these gates that shut the Spirit out! gates of brass, doors whose hinges are so stiff with selfish habit that they seem forever closed. "Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in!"

MONRO GIBSON.

A good deal of what goes by the name of the Higher Criticism is like appreciating the "Angelus" on the basis of the number of threads in a square inch of the canvas on which it is painted, or depreciating the artist's work because he did not weave the canvas.

*The Watchman.*

What portion of God's life, of His sanctity, of His tenderness, of His benign activity, of His untroubled peace, of His supreme regard for holiness, lives also in *us? That* is the meaning and the measure of our devotion.—JOHN HAMILTON THOM.

We never graduate in religion, because the nearer we are to God the more we see there is to be learned.—M. H. SEELYE.

---


**LITERATURE FOR DISTRIBUTION.**

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $3.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 598 |
| SELECTED ARTICLES. | | |
| Radical Christianity. | | 599 |
| A Declaration of Rights. | | 599 |
| Christian Science not Gnosticism. | | 599 |
| One Day at a Time. | | 600 |
| A Protest. | | 601 |
| The Public Welfare. | | 601 |
| The Great Seal | | 602 |
| Extracts from Consular Reports. | | 603 |
| EDITORIAL. | | |
| The Elementary Sense of Right. | | 604 |
| A Welcome. | | 604 |
| Disabling Riches. | | 604 |
| FROM OUR CONTRIBUTORS. | | |
| The Need of Knowing the Truth. | Elizabeth Katz. | 606 |
| Groundless Fears. | G. C. Kinsman. | 606 |
| As a Man Thinketh. | Hanson W. Wheeler. | 606 |
| Take up the Cross. | Gertrude M. Bradley. | 606 |
| Right Living. | A. C. H. | 607 |
| Overcoming. | Archibald Winne. | 607 |
| THE LECTURES. | | 607 |
| TESTIMONIES OF HEALING. | | 609 |



Vol. V. BOSTON, MAY 23, 1903. No. 38.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS. Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The memorial arch erected to the memory of the thirteen missionaries of the American Board of Boston, who suffered matyrdom in China in 1900 was dedicated at Oberlin last week. Oberlin was selected as the place for this memorial because the majority of the missionaries were alumni of the college. The memorial is located on the Oberlin College campus. The arch spans the walk, and through it each day passes the larger part of the student body of Oberlin College. The corner-stone was laid October 16, 1902.

The arch is a magnificent structure of buff Indiana limestone. The central arch has on either side a colonnade of six monoliths, extending out about fifty feet, terminating in heavy, square pillars, surmounted by bronze torches bearing electric lights. On each side of the archway, which is about ten feet wide by eighteen feet high, are placed two bronze tablets, illuminated at night by groups of incandescent electric lights, and containing the names of the martyred missionaries.

The British Government's brief in the Alaska boundary controversy has been received by the State Department. A conference has been held already between Secretary Hay, Secretary Root who is one of the American arbitrators, and General John W. Foster, agent of the United States in the arbitration, to consider the character of the response or counter-case to be made by the United States which must be delivered to the British Government or its embassy in Washington by July 3.

The appeal of the Northern Securities Company and others from the decision of the judges of the United States Circuit Court in favor of the United States, has been filed in the Supreme Court. The arguments in the appeal will probably be heard at the next term of the court, which begins October 12. A motion to advance the case over less important cases on the docket may be made.

**Foreign.**

It is reported that the Nanking viceroy and the taotai of Shanghai have signed the United States indemnity bond and have returned the thirteen bonds presented by the other Powers. The taotai states that he has received the Government's instruction that the sum total of the several bonds must not exceed 450,000,000 taels, which amount was stipulated in the lump coupon submitted to the dean of the diplomatic corps at Peking in accordance with the Peking protocol. If payment is required in gold it is stated that the conversion must be made at the rate prevailing April 1, 1901. The taotai cannot sign the bonds of the other Powers, he says, because conditions not found in the protocol have been introduced.

An airship constructed for the Lebaudy Brothers, Paris, last week made a highly satisfactory trip of 37 kilometers (23 miles) in 1 hour 36 minutes. The machine encircled the cathedral spire at Nantes, went through a series of evolutions, was operated in a light rain and brisk breeze, was at all times obedient to her helm, and returned to her starting-point without accident.

On the same day the Santos-Dumont new airship No. 9 made an ascent at the balloon park at Neuilly, went through a series of manœuvres at a height of thirty yards, lasting about half an hour, and returned safely to her moorings.

The call for the convocation of the Columbian Congress, June 20, is believed by those who are conversant with governmental affairs to indicate that President Marroquin is confidently counting on a sufficient support to ensure the ratification of the Panama Canal Treaty.

The commission from the Lick Observatory of the University of California, which arrived at Santiago, Chile, April 23, to establish observation stations in Chile, has selected a site for an observatory on a prominent hill near the city.

It is stated that the Hotel Vieux Doelen will be purchased as a part of the site for the Peace Palace, the gift of Andrew Carnegie. The site is the best at The Hague. The price is three hundred thousand dollars.

**Industrial and Commercial.**

A syndicate of Canadian and American capitalists, incorporated by the Newfoundland Legislature as the Newfoundland Timber Estates Company, and capitalized at one million dollars, has acquired three thousand square miles of timber land in the interior along the line of the Reed Railway. It will operate eight sawmills and expects to cut fifty million feet of lumber yearly, which it will export to Europe and South America. It will also erect a pulp mill with a capacity of one hundred tons daily. The cutting of timber will be done on improved lines to prevent devastation by fire or illegal cutting.

It is announced that the Michigan Underwriting Company of Detroit has formed a combination of the peanut industries, and that the American Edible Nut Company will soon be incorporated in New Jersey with $1,250,000 of seven per cent preferred and $2,750,000 of common stock.

The new company, it is said, will absorb the eighteen plants near Norfolk, Va., where the general offices will be located. The yearly output within eighty miles of Norfolk is five million bushels.

A private syndicate formed in New York is said to be negotiating with the Jamaica Government for the purchase of seventy-four thousand acres of banana and cocoa lands formerly belonging to an improvement company. The syndicate intends to compete for its fruit business, and is arranging with a steamship line to carry all its products to the American market for ten years. The scheme involves the construction of light railroads from the plantations to the seaports.

**General.**

Thothmes IV., whose tomb has lately been opened by an American explorer, lived about 1500 B.C. His father, Amenophis II., enjoyed a short but prosperous reign, in which he sacked Assyria. His grandfather, Thothmes III., the greatest of Egyptian kings, reigned over fifty years and extended the conquests of Egypt to their furthest limits in Asia. The discovery of this tomb is of great importance. The body of the king was undisturbed in its magnificent granite sarcophagus, covered with texts and surrounded by embalmed beef, mutton, and ducks for his soul's food, and by perfect paintings on the walls. A complete chariot of full size is the most remarkable object. All these things will go to the Bulak Museum.

The Colorado Cliff-dwellings Association has been formed, chiefly among the women of the State, with the aim to preserve the ruins and to get the Mesa Verde made a State park. To this end the women have leased the Mesa, which is a strip, 20 miles by 8 in size, situated in the southwestern part of the State, from the Weeminuahe Utes, to whom it belongs, and have had it surveyed and a map made. The cañons contain 300 to 400 dwellings, including the cliff palace of 350 rooms. The association wishes to buy the property, but not to dispossess the Indians, who offer no injury to the ruins.

It is estimated that during the past seven months the Frisco system, the Choctaw, Oklahoma and Gulf, the St. Louis Southwestern, and the St. Louis and Iron Mountain have handled more than fifty thousand people through the Memphis gateway on colonists' and homeseekers' tickets.

The Duke of Loubat, at present the only correspondent of American nationality of the French Academy of Inscriptions and Belles-Lettres, Paris, has just placed at the disposal of the Academy the sum of $10,000 for this year's excavations in the island of Delos, the Greek Pompeii. According to estimates the cost of completing the excavations in Delos will be between $30,000 and $40,000. The Duke has agreed to bear the cost of the work.

The Yale Corporation has taken action that removes Greek as an entrance requirement, allowing as a substitute an equivalent in advanced mathematics, advanced modern languages, French or German. The studies of the freshman year are now made optional, though limited to eight courses, of which five are to be chosen and one at least must be a continuation of either Greek, Latin, or mathematics.

The Boston Museum of Fine Arts is again the fortunate recipient of another splendid addition to its collection at the hands of Mr. Francis Bartlett. This addition consists of about a score of Greek marbles, some fine Greek bronzes, terra cottas, statuettes, coins, etc., thus adding strength to a department in which the institution already ranks among the best.

Miss Helen Keller, now a junior at Radcliffe College, spoke at the dedication last week of the Schermerhorn pavilion of the Eye and Ear Infirmary of New York. Her brave words were followed with great interest and attention.

Of the 351 works in the current water-color exhibition at the Art Institute of Chicago, 103 were contributed by New York artists, 97 by Philadelphia artists, 76 by Boston artists, and 66 by Chicago artists.

The inauguration of Rev. Henry Churchill King, D.D., as president of Oberlin College, took place on the 13th. There were present many representatives of other colleges and universities.

The Czar of Russia is the largest individual land owner in the world. The area of his possessions is greater than that of the republic of France.

A copy of the Kilmarnock edition of Burns's poems of 1786 was sold at a London auction room recently for $1,750.

Statistics compiled by the Board of Health show the present population of New York City to be 3,732,903.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Radical Christianity.

CHRISTIAN SCIENCE must be radical. The world for seventeen centuries has dallied with conservative Christianity until the churches are crying out in their desperation, "Take us back to primitive Christianity." Primitive Christianity is here in Christian Science; healing the sick and reforming the sinner.

The one thing needful is a full perception and acceptance of the teachings of Jesus.

Heal as he did and then the practical experience comes that enables one to prove that his practical teachings and the application of ever-present Good is the remedy for fear, panics, failures, dishonesty, almshouses, and jails. Instead of all these evils being fostered, favored, pampered, and petted, their necessity should be done away with by the practice of Christianity in destroying fear.

Dissipate poverty by realizing God's affluent love and infinite supply; close the jails and prisons by teaching and practising the Golden Rule; by living pure lives on a high spiritual plane, thus destroying the necessity of these institutions by destroying the causes that produce them.

Jesus was not conservative, but radical because his kingdom was absolutely spiritual, in opposition to the material thought of his age. This brought upon him the anathemas of the church and the scoffs, jeers, and scorn of the material world. Yet he swerved not, but faced the mob, bore his cross, was nailed thereto, and resurrected his own body. This he did that he might prove in its highest form that spiritual power is omnipotent, and therefore radical, to the human mind.

Christian Science is a rediscovery of this radical, therefore revolutionary, power, that is to turn and overturn until He whose right it is shall reign. E. H. CARMAN.

In *Atlanta* (Ga.) *News.*

### A Declaration of Rights.

Mr. Editor.

In considering the rights and practices of the Christian Scientist, it should be borne in mind at all times that the believer in this teaching has had, as a rule, abundant experience with medicine, and it is this experience which prompts him to prefer Christian Science. He makes his choice through no sense of religious fanaticism, but because in his judgment Christian Science gives better results than medicine.

The time is rapidly approaching—if it is not already at hand—when the right of the Christian Scientist to reject the services of medical practitioners will be unquestioned. This will come as a natural result of progress. It is not altogether improbable that within a very few years the right to take or reject medicine will no longer be looked upon, even by those who prefer medicine, as a matter concerning which there can be any question.

In this enlightened age every one is seeking for the best in all things. No subject so intimately concerns the individual as the question of his own health and the health of those for whose welfare he is held responsible, and it would seem that the final choice in matters pertaining to health can be safely left to the individual; in fact, there seems to be no way in which this choice can be legitimately taken from him and placed elsewhere.

If in our search for health our efforts are to be restricted to the confines of *materia medica,* the outlook is anything but hopeful. Thousands of men and women have found in Christian Science an open door to health and strength after years of suffering which the earnest efforts of able physicians could not alleviate. The gospel of Christian Science and the health which accompanies are inseparable, although the healing is but incidental to the teaching. The aim of Christian Science is reformation. It teaches and demonstrates that only in proportion as we abandon sin can we expect permanent relief from physical suffering. In teaching and putting into practice this wholesome doctrine, the Christian Scientist becomes a benefactor to his fellowmen.

ALBERT E. MILLER.

In *Reading* (Pa.) *Telegram.*

### Christian Science not Gnosticism.

Mr. Editor.

Over against the condemnation of the Rev. Mr. Jones, I wish to register my opinion, matured after some years of personal study, that "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy is a masterpiece of powerful English, and that its style is in keeping with the majestic message which it proclaims. It bears the marks of every great work, in that it possesses unity of purpose and diversity of detail. While never departing from the central Christian idea that God is Spirit, it alternates from fearless exposure of error in all its forms to the tenderest descriptions of the power of divine Love.

It is not to be denied that whosoever writes on Christian Science, as on spiritual idealism in general, encounters many difficulties, for language is a poor vehicle wherein to express spiritual perception. Much care and patience is required, therefore, in reaching even approximate precision of statement.

The attempt of the critic to identify Christian Science with the "Gnostic heresy" of the first century, argues a very limited knowledge on his part of the teachings of Christian Science. The Gnostics taught that the Supreme Being is wholly inconceivable and indescribable. One school called Him "the unfathomable abyss;" another, "the unnamable." Christian Science, on the contrary, proceeds at once to define God, and from this knowledge solves the problem of existence. Thus Christian Science is seen to fulfil the promise, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Gnostics further taught that it is only through several powers or energies that the infinite passes into life and activity and becomes capable of representation. They all united in the doctrine of a higher emanation-world; it was in regard to the passage from this spiritual world to the material one that important distinctions began to distinguish them, one school holding that this passage was

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

a continued degeneracy from the Source of Life, terminating in darkness and death, while another held that it was the invasion of the kingdom of Light by a self-existent kingdom of darkness. Both these schools regarded Christ as a higher *æon* proceeding from the kingdom of Light for the redemption of the lower world.

Such vague and confused beliefs have no counterpart in Christian Science, which teaches one real power and repudiates any doctrine of degeneracy or dualism.

Nor has the charge of teaching pantheism, brought against Christian Science by the critic, any true basis. The assumption of pantheism is that God is in matter, whereas Christian Science distinctly teaches that God is Spirit, and can never be in matter, or of matter.

I am surprised that the Rev. Mr. Jones should be reported as saying: "We are told that man was neither created nor evolved, but is very God of very God," for I find the following statements in the Christian Science textbook which directly contradict the above:—

"There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (Science and Health, p. 502).

"Man is not God, and God is not man" (Science and Health, p. 480).

It is possible that the critic may have referred to Mrs. Eddy's word about the false, material sense of man, or mortal man. This false sense of man was indeed neither created nor evolved, for it is a falsity.

As for the teaching of Christian Science concerning matter, this is found to be a proper and logical deduction from the Scriptures themselves. Judge L. H. Jones of Lexington, Ky., recently wrote on this point in the *Transcript* of that city: "Paul says: 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.' Did God create that which is contrary to Himself? or, if he did, did He not create a kingdom divided against itself, which Christ says is impossible? Paul says, in fifth Galatians: 'Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, . . . heresies, envyings, murders, drunkenness, revellings, and such like,' and Jesus says a tree is known by its fruit. Shall we make God the Creator of that which is the source of every infamy, when such an inference is not justified even by our pagan philosophy? . . . But if God made man of flesh and blood, Christ could not bring him into the kingdom without undoing what his Father had done, which would be a kingdom divided against itself; neither could such a man perceive the Christ-way, for it is 'spiritually discerned;' nor could he follow therein, for flesh and blood cannot enter that way."

It is true that certain current views concerning prayer are dissipated by the teachings of Christian Science. But these are false and futile views and have not proven a help in time of need. The prayer of the Christian Scientist is thus described by Mrs. Eddy at the very beginning of her great work:—

"The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been done successfully for the Christianization and health of mankind" (Science and Health, p. 1).

As for the healing done by Christian Science, that speaks for itself. It has already been experienced by a great multitude of grateful people in a rapidly growing denomination. Nevertheless, the purpose of Christian Science is not primarily to heal the sick. On this point Mrs. Eddy writes (Rudimental Divine Science, p. 9),—

"The emphatic purpose of Christian Science is the healing of sin; and this task is a million times harder than the cure of disease; because, while mortals love to sin, they do not love to be sick."

In conclusion, permit me to say that recognizing that Christianity is pre-eminently a religion of doing, rather than of mere believing, Christian Scientists as a body are striving to live Christianity according to their highest understanding of its meaning, as contained in the Scriptures, and explained in the Christian Science text-book. The problem is individual. Each one works to the best of his or her ability, alternately succeeding and rising, or failing and falling, but always learning by personal experience, as well as by the helpful words and acts of others. Christian Scientists understand that they can count themselves to be Christians only so far as they are able to prove the Science of Christianity by actual demonstration.

W. D. McCrackan.

In *Oswego* (N. Y.) *Palladium.*

---

## One Day at a Time.

Jesus said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

It seems impossible not to give some thought to the future, and without doubt one of the most important things in this line is to note that the success, prosperity, the general welfare of the future depends largely, if not exclusively, on our taking good care of the present. He who does not take to-day's steps to-day cannot take to-morrow's steps to-morrow, but on the morrow will be obliged to take to-day's steps. If a link should be dropped out of the chain, we would find ourselves obliged to go back and replace it, in order that the chain may be unbroken. To-morrow's work can never be done to-day, for we have not yet reached it. We cannot even determine accurately to-day what we will do to-morrow, hence the wisdom of James's words: "For that ye ought to say, If the Lord will, we shall live, and do this, or that."

To-morrow's circumstances and environments are not yet arrived. Therefore, the testimony which is to govern to-morrow's decision is not yet at hand, and he is a very unwise judge who decides his case before the testimony is in. The battles of to-day, and which we already have on hand, demand all our thought and attention, all our ingenuity and effort, and if they are being properly provided for there is little time and opportunity left for anxious thought of either the past or the future. The evil or burden of to-day, that which it is necessary to combat and overcome to-day, is sufficient, said Jesus. It is a sufficient undertaking for our strength and a sufficient task for our duty.

I have known business men to spend nearly all of their time planning and arranging for the future, and even encumbering themselves financially to the great detriment of their present undertakings, in their effort to get ready for bigger things in advance. Such men, as a rule, never get to the large affairs for which they plan, because they do not take sufficient care of their present matters to have a foundation for that which they undertake to build. What would be thought of a builder who begins the upper part of his structure—undertakes to build the top of his house—before he lays the foundation? Naturally every stick of timber and every stone placed would fall to earth with a crash. A wise builder begins with a good substantial foundation and carefully puts each successive piece in its proper place. One might look ahead to some extent, but he cannot build ahead

Digitized by Google

If our plans for the future are constantly interfering with the execution of what we know to be the best thing to do in the present, it should be evident to us that they are not made with sufficient intelligence. Our plans for the future should always be made with a proviso, for such arrangements are always made in the absence of at least a part of the environments and circumstances which may justly claim the right to indicate the proper course at that time.

ALFRED FARLOW.

In *Boston Times.*

## A Protest.

Mr. Editor.

Christian Science treatment is by silent prayer, and the Scriptures tell us to pray without ceasing. Then there is no danger of praying "too much," and if one has prayed "too little" the remedy is to continue to pray. The Bible enjoins persistence in prayer by precept and by parable. That disease may be strengthened by prayer is a queer position for a Christian to take. Does our critic also contend that sin will be strengthened by prayer?

We do admit that Christ is the great physician and only healer, but that Christ has been dead "almost two thousand years" is a new and strange doctrine to which we do not subscribe. The gospel of salvation and immortality is based on a risen Christ, and if Christ be not risen, then is our hope vain. It was the risen Christ who said, "Lo, I am with you alway, even unto the end of the world." It is the ever-living Christ—Immanual, God with us—who enables us to demonstrate life and health. If Christ is the vine and his people the branches, then if the vine is dead, so are the branches: but if the branches are alive, so is the vine. The one divine Life animates all the children of God.

Our critic insists that any one who treats the sick shall have knowledge of pathology and the other subjects taught in the medical schools. In other words, the law should give licensed physicians a monopoly of treating all diseased people. Then as soon as a man gets sick his freedom of choice is forfeited, and the licensed physicians are the legal guardians in his case. If he has a disease incurable by medical treatment, he will die of course; but his death will be according to medical law, and his family can get a permit to bury him. But if he turns away from medical practice to Christian Science and dies, his family and the practitioner are looked on as law-breakers and a coroner's inquest must be held and the county put to the expense of the inquest, before a burial permit is granted. Or if the patient is healed by Christian Science the practitioner becomes a law-breaker and is liable to arrest and trial for having given treatment contrary to the medical statutes.

Such is the statute law of Nebraska,—a state which stand for anti-monopoly and "equality before the law,"—at the beginning of the twentieth century. The people of Nebraska, have never demanded that the doctors be given a monopoly of treating disease. The monopolistic statutes have gotten through without the knowledge or consent of the people. No such plank has ever been found in the platform of any party, nor have the people petitioned for a medical monopoly.

WILLIAM H. JENNINGS.

In *Nebraska State Journal.*

## The Public Welfare.

Gov. JOHN HUNN of Delaware was recently visited by a delegation which included a representative minister or layman of each of the religious bodies in Wilmington, with the view of securing his approval of a bill repealing the voter's assistant law. Mr. John, First Reader of First Church of Christ, Scientist, was of the number, and spoke in part as follows.—ED.

*Governor Hunn:*—I am glad to be here to address you knowing that your forefathers and mine, followers of Fox and Penn, have stood and do stand for all that pertains to righteousness and to moral and upright citizenship, whose purpose it is to develop character by individual growth.

I am glad to-day to represent a body of Christian people who hold dear and appreciate any and every effort which will advance the citizenship of the city or the state—a people who believe in and earnestly strive to practise both the law and the gospel. From this view-point of uprightness, I wish to touch upon what seems the paramount issue. The most earnest argument in favor of the present law is that it stands in behalf of the illiterate voters of our state. But, Governor, it is to help this class that I address you. To legislate in favor of illiteracy which is not a qualification for good citizenship or for the voter, you virtually put a premium upon illiteracy, and thereby encourage and engender the very condition you desire to assist. The surest way to make paupers is to legislate in favor of pauperism. The best way to help paupers is to educate them to a standard of manliness and self-reliance. The best way to help the illiterate is to maintain the standard of individual character, good citizenship, and equal rights. The safety and surety of government, whether city, state, or national, depends upon the individuality of the citizenship and the standards required therefor.

As an interested citizen I appeal to the responsibility of your high office to exert every effort to raise the standard of our citizenship by due requirements as to the qualification of citizens, and not permit a premium on illiteracy to encourage the degrading influence among those classes in which we are keenly interested.

For the soul being turned by faith, as it were, into the nature of water, quenches the demon as a spark of fire. The labor, therefore, of every one is to be solicitous about the putting to flight of his own demon. . . . Whence many, not knowing how they are influenced, consent to the evil that is suggested by the demons, as if they were the reasonings of their own souls. . . . Therefore the demons who lurk in their souls induce them to think that it is not a demon that is distressing them, but a bodily disease, such as some acrid matter, or bile, or phlegm, or excess of blood, or inflammation of a membrane, or something else. But even if this were so, the case would not be altered of its being some kind of a demon.

From "The Clementine Homilies" written by Clement of Alexandria, who died A.D. 220.

These writings are of unusual interest to Christian Scientists, showing, as they do, that the early Christians understood disease to be wholly mental, and its cure effected by means above human, that is, Divine.

## Notice Regarding the Bible Lessons.

IN view of the change in the date of Communion service in the branch churches from June 14 to July 12, the following will be the order of the lessons:—

June 14.—Is the Universe, including Man, evolved by Atomic Force?

June 21.—Christian Science.

June 28.—God.

July 5.—Life.

July 12.—Sacrament.

The Mother Church will follow this order up to June 28, when the Communion service will be held, and the lessons for July will follow in the order given in the *Quarterly.*

Digitized by Google

## The Great Seal.

THE announcement that the Great Seal of the United States is to be recut, and that during the process the government employs a greater force of inspectors to keep an eye on the single workman than in the construction of a five-million-dollar battleship, gives added interest to the following sketch of the history of the seal, and its use, which we have taken from the columns of the *Boston Transcript*.—EDS.

On the 4th of July, 1776, after the Declaration of Independence had been read in the Continental Congress, Dr. Franklin, Mr. Adams, and Mr. Jefferson were appointed a committee to prepare a device for a seal of the United States of North America. In the following August that committee submitted a design for the seal, one side having the arms of the United States, with an escutcheon for each of the thirteen independent states on the shield, supported by the Goddess of Liberty on one side and the Goddess of Justice on the other side, with the motto, "*E Pluribus Unum.*" The reverse contained a device of Pharaoh sitting in an open chariot passing through the divided waters of the Red Sea in pursuit of the Israelites. It also contained a representation of a pillar of fire in the clouds, "expressive of the Divine presence and command, beaming on Moses, who stands on the shore, and extending his hand over the sea, causes it to overwhelm Pharaoh," and the motto, "Rebellion to tyrants is obedience to God." Two features of this design were preserved in the seal as finally adopted—the eye of Providence in the triangle which now appears on the reverse, and the motto, "*E Pluribus Unum.*"

The device of the Franklin committee did not meet with a favorable reception. The report was laid on the table and nothing further was done until March 25, 1779, when the matter was referred to a new committee of which James Lovell of Massachusetts was chairman. This committee reported in May, 1780. Their device had the coat of arms on the face and a seated figure of Liberty with the motto "*Semper*" on the reverse. In this device appeared for the first time the constellation of the thirteen stars and the thirteen alternate red and white stripes, but the latter were here diagonal, whereas they finally appeared as perpendicular. The idea followed naturally the design of the national flag which Congress had adopted June 14, 1777. After debate, the report was recommitted to a new committee of which Mr. Middleton of South Carolina was chairman. Two years later the records show activity in the effort to evolve a suitable device and several designs were considered, but it was not until June 20, 1782, that the seal was finally decided upon, and the model differs only in details of execution from the seal now in use.

The first seal was cut in brass, and it is found on a commission dated September 16, 1782, granting full power and authority to General Washington to arrange with the British for exchange of prisoners of war. This seal continued in use for fifty-nine years. The reverse of this seal has never been cut, and it has been allowed to go unnoticed officially to the present day. The second seal was cut in 1841, when Daniel Webster was Secretary of State, and was continued in use up to 1885. It contained but six arrows, and its dimensions were smaller than the present seal.

The seal now in use, and about to be relegated to the archives, was cut in 1885, while Mr. Frelinghuysen was Secretary of State, after the design had been approved by several historic scholars and authorities on heraldry. Under the law the Secretary of State is the legal custodian of the seal, but he has no power to affix it to any paper that does not bear the President's signature. At the present time the seal of the United States is affixed to the commissions of all cabinet officers and diplomatic and consular officers who are nominated by the President and confirmed by the Senate; all ceremonious communications from the President to the heads of foreign governments; all treaties, conventions, and formal agreements of the President with foreign powers; all pardons or commutations of sentence by the President to offenders who have been convicted before the courts of the United States; all proclamations by the President; all exequaturs to foreign consular officers in the United States who are appointed by the heads of the government which they represent; to warrants by the President to receive persons surrendered by foreign governments under extradition treaties, and to all miscellaneous commissions of civil officers appointed by the President, by and with the advice and consent of the Senate, whose appointments are not now especially directed by law to be signed under a different seal.

---

## Make Growth, not Wealth, your Goal.

THE youth who starts out in life with wealth as his ideal is a foredoomed failure. If you would succeed, let growth, expansion of mind and heart, and wealth of character, not money-getting, be your aim.

Be as large a man as you can make yourself. Broaden your sympathies by taking an interest in other things than those which concern your immediate business. A knowledge of the great world-movements, active sympathy with all efforts directed toward progress and the betterment of mankind, and the cultivation of the finer side of your nature, —fostering the love of music, art, and literature,—will not only enlarge your vision, but will also increase a hundredfold your enjoyment of life and your value to society.

Do not allow yourself to become self-centered. Give some of your energies to securing better conditions for those less fortunately circumstanced than yourself. Interest yourself in politics. Go to the primaries. Remember that you are, first of all, a man, and then a citizen, and that making a life is man's first duty.

Keep your manhood always in view. Never do anything that will throw discredit upon it, and success will mean far more to you than mere money-getting. You will find that culture, the development of your æsthetic nature, will enrich you more than the accumulation of dollars.

If you attain to true manhood; if you have developed along the lines of your higher self; if you have kept growing through all the years, no matter whether you have accumulated wealth or not, you are successful.

If, on the other hand, you have not kept growing; if you have starved your mind in order to fatten your pocketbook; if you have strangled your sympathies, your interest in the welfare of others, for the sake of increasing your business; if you have neglected your friendships, ignored the claims of those dependent upon you, or who have helped to make your business successful; or if you have been stingy, hard, and exacting, while you have been accumulating your money, you have failed, though you may have made millions.—*Success.*

---

### Error.

A shadow, that is all,
A dream or an illusion;
A sense of mistiness,
Of mistake or confusion;
It's just a thought which doth appear to be,
When something seems between thy God and thee!

EDNA WADSWORTH HUDSON.

---

All of God's sun shines on our commonest day.

HENRY WILDER FOOTE.

Digitized by Google

## Extracts from Consular Reports.

A. M. THAKARA, consul at Havre, says in regard to the metric system in France:—

"The sooner American exporters learn the metric system of measurement, the better chance they will have of successfully meeting foreign competition in the French markets. For example: Austrian oak in France commands a higher price than American oak, and is used in preference, although in many cases the former is not as good as the American wood. The reason is that the Austrian shippers are careful in having their wood sawed to the metric dimensions called for by the French consumers, while the American shippers send their wood sawed to inches. There may not be much difference in the measurements, but there is enough to make the French cabinet-maker prefer the Austrian oak. The French customs law permits the free entry of certain woods if they are sawed to more than 2 decimeters (7.87 inches) square in the logs. If the logs measure even a small fraction under the above dimensions, they have to pay a duty of 1.50 francs (28.9 cents) per 100 kilograms (220.46 pounds). Frequently, owing to careless sawing and unfamiliarity with metric measurements, American shippers send logs to Havre which measure less than 7.87 inches, perhaps at one end only, which forces the consignee to pay the duty on the whole log."

---

Benjamin A. Ridgely, consul at Nantes, says:—

"In my report dated November 5, 1902, I called attention to the failure of the French sardine catch this year and to the consequent heavy loss to all those engaged in this important industry, of which Nantes is the centre of exportation. As stated, the failure of the catch was due to the high price and to the consequent scarcity of the bait—a sort of oily dough made of the eggs and entrails of codfish—known commercially as 'rogue.' . . . This unfortunate condition has developed a scientific research in the direction of an artificial or manufactured rogue to take the place of the real article, which is imported principaily from Norway and Sweden and to a small extent from Newfoundland. It is now claimed that Monsieur Landriene, a commissioner of marine, has discovered a substitute which will effectively satisfy the demand. . . .

"It is certain, in any event, that until the value of the artificial rogue shall have been established there will be the usual demand for the regulation bait. There is an annual demand for about 50,000 barrels of rogue, each barrel containing about 225 pounds, and the sardine packers are ready to buy from the first reliable purveyors who will offer a good quality of rogue at prices ranging from 50 to 60 francs ($9.65 to $11.58) per barrel. Incidentally, it may be stated that the American rogue, which has from time to time made its appearance in this market, is not so well thought of as the Norwegian rogue, for the reason that it is preserved with dry salt instead of in brine."

---

James K. Gowdy, consul-general at Paris, in answer to inquiries by a resident of Michigan concerning the manufacture of "Sand Bricks in France," says:—

"The manufacture of bricks from mortar—that is to say, sand and lime—was first practised at least half a century ago.

"The materials used are sand, lime, clay, and alkalies. The sand must be clean, 'bite' well (*i.e.*, must crackle when pressed between the fingers), and be neither too fine nor too coarse. The lime should be freshly made. It is used just as it leaves the kiln. For the clay, a loam answers better than a pure clay. The alkalies used are caustic potash or soda, or alkaline salts, such as carbonates, bicarbonates, silicates, sulphates, or chlorides.

"The lime should be from 6 to 10 per cent, by weight, in proportion to the sand; and the clay 30 to 100 per cent, by weight, in proportion to the lime.

"The sand is dried at a temperature of about boiling point. The lime is reduced to a fine powder, and both it and the sand are automatically weighed, to obtain the exact proportions, and then taken in elevators to a mixing machine, where they are mingled with hot water, sprayed in fine jets under strong pressure. When thoroughly mixed, the compound is removed to a 'silo,' where it remains for some time. The clay is dried and powdered in a separate machine, and the proper proportions of the lime and sand and the clay are automatically admitted into a small mixing machine, where they are again mixed with hot water in fine spray. In a few minutes, the mixture is ready to be molded into bricks. The pressure applied is considerable, as upon this depends the strength of the brick. A press makes five bricks at a time, and the process takes nine seconds—that is to say, it turns out two thousand bricks per hour. The bricks, as fast as they are made, are placed on an endless band and taken away to be hardened.

"The bricks are arranged on tables placed round the piston of a hydraulic press and lowered into a bell-shaped stove. The top table forms a lid, which the hydraulic pressure makes practically air tight. In this stove, the bricks are exposed to superheated steam, at a pressure of from 80 to 140 pounds to the square inch, for about six hours, and are then ready for use. Sometimes, a kind of glaze is given to the bricks by immersing them for a few minutes in a weak solution of fluoric acid before baking.

"The inventors claim that in durability, finish, appearance, and hygienic properties, sand bricks are greatly superior to those commonly used. If made where sand is easily procurable, the cost would not exceed that of the ordinary bricks. Sand bricks can certainly be made much more rapidly, and nearly all the work is done by machinery—an important item where labor is expensive."

---

### Admonition.

Waste not the time men call "to-day,"
Spurn not the things at hand;
The future holds no recompense
For those who idly stand
And wait
The chances of a better fate.

Your talent may be very small,
But there are none to spare;
The world has need of little things.
The men who "do and dare"
Shall see
Their efforts crowned with victory.

The diligent may win the prize
Upon the beaten way,
By working with the self-same things
Which you despise to-day.
Success
Is the reward of faithfulness.

MARY IRVING KEITH.
In *Boston Transcript.*

---

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.—DEAN STANLEY.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY TAKES NO PATIENTS.

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

## The Elementary Sense of Right.

THE following excerpts are from a recent editorial in *The Indianapolis State Sentinel*:—

"Every citizen should have the right to seek the kind of treatment in which he believes for the maladies of himself and those for whom he is legally responsible. . . . Prayer has doubtless wrought as many cures as drugs. The *Sentinel* believes in personal liberty, and for that reason, and because it does not believe in trusts or in persecution, it says, 'Stop persecuting the Christian Scientists. They are doing good, not evil.' The *Sentinel* prefers a regular physician to a Christian Science healer every time. But if its neighbor prefers the Scientist, who shall say him nay? His chances to be healed are perhaps as good as *The Sentinel's*."

That this editorial was not written by a Christian Scientist is evident from the closing paragraph. Therefore the writer is free from any charge of bias toward Christian Science. The views expressed may be taken as representative of the desire of the American people for personal liberty in the choice of methods employed for healing disease.

Similar expressions have appeared in other leading newspapers. The following from the *Chicago Record-Herald* commenting upon the refusal of the Supreme Court of Pennsylvania to incorporate a Christian Science Church under the law by which other churches are incorporated, is worthy of note.

"One does not need to be a believer in Christian Science to perceive that such a decision violates the most elementary ideas of personal liberty. In this age of intellectual progress the tendency is toward the widest latitude in the practice of methods for healing disease. What right has a Supreme Court to say that in medicine is to be found the only cure for human ailments?"

That Christian Scientists are contending only for the rights guaranteed to them by the Constitution, is becoming more and more apparent to the newspapers and the public. The report of recent attempts at adverse legislation is strong evidence that legislators have already arrived at this conclusion. M.

## A Welcome.

THE growth of Christian Science is measured not merely by increase of numbers. It is marked more distinctively by the light shed upon the darkened paths of the sick and sinning,—"the shining light, that shineth more and more unto the perfect day."

This growth in grace is the true growth, and just here is comfort for the loyal little bands that are faithfully laboring on the outposts of our great Field. While love and unity prevail in their midst, they are gathered together in His name, and though but two or three, in fulfilment of His precious promise, there is He in the midst of them.

None know better than Christian Scientists that a membership secured through proselytism is an absolute encumbrance. It is the consecration of an adherent that measures his worth, and consecration is never the outcome of coercion, of persuasion, or of a desire for popularity. It roots itself deeper,—in conscientious conviction, in self-abnegation, in love. Christian Scientists have confidence in an all-awakening, all-saving Principle, and are convinced that when Truth speaks, His own will hear His voice, even without the agency of human utterance. So they wait peacefully, but not inactively they wait with loving hearts and willing hands, ever ready to cheer the sorrowing and lift the burden of the heavy-laden.

This peaceful, prayerful biding God's time is liable to be misinterpreted, attributed to apathy, indifference, coldness. And when the worshipers are few, so few as yet to meet in private houses or in small halls, the impression sometimes prevails among the good people of the town or village that their presence might be regarded as an intrusion, that the testimonial meetings are intended for the little band of Scientists alone. But nothing is further from the facts of the case. Nowhere is the stranger more welcome. The poor, the rich, the obscure, the influential may enter the little church home in the consciousness that they are welcomed as brothers, through the prerogative of the divine birthright; high or low estate vanishes in the solvent of brotherly love that owns

> The rank is but the guinea's stamp,
> The man's the gowd for a' that.

After the perplexing cares of the day where can the tired business man, the anxious mother, the careworn teacher find such rest and encouragement as in the little or the great churches, where earnest, happy, liberated men and women are assembled to speak their gratitude for the great discovery of the demonstrable truth that has set them free from weariness and discouragement, sickness and sin.

Is it strange that in an atmosphere of love and purity the sick are healed and the sinner redeemed? Is it surprising that scores of honest inquirers should come to see what manner of love the Father hath bestowed on these people that they should be freed from infirmity, be able to run and not be weary, to walk and not faint?

Rejoicing in the liberty that Love confers, it were impossible that these lifted from beds of pain, washed from stains of impurity, established in an unwavering faith in their Father, Love, should withhold the warmest welcome to the stranger, for they know that the kingdom of heaven recognizes no stranger and no estrangement.

> From hand to hand the greeting flows,
> From eye to eye the signals run,
> From heart to heart the bright hope glows;
> The seekers of the Light are one.
>
> SAMUEL LONGFELLOW.

S.

## Disabling Riches.

JESUS' suggestive words, "How hardly shall they that have riches enter into the kingdom of God!" have been supposed to appeal especially to those who, like the rich young man, have large wealth; but when these words are considered in the light of the Master's other saying, "A man's life consisteth not in the abundance of the things which he possesseth;" they come to have a meaning which is of much broader application.

It is not the number of things, but our thought of the end they will subserve, that gives the true estimate of our belongings. Our beliefs respecting the causal relation of materiality to the comfort and satisfaction of life, these furnish us the correct inventory of our worldly estate, and these beliefs, if not wholly subordinated to the Christ ideal, will certainly exclude us from the heaven of spiritual attainment.

Digitized by Google

The presence or absence of material things, may have little or nothing to do with the presence and dominion of these material beliefs. The so-called poor may be far more burdened and hampered by them than are the rich, and for the reason that their unsatisfied longings remain in full force and accumulate, while those who through experience have come to know the inability of material gratifications to bring happiness and content of heart, are undeceived, and so find, through experience or illumination, escape from the fetters of false sense.

We do not truly possess anything concerning which we entertain a wrong idea. The false sense in every such instance possesses us, and we are its duped and degraded servitors. The Christian possession of material things is possible only when the possessor is absolutely free from the domination and control of the thing possessed, and only in so far as this spiritual supremacy abides in consciousness may we hope to realize the meaning and fulfilment of Paul's words, "All things are yours." "Pity 'tis 'tis true" that the disabling riches of false sense are piled high upon the back of every son of Adam, and this fact appears in full relief when we see that error, through the belief in heredity, first brings to us all a very large inheritance of these baneful beliefs, and then gives us a finished education in the art of compounding our patrimony.

The inherent and downright meanness of mortal mind is well illustrated in the familiar contrast between its pledges and its performance in this field. Impelled by the alluring lies of false and seemingly malicious sense, how humanity is led to continue its persistent, brother-forgetting struggle for worldly wealth, seeking here, there, and everywhere for that which can yield, as the writer of Job has abundantly testified, only "itching and ashes."

As we awaken to the understanding in Christian Science of that which is true and that which is false, we are emancipated from the bondage of this material sense of things, and come into a possession which is real because right minded. We are then prepared to receive, to use, and to enjoy the all spiritual provision of Love's bounty. Wrested from their material enswathement in mortal thought, the lesser ideas of God appear, and behold they are, all and only, good. They now serve to enlarge and enrich the ministry and the effectiveness of the spiritual life, and to give fuller, more beneficent expression to the instincts of love. Objects which, when embraced in material consciousness, when thought of as constituting a material good, nourish selfishness and sensual gratification, and thus create and maintain the pride and social caste that render men unbrotherly and un-Christian, these assume their right place in mind, their true and wholesome relation to individual life, and thus serve to embody and disburse spiritual enrichment and affection.

It has been well said that "the sense of unburdened abundance and liberality is as much an integral part of man's nature as a sense of health," and Jesus certainly gave assurance of "an hundred-fold now in this time" before his promise of "in the world to come eternal life," but it is important that we remember the hopelessness of any endeavor to be "rich toward God" so long as the garners of thought are filled with the glittering and deceptive accretions of material sense. W.

---

In a late lecture before an association in London Professor Benslow is reported to have said with regard to the origin of life, that science neither affirmed nor denied the creative power. To this Lord Kelvin demurred, declaring that, on the contrary, science positively affirms the creative power, and that science made every one feel that he is a miracle in himself. A vital principle, he said, is now accepted by modern biologists. They had been absolutely forced to believe in a directive power.

"Was there anything so absurd," he added, "as to believe that a number of atoms falling together of their own accord could make a crystal, a sprig of moss, or a living animal? Nobody could think that anything like that, even in millions and millions of years, could, unaided, give us a beautiful world like ours. Let nobody be afraid of true freedom of thought. Let us be free in thought and criticism; but with freedom we are bound to come to the conclusion that science is not antagonistic, but is a help, to religion."

This statement from a scientist so eminent and so authoritative throughout the world, indicates the marvelous change which is taking place in that realm of thought which has been dominated for many years by assertive materialism.

The special significance of the matter, however, lies in this, that with the passing of faith in the sufficiency of matter, and the recognition of force as the ultimate fact of the universe, the scientific world is brought to the very threshold of theistic idealism. The physicist must concede that force is everywhere manifest, and that it acts as though it were infinitely intelligent, and from this recognition to the acceptance of the declaration of Christian Science that "all is infinite Mind and its infinite manifestation" is but a logical step.

The day will come when all true science will be recognized as belonging to the realm of Spirit, and spiritual.

---

### A Correction.

The wonderfully helpful lesson, "A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause" quoted in the editorial, "A Safe Abiding" in *Sentinel*, May 16, 1903, should have been credited to Science and Health, p. 393. S.

---

### What Have we Done To-day.

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?

We shall reap such joys in the by-and-by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

Nixon Waterman.

---

If Jesus were to return among us, he would recognize as disciples, not those who claim to embody his teachings in a few catechismal phrases, but those who labored as he labored. . . . The Sermon on the Mount will never be surpassed.

Ernest Renan.
In "Life of Jesus."

Digitized by Google

# From Our Contributors.

## The Need of Knowing the Truth.

ELIZABETH KATZ.

THE need of knowing, as well as the certainty of knowing the truth has shown me recently the necessity of taking a higher step, and of absolute reliance upon God, divine Principle. Instead of asking, Can God deliver? and Can God furnish a table in the wilderness? we must rise higher in our understanding of His ever-presence and allness, and throw ourselves unreservedly upon Him for help, declaring, I *know* that God is able to deliver. I *know* that God can furnish a table in the wilderness, for "Then shall we know, if we follow on to know the Lord."

The Bible says, "He that cometh to God must believe that he is," and Christian Science proves to us logically and demonstrably that God is and is all, Mind, Life, Truth, Love.

Let us strive more faithfully to *know* the truth, and listen to the words, "Son, thou art ever with me, and all that I have is thine." When we do know more then we shall love more.

## Groundless Fears.

G. C. KINSMAN.

DURING a recent snow and sleet storm, which prostrated the telegraph and telephone lines, and caused the newspapers to print scarehead warnings against "live wires," one of our officials, in walking toward the station, overtook a man standing in the snow in apparent distress. Upon being asked if he were in trouble, he answered in a frightened way that he was caught in a "live wire." The official looked down, and seeing a short piece of loose wire hooked around the man's foot, said to him, "It is nothing, —simply a piece of loose wire which doesn't connect with anything. Throw it off." The man replied, "It is a live wire, I wouldn't touch it for a thousand dollars." The official reached down, pulled the wire loose, and cast it aside, whereupon the man gave a great sigh of relief, and was most profuse in his thanks. When the official told me of this I replied that we, as mortals, are ever picking up and suffering from "live wires" of fear, which have nothing at all attached to the other end.

## As a Man Thinketh.

HANSON W. WHEELER.

"FOR as he thinketh in his heart, so is he." To think that our brother is a sinner is to think evil, and we should "depart from evil, and do good." It is self-deception to assert that man is perfect, the image and likeness of God, and admit that some particular individual is not that man. Scholastic theology inculcates the belief that man is fallen, and this belief has become so thoroughly imbedded in human consciousness that man is not recognized, but only a false concept of man. When we awaken to the realization that what has appeared to us as unlike God's image and likeness, is none other than our own concept, we are convicted of sin. Retribution and repentance follow, and a consequent desire to make restitution.

The next step is to learn that this false sense does not belong to ourselves any more than it did to our brother, and then begins the process of reformation and regeneration, to be consummated in glorification which constitutes the working out of our salvation.

"The Truth of being is perennial, and the error is seen only when we look from wrong points of observation" (Science and Health, p. 265). "Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears in sense. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

## Take up the Cross.

GERTRUDE M. BRADLEY.

I HAVE been having a bad time lately. For some weeks everything seems to have been going all wrong, and only a few months ago I was so happy and getting on so well through Christian Science. I have been studying it just a year and my understanding of it and its blessings has all been proved from my own small experience, not from what I had heard or read, so it was weak and foolish of me to give way because people have tried to "talk me out of it." But I did. I began to drift and get slack about Bible study and reading Science and Health, to be careless over my thoughts, and I said to myself, "Perhaps I am wrong after all, and this fancied good is only imagination."

From that moment all my old enemies came crowding back. Worries, poverty, lack of ideas for my work, bad health, fears, bad thoughts, unkind speeches, all, till I was in despair and almost overwhelmed. Thanks to what little I knew of Christian Science I realized all through, though vaguely, that it was all my own fault, and at last in desperation I made up my mind to fight the matter out. I was tempted to write to a friend and ask for treatment, but I felt somehow that this would be merely shirking the fight: for I knew she would tell me to watch and pray; she had already told me of two things that were keeping me back and I had got slack in fighting them. So to-night I made up my mind to seek and find. I sat down with my Bible and Science and Health and a number of copies of the *Sentinel*, and prayed for light.

I skimmed through several articles until I came to one in the issue for January 15, that I read. It was what I needed and I should like to thank the writer for the message in "The Riches of Faith's True Inference."

As I read it I knew I was only another prodigal, and I began to realize that I had been dishonest in not letting God make the best of me, defrauding my loving Father. So I came back there and then, in heartfelt repentance, to ask for pardon and light to start anew.

I found myself reading Mark, 10. With that other inquirer I asked, "What shall I do to inherit?" and with him was sad at the saying, "Take up the cross." Not because I was unwilling but because it did not seem definite enough. "What is taking up the cross?" I asked myself, with a sad foreboding that it would be something intensely painful. "It is so vague." "No," came the thought, "the vagueness is mine, it is but laziness; to-night I will seek till I find."

"What is the cross—oh God, show me!" "If only I could be nearer some one who would tell me things." If only, ah! that is a weak spot. "If only" spells discontent. It means, if I dig to its root, that if I could I would change surroundings that fret me and seem to hinder my growth in Truth. "The cross"—our Saviour's hands were fastened when he was on the cross, yea his feet were fastened. It was not a free or comfortable position, it was constrained and painful, but it did not make him pause for a moment in doing his work. That was one thought, uncongenial surroundings; "Take up" that means "not only resignation, but willingness."

"And follow me." Demonstrate the Truth of Being as you learn it without fear or pause.

Here are my thoughts just as they came to me. They were the guidance needed and perhaps they may be of use to some one else who is wondering vaguely "What is the cross?"

From this failure I have learned another lesson also,—

Digitized by Google

the foolishness of being vague instead of settling down as I did to-night, to think and study definitely, and wait there till shown where and how I had been wrong. If I had done this at once I should have spared myself weeks of intense suffering of body and mind, and bitter regret; and I should not have given any one cause for the jeer, "I told you it (Christian Science) would all evaporate in a week or so, and you'd be just as bad as ever." However, this is a fresh start.

## Right Living.

A. C. H.

"We can do more good by being good than in any other way," says Rowland Hill, and he thus embodies a thought, which has come down the ages with all the force given it by the impetus of Jesus' example, and which is to-day reiterated and emphasized in the life of one whom Christian Scientists love and revere.

Our daily living must attest our gratitude for the unfathomable good which has been given us through her selfless love.

Do we sometimes wonder why we do not reflect more of the healing power of Truth? Let us examine each day's living and see if divine Love alone governs it. In our Leader's last message she says, "Love thou." Are we obeying her injunction so far as we understand it, watching every thought to see whereunto we send it?

Do we see in our brother, persistently and lovingly, only His image and likeness? If we do, we shall never allow ourselves to criticise, condemn, or dislike another. We shall never admit, even mentally, that so-and-so is handled by pride, ambition, selfishness, or any other error. Instead we shall see and rejoice over all the good our brother has brought into manifestation, knowing that Love is the watchword which allows us to pass beyond the sentinels of limiting mortal opinions about people and things into the "land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

He who has at least begun to learn what means that saying, "Thou shalt love thy neighbor as thyself," is alone able to touch the hem of Christ's robe of healing, the seamless garment of wholeness.

## Overcoming.

ARCHIBALD WINNE.

God is love, God is good, God is the same yesterday, to-day, and forever, so say the Scriptures. If this be true it would seem as if man reflecting God would reflect all goodness now, and that the prayer to be better would be unnecessary. We fail to see this perfect man because, through ignorance, "mortal man seems to himself to be material substance," when in reality "man is 'image'" (Science and Health, p. 301).

Jesus taught and demonstrated that it was necessary to overcome a belief like this before we could understand and enjoy the reward of this experience. The overcoming of evil was the cup he drank. So in our own experience must we meet and destroy not only our material thoughts and besetting sins, but all evils, whenever, and in whatever form they may appear. "Is the sick man sinful above all others? No! but so far as he is discordant, he is not the idea of God" (Science and Health, p. 318). Therefore sickness is a part of the error which draws man away from harmony, as surely as is the seeming pleasure of the drunkard which leads him into continuous unhappiness. In either event, our constant experience necessitates a prevention of such temptations by overcoming them in the knowledge and understanding that, "as God is substance and man is the offspring of substance,—being made in the Divine image and likeness,—man should wish for, and in reality has, the substance of Good, the substance of Spirit, not matter" (Science and Health, p. 301). Our work does not cease with demonstrating the nothingness of the disease that first turned our attention to the truth as taught in Christian Science, but is that constant, daily, working out of the problem of life, to which divine Love impels us when we turn from ourselves and seek Him.

To "'work out your own salvation,'" Mrs. Eddy tells us in Science and Health, p. 22, "is the demand of Life and Love." This is the "overcoming" in our individual experiences by which finally, "when the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving" (Science and Health, p. 22).

## The Lectures.

### At Quincy, Ill.

A large audience of thoughtful people gathered at the Empire last evening [April 29] to hear Judge Septimus J. Hanna lecture on Christian Science. He was introduced by Mr. George M. Janes, who in a few well-chosen words spoke of the willingness of the people to hear the truth in whatever garb it came, and to listen respectfully to any earnest speaker who proclaimed what he believed was the truth, even though he differed from their preconceived notions.—*Quincy Herald.*

### At Keokuk, Ia.

Judge Septimus J. Hanna of Boston delivered a lecture last evening [April 30] on Christian Science to an audience that filled the lower floor of the Opera House and there were a good many people in the gallery. All seemed deeply eager to learn what they could from the Judge's talk and went home well pleased generally.—*Daily Gate City.*

Judge Hanna was introduced by Rev. Adolph Rossbach, minister of the Unitarian Church of Keokuk, Ia., who said:

The eminent gentleman who is to address us this evening commands our attention in a number of phases.

He comes to us as the official voice of an organization which has made phenomenal growth in the past decade; which has made striking claims upon our faith and reason; and I wish to say in all candor and with some enthusiasm, which presents a membership of men and women noted for sound morals, high ideals, kindly attitude, and progressive citizenship.

Whatever our differences may be, they are differences of opinion, differences of the mind, the intellect, not of moral practice or religious aspiration. The lecturer commands our attention, not only because of his ripe years and maturity of judgment, but because he comes with the judicial mind, having formerly been a judge of a Colorado court.

We may therefore expect no superficial conclusions, but that Christian Science has been subjected in the mind of the speaker to that degree of close observation, logical analysis, and educated criticism which we have been led to expect from the bench and bar.

The mystery of evil and suffering lies before us. It is still an open question to the wise and thoughtful. It has absorbed in no small degree the attention of the world's greatest minds, from the Buddha to the author of Job, from Job to Jesus, and from Jesus on down through Christian speculation to our own Emerson, and when the religious movements of the nineteenth and twentieth centuries are better understood, the work and personality of

Digitized by Google

Mary Baker G. Eddy must be recognized, especially in that field to which she has particularly devoted herself.

The final word has not been spoken, to our minds at least, and experience and education have made us receptive and eager in the pursuit of truth. In the name of that receptivity of mind, that eagerness of truth-seeking, I take great pleasure in introducing to you Judge Septimus J. Hanna, C.S.D.—*Correspondence.*

### At Oskaloosa, Ia.

A representative audience of the thinking and reading classes of the city was present at the Masonic Opera House Tuesday evening, April 21, to listen to a lecture upon Christian Science by Judge Septimus J. Hanna. The Science has been growing in favor in this city through a number of years and has an established church here that is gathering strength and numbers with the passing months. It is the effort and earnest endeavor of the church here to place Christian Science before the people and give all who desire an understanding of the creed and the tenets of the faith, and to explain things that have seemed dark to many. The Opera House was well filled and the audience was closely attentive. The speaker was introduced by Miss Carrie Loring of this city.—*Oskaloosa Herald.*

The introductory remarks of Miss Loring were in part as follows:—

*Ladies and Gentlemen:*—Jesus indicated that his teachings and healing works were founded on a divine Principle which, understood, would be available throughout all time, when he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And when derision and scorn assailed him and skepticism questioned his authority, he replied, "The works that I do in my Father's name, they bear witness of me;" "Believe me for the very works' sake."

Christian Science to-day rests on that promise of the Master, and offers, as its most convincing proof, the many thousand lives freed from sickness and sorrow through its ministrations. Those who rejoice in the peace which this practical religion has brought into their lives, accepted its teachings because, by repeated and unmistakable evidence, they were convinced of its applicability to every phase of human experience.—*Correspondence.*

### At Evanston, Ill.

Judge Septimus J. Hanna lectured at Evanston April 24. He was introduced by Mr. H. W. Hoyt, who said in part:—

*Ladies and Gentlemen:*—When the Apostles Peter and John, on the morning after that wonderful day of Pentecost, instantly healed the impotent lame man at the temple gate called "Beautiful," the people who had known the man to have been helpless from his birth, and who now saw him, walking, leaping, and praising God, ran together about the apostles and stood there, greatly wondering Then Peter addressed them, and while Peter and John were yet speaking, the priests, the captain of the temple, and the Sadducees swept down upon them, seized them, and put them into prison. The next morning a court of ecclesiastical dignitaries was convened, consisting of the high priest, rulers, elders, and scribes; and the prisoners were placed on trial. The story of that trial is recorded in Acts.

Awed by the simple and devout declarations of the accused, and confronted by him who was healed, the court could find no verdict of guilt against the apostles, so they were discharged with threats of punishment if they ever after spake or taught in the name of Jesus.

Nineteen centuries later, when a strong, clear, brave voice was heard as of one crying in the wilderness of human misery and woe, defending Peter and John before the bar of religious inquiry, in the name of Jesus the Christ, the singular fact was disclosed that the world was still a little intolerant of the claim that physical regeneration comes as naturally to God's children as does His spiritual redemption, that in fact the two great ideas are inseparable. It took a long time to win over a few to this religious philosophy, discovered by Mrs. Eddy, but now this gospel has spread abroad in the world and is gladly accepted by legions. It is quite true that by some it is considered a bold thing and an unwarranted one to call this beautiful religion Christian Science, and the right to do so is often challenged. To tell why it is Christian Science, to give to the world to-day a new defence of Peter and John, to bring to the great Christian heart of the evangelized earth as well as to those who sit in darkness waiting for the light, in all its purity, the thought of that wonderful woman whose matchless achievements have lifted humanity to a higher plane of love and hope and good works, the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, has chosen a band of consecrated men and women, charged them with the duty of keeping the faith, and sent them abroad to deliver the message. Such a messenger it is my privilege and great pleasure to present to you, one whose voice and pen have long and faithfully interpreted the simple tenets of the Christian Science religion. —Judge Septimus J. Hanna.—*Correspondence.*

### At Toledo, O.

The lecture of Carol Norton, C.S.D., of New York City, on Christian Science, delivered at the Valentine Theatre last night [May 1], was a success from all points of view. The lecture itself was a concise and lucid explanation of the tenets of Christian Science, and the audience was one of the best that has gathered in the Valentine this season, both in numbers and in personnel. The speaker was introduced by Arthur E. Jennings, First Reader of the local Christian Science Church, who spoke in part as follows:—

*Ladies and Gentlemen:*—If you were to ask me why I love America, I would answer: Because of her great benevolence towards those who come under her protection. If you were to ask me why I love Christian Science, I would answer: Not only because it was discovered on this western continent by a noble and pure American woman, the Rev. Mary Baker Eddy, but also because of its beneficent influence, which through its teachings has given me a higher sense of truth, justice, tolerance, and citizenship.

We are all, I believe, searching for wisdom; for a science of living that will guide us through all eternity. The very spirit of this age is one that is reaching out towards perfection in all things. Centuries ago a wise king said: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." If you believe that the Christ truth is the way to this understanding, then you will at once see that it is the true way. With this hope in view the truth is beckoning us on, encouraging us to know and understand more of the science of God and man, educating us in the knowledge of doing good, teaching us to be healthier, purer, holier, and to help others out of the miseries of their sick and sinful beliefs.

*The Toledo Times.*

The account of the lecture at St. Louis, noted in the *Sentinel* of April 25, should have stated that it was given under the auspices of Second Church of Christ, Scientist. It was in every way a very gratifying success.

Digitized by Google

## Testimonies of Healing.

Words cannot express my gratitude for what Christian Science has done for me. First in physical healing, many years ago, when it saved me from a surgical operation, and later in spiritual uplifting. I am filled with love and gratitude for our dear Leader who made it possible for me to receive such blessings, and also to the earnest loyal workers who give us the very helpful literature. The lessons in the *Quarterly* studied daily are indeed the bread of Life to all who desire it. My earnest endeavor is that my daily life may prove the love and gratitude I cannot express in words both to our Leader and all her loyal helpers in the Cause.—MARIA C. ELLIS, Stamford, Conn.

It has been eight years since I first heard of Christian Science. I could never recount the blessings I have received during that time, both spiritual and physical. I find that God never fails us when we trust Him, and that faith and patience work wonders for us. Realizing this, I have been sustained in my efforts to heal the sick.

Under Christian Science treatment I have seen the healing of fevers of all kinds, consumption, heart trouble, pneumonia, cataract, deformity, appendicitis, and two cases of insanity. I feel that God has done wonders for me by leading me into this truth, which makes man free. My heart overflows with love and gratitude to our Leader, Mary Baker G. Eddy.—MRS. JENNIE WISS, St. Louis, Mo.

When the subject of Christian Science was presented to me a little more than six years ago, it did not appeal to me because of its healing qualities, it came to me as "a beautiful teaching." My daughter was away from home at the time, and when she commenced writing home about it, I told her it was prophesied that in the latter days there should be false teaching, and it should be clothed in a garment of light, insomuch that it would deceive, if possible, the very elect; and that she should be careful about what she read. However, after a few letters had passed between us on the subject, I was led to call upon a Christian Scientist and ask for the loan of her "Science and Health with Key to the Scriptures."

I sat down to read it, and such a thrill went through my whole being that I involuntarily closed the book and offered up a silent prayer that I might not be led into error, and these words came to me, "Ye shall know the truth, and the truth shall make you free." This destroyed my sense of fear and I read for about an hour. Before I laid the book down, I knew it was true.

I had early learned to love my Bible. To me it was the Word of God and seemed to speak directly to me. It had become my guide-book, my comforter, to such an extent that it seemed impossible to open it and not find words just suited to my needs, and yet it never healed me of my diseases until I read it in the light of Christian Science. I can truthfully say that in the first three months' study of Christian Science literature, I gained a better understanding of the Scriptures than in all my previous study of them. I was not only healed of several chronic incurable hereditary diseases, but I was lifted up into a purer, more spiritual atmosphere, and gained such a sense of freedom from weakness, weariness, care, and anxiety as I had never before known. But better than all this is the joy that comes to one in being enabled to help others rise above their false beliefs of evil in all its deceptiveness, into a knowledge of infinite Good, Life, Truth, and Love.—MRS. E. A. HALES, Chicago, Ill.

The first time that I ever heard of Christian Science with sufficient explanation to realize in a small degree what it meant, I was on my way to see a specialist for my wife. I met an old friend who inquired whither I was going, and after being informed, requested me to wait a few minutes for him, as he wished to have a visit with me. We went to a hotel office near by, and after a short conversation on various subjects he spoke of Christian Science, and this being my first talk with any one upon the subject, I was interested and amused.

While I had practically outgrown the belief of the efficacy of medicine, I had no faith in what he claimed for Christian Science, and said to him that I had come for medicine for my wife and I would have to take her some or she would feel neglected. "All right," he replied, "so long as you believe in medicine, but if she does not get the help that she is looking for, come to me."

Upon parting he requested me to look into Christian Science. I assured him that I would be pleased to do so; and I further assured him that if he had anything better than I had, that I wanted it. I wanted the best that this world has, if I could find it; at the same time I was quite satisfied with my ideas of the future. I think I was a sort of an agnostic or something of the kind.

I did not care for what he had as it had the name of religion attached to it, and anything of that brand, was a very silly thing to my notion.

I saw the doctor, and after making the required analysis, he said my wife had Bright's disease. I asked him if he could cure her, he said he thought he could. I asked him what his charges would be, he said that the first two weeks' medicine would be four dollars, and then I was to come again for another analysis. I had so little faith in his medicine that I told him I would take two dollars' worth. He put up what he said would last about ten days, then I was to come again, for another analysis. I took the medicine home and my wife commenced according to directions.

After leaving the Scientist I heard a wee, small voice urging me to hear more of Science, then something would say, "Well, it's very strange that you should want to hear any more of that silly religion," but the next day I had an opportunity to have a visit with the Scientist, and this kept up for a week or more. He gave me some tracts, and I took them home and tried to read them, but they seemed dry and uninteresting. My wife had no use for them and would not even look at them.

During all this time my wife was taking the doctor's medicine, and for the first four or five days she thought it was helping her, but after that she seemed the same as before, and after seven or eight days she commenced to complain of very severe pain. Finally I said to her, "Why not try Christian Science? it can't hurt you if it doesn't do you any good," and in reply she said, "I am willing to try anything to get out of this misery."

I saw the Scientist and told him what the decision was. He informed me that before he would take the case that he wished me to buy a book called "Science and Health with Key to the Scriptures," and that the price of it was three dollars. Well, I thought that was putting it on pretty strong to charge such a price for a book. I did not feel as though I could afford it, so I hesitated for a day or two and then decided to buy it.

When he got the book for me, his instructions were to have my wife read at least two pages in it and one chapter in the Bible every day. I took the book home with his instructions, and arranged for her to go to the city to see the Scientist. She had two or three present treatments, the rest were absent. But as to the reading of the book, my wife had no use for it, but was willing to read the Bible. I cared nothing for the Bible, but was anxious to know what was in the new book, consequently we started in by changing works, she would let me read the book to her

Digitized by Google

and I would let her read the Bible to me, as I was anxious to have her get well and also had a desire to know what the book taught. In this way we began, and at the expiration of about three weeks, her troubles all left her and the Scientist gave up her case as healed. That was four years ago, and she has never had a return of the disease.

Now as to myself. I was a worldly man in every sense of the word; used profane language, drank with moderation, had been badly afflicted with indigestion for sixteen or seventeen years and getting a little worse each year. I had not eaten any pork for twelve years nor other flesh nor fowl for ten years. No matter how particular I was as to what I ate I would suffer from one to two hours after a meal. I had given up riding my bicycle a year before on account of a belief of heart trouble. I was also troubled with catarrh and bronchitis. At the expiration of three or four weeks of this daily reading, one noon after dinner my wife remarked that she noticed that I did not suffer with gas as I always had before. I thought for a moment and realized that what she said was true. Then the thought came, Maybe I am healed. After that I ate things which formerly had been out of the question, with no bad results. Then I knew that I certainly was healed, and ever since have eaten anything and everything that others eat, and all that I cared to at any time of day or night as circumstances might demand.

The habit of using profane language left me in about the same manner and about the same time that my indigestion left me; it simply went, and I did not know how or when. It returned to its native nothingness, the same as all my other bad habits and physical beliefs. I could write a book on what Christian Science has done for my wife and me and what it has enabled us to do for others, and then not half the story would be told. Words cannot express my gratitude to those who have helped to make it possible for me to have this grand truth. It is my prayer that I may live the life that will be an honor to the Cause and the Founder of it.—C. G. READ, Eden Center, N. Y.

## Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before June 3.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

## A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy, to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

No less than one hundred are sold. Postage stamps are not taken for payment.

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Only the pure in heart are qualified to say what Jesus meant. . . . He said "Blessed are the pure in heart; for they shall see God." If purity of heart was unattainable by natural means that was cruel speaking then. Is it unattainable?

Here the matter of belief must be weighed, for it is certain, if a man does not believe in the possibility of cleansing his own heart by resolutely putting out of it whatsoever he knows to be evil and foul, and resolutely taking into it instead all that he knows to be clean and good,—if he does not believe such action to be possible, he will never be pure in heart by natural means. And blessing comes of wrestling.

Believing in God, desiring above all things to see Him, believing also in Jesus of Nazareth, that there was no deceit in his nature, none of the cruelty that can tease, that he pointed only where one might go, it cannot be counted foolish to believe the condition he named attainable.

Every truth, to be acceptable, must be demonstrable. The world should be able to show a few pure hearts. There are hearts growing every day purer through struggle and trial and praying that the growth may be completed. There are good, better, best. If one is inclined to find out all that he may about God, he will go to the man whom he believes to be the best, as naturally, as undoubtedly, as he would go down to bed-rock for a sure foundation. . . . Much of the belief of to-day is of the nature of shirking. Satisfied belief says practically, "If it would be well for me to see God, He would show Himself." That failing there is no call for upward looking.

It seems incredible that guiding so plain as this—"the pure in heart shall see God"—must wait ages for the human understanding to admit it. There is an old saying, "None so blind as he who will not see." A task need not be impossible, only just hard, for humanity to shut its eyes and refuse to see. With a clear understanding of the end to be gained,—in seeing God,—there must be a glad acceptance of the means. There is no choosing.

HOPE WEST.

In *Christian Register.*

Not all Christian activity is serviceable. This is often "busy idleness." There is a lot of machinery about Church work which is as useless as an old fashioned spinning-wheel. The idea that one must give a man something to do in the Church to keep him out of mischief is a mischievous notion. If that service is productive of no good he is being trained to a false conception of Christian service. He keeps busy, but does nothing. He fancies he is growing in grace, when he is hastening toward spiritual atrophy. It is worse than the dog in the treadmill, for the dog did churn the butter. God wants men to be active, but not just for the sake of activity. They are the "doers of the word," and that means efficiency in service. Wasted energy in Church work is more deplorable than wasted power in a manufactory. Every stroke should count for God. Keeping busy is not enough, but keeping intelligently busy with all our efforts divinely directed toward spiritual ends, is the ideal.

MYRON W. HAYNES.

In *The Standard.*

Rev. Dr. Priest of Chicago, says in a recent sermon reported in the papers: "The main reason why church attendance is small in Chicago—and indeed everywhere—is that people have lost their faith, or have never had faith, in the theological doctrines for which the Churches are supposed to stand. The theological teachings of the Churches have repelled thinking men and have influenced them to shun the places where such absurdities are taught or professed. The vast majority of churches still stand really, or nominally, for the verbal inspiration of the Bible, the trinity, the fall of man in Adam, the 'blood' atonement and the endless punishment of the wicked; they stand also for many other doctrines nearly if not quite as repulsive as these to the reason and heart of well-balanced manhood."

Love is the secret. Jesus came into the world to reveal the love of God,—he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face and heard it in his voice and felt it in his touch. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to him and made them love him so deeply—so tenderly.

Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—DOLAN.

Living in accordance with God's purpose is living at our best. It is at once living with God and growing toward His likeness. As children learn unconsciously in the companionship of others, we shall gain our knowledge of what perfect life may be in companionship with God. Yet this continual sense of His presence will not grow without endeavor. We must count Him a factor in our plans for every day. We must wake to Him and work with Him. We must, in the words of that Brother Lawrence who, being but their cook, preached to his brother monks by joyful living, take continual pains in "the practice of the presence of God."

*The Congregationalist and Christian World.*

Even to our day the belief prevails that religion is one thing, business another, one's personal habits still another. There are still those among us who hold that to sin within the law is permissible; that the crowning sinfulness of sin is in being found out. It is from this that Christianity suffers more than from any aberration of doctrinal tradition. The true Christian is he who wears as his constant armor the "presence of Christ," and who in his thought as in his practice is stainless and holy as his Master.

*The Christian Advocate.*

Only a few years ago the majority of theologians cited miracles as proofs of truth. They accepted the teaching of Jesus because it was miraculously attested. Now even with orthodox theologians the method is reversed. The character of Jesus and the nature of the truth he taught are brought forward as proofs of his wonderful works. Being what he was and teaching as he did, it is argued that he must have had supernatural power, and that he probably wrought the miracles attributed to them.

*The Christian Register.*

Professor A. C. Zenos, of the McCormick Theological Seminary, says in *The Ram's Horn:* "It is seen that from the earliest to the latest days of the composition of the Scriptures, there is a progressive movement; that through them the true character of God, His will and His desire regarding man are revealed more and more clearly, until in Jesus Christ the fulness of the Godhead is made visible bodily. The result of all this is that the Word of God is perceived to be a living reality, and hence destined to abide forever."

The time has come for press and pulpit to speak out, ring clear, the inspired exhortation: "Abstain from every form of evil." I am aware that to do this exposes the preacher to the criticisms of those who, like Lord Melbourne, resent the application of religion to every-day life. But a dumb church in an evil age is itself the worst of evils. It lends the sanction of its non-committal silence to the iniquities and oppressions of the times and so facilitates their progress.—REV. GEORGE C. LORIMER.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.

J. R. MILLER.

A disused Bible is a wire down. Neglected prayer is a blockade of the main highway. The hurry and rush of secular life that precludes daily intercourse with God are a Chinese wall of exclusion against God. The first and sure remedy for spiritual decline is to open up all the avenues of communication with God and see that they are used.

*Sunday School Times.*

That soul is on the certain path toward light which, sincerely desiring the light, constantly submits to the claims of the light as they are made known. That soul cannot stay in darkness, any more than a flower opening its petals broadly to the sun can stay in shadow.—WAYLAND HOYT.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the spirit of God.

C. H. SPURGEON.

Men elect whether or not they shall belong to the spiritually best by accepting or rejecting the gift of vision.—*The Outlook.*

If you want a really lovely world without, you must make the world within bright and lovely.—DAVID GREGG.

---

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed. The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

**Direct all orders for above works, and make remittances payable to**

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

**One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.**

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 614 |
| SELECTED ARTICLES. | | |
| The Attitude of Christian Scientists toward Physicians. | | 615 |
| The Demands of Christian Science. | | 615 |
| A Distinction with a Difference. | | 617 |
| Love and Self-Assertion. | | 617 |
| RAILROAD RATES. | | 618 |
| THE LECTURES. | | 618 |
| EDITORIAL. | | |
| Card. | Mary Baker G. Eddy. | 620 |
| Now and Then. | Mary Baker G. Eddy. | 620 |
| The Golden Rule. | | 620 |
| Transformation. | | 620 |
| The Dawn of Peace. | | 621 |
| GENEROUS DONATIONS. | | 621 |
| FROM OUR CONTRIBUTORS. | | |
| The Children of Disobedience. | Willard S. Mattox. | 622 |
| Concerning Testimonies. | E. L. F. | 622 |
| The Value of Right Thinking. | John L. Rendall. | 623 |
| FOR THE CHILDREN. | | |
| The Wise Old Apple-Tree. | M. E. | 624 |
| AMONG THE CHURCHES. | | |
| The Work in Council Grove, Kan. | | 624 |
| The Work in the Philippine Islands. | | 624 |
| Church Organization in South McAlester, I. T. | | 624 |
| TESTIMONIES OF HEALING. | | 625 |



Vol. V. BOSTON, MAY 30, 1903. No. 39.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Plans have been undertaken by a number of the patriotic societies to prevent the improvement of Manila at the sacrifice of the ancient wall of the city. The old wall is forty feet wide at the base, twenty feet high, broad enough at the top for two teams to drive abreast, and three miles in extent. It is surrounded by a moat, which is spanned at intervals by interesting and massive stone bridges. The mercantile interests desire the removal of all this, which they regard as "rubbish." The plans for beautifying the city involve the retention of the wall, the prohibition of any building to obstruct the view along the beautiful river drive between the wall and the bay, the flanking of the boulevard on the other side of the city with government and public buildings, the gradual clearing away within the walls of many of the small and unsanitary buildings and the erection of parks in their place, and the liberal setting of tropical plants, flowers, and shrubbery.

Some of the non-blockading Powers are said to be objecting to the assignment of Wayne MacVeagh to represent them at The Hague Tribunal on the question of preferential treatment, because they were not permitted to see or consider the terms of the protocols with the blockading Powers before the signatures were attached. Mr. MacVeagh, however, represents Venezuela, the United States, and Mexico on the question of preferential treatment in accordance with the terms of the protocol, and the other Powers having claims against Venezuela may adhere to the protocol if they so desire. Judge Penfield, solicitor of the Department of State, and Mr. Bowen are also on the commission.

The Bailey automobile bill has been signed by Governor Odell of New York in spite of much opposition from automobile clubs and manufacturing interests. This bill limits the speed to eight miles an hour in closely built portions of a city and to fifteen on streets where the houses are more than one hundred feet apart; it allows twenty miles an hour in a town or village; limits to eight miles an hour in passing a horse or a foot passenger or in crossing an intersecting highway; in passing a schoolhouse during school hours on school days, or a church during service hours, the speed limit is ten miles, and the speed within one-half mile of any postoffice is limited to eight miles.

The State Department has been informed that the English chargé at Peking has signified the willingness of the government to accept payment on a silver basis for a term of years, reserving under bond the right to receive payment of any deficiency that might exist should it hereafter be decided that the payments should have been made on a gold basis. This very much strengthens the attitude of the United States, which had been almost single-handed in its contention for the payment of the indemnity on a silver basis.

The so-called Mueller bill, which has just been signed by Governor Yates of Illinois, provides for municipal ownership of street railways. The bill gives the municipalities of the State power to acquire, own, and operate street railways and to lease the same to any company incorporated under the laws of Illinois, for any period not longer than twenty years, on such terms as the city council shall provide. The enabling power to operate, however, must be approved by three-fifths of those voting on the question.

It is stated that the United States may obtain possession of the strategic island of Margarita, now owned by Venezuela, as a result of the friendly part taken by this country in the recent negotiations with Great Britain, Germany, and Italy for the settlement of the Venezuelan imbroglio. The belief prevails in diplomatic circles that President Castro will look with favor on such a transfer. Germany has been for some time especially desirous, it is said, of obtaining a foothold on Margarita Island.

The "liberty bell" is to be allowed by Mayor Weaver of Philadelphia to be taken to Boston for the anniversary celebration of "Bunker Hill Day," June 17.

**Foreign.**

It is reported from Peking that China is agreeing, one by one, to all the conditions defined in M. Plancon's despatch concerning Russian demands. China has already undertaken not to alienate any part of Manchuria, not to alter the present administration of Mongolia, not to open new treaty ports in Manchuria, and not to employ foreigners in the administration of Manchuria. Whether China consents or not, Russia is retaining the telegraph between Port Arthur and Mukden, while the customs revenues at Nechwang continue to be paid into the Russo-Chinese Bank, and China has agreed that Russia shall fully control the customs there, Russia secures absolute sanitary control of the port.

The first British Transvaal Parliament was opened in the Raadsaal last week by Sir Arthur Lawley, the lieutenant of the Transvaal. The chamber was filled, those present including the military officials, the judges, the clergy, and the civil authorities, all in uniforms or in robes. After the members had been sworn in the lieutenant-governor delivered his inaugural address.

The consideration of the Bagdad railroad, which was recently agitated by the Powers, is again likely to be reviewed. In the present proposition instead of Germany holding a preponderance of power in its control, all the Powers will alternate in its presidency and directorate, making it an international affair, much after the plan of the control of the Suez Canal.

**Industrial and Commercial.**

As the experiments that have been carried on within the past three years have demonstrated the practicability of raising Sea Island cotton in Porto Rico, the Walker Cotton and Industrial Company will, it is reported, increase its stock to $400,000 and build cotton ginneries and cotton and fertilizer mills. There are now from eight to nine thousand acres of this staple planted, and four thousand more will be in cultivation by July. From this it is expected to raise a bale per acre. Six thousand tons of seed will be produced, from which will be made two hundred and forty thousand gallons of oil and five thousand tons of fertilizer. The cotton produced on the island is said to be of satisfactory quality, and has the indorsement of buyers in this country as well as those of Liverpool and Manchester.

A fleet of four large steamers, to handle freight only between Vancouver, Australia, and New Zealand, is to be inaugurated by R. A. Alley & Co., of Tacoma. No application for subsidy will be made to the Dominion Government until the line is in actual operation. Assurance has been received that when this is done the government will give favorable consideration to such an application.

New Haven oyster growers are making arrangements to ship a carload of seed oysters to Oysterville, Wash. For two years similar shipments have been made and the results have been satisfactory.

**General.**

The temple library, recently discovered in ancient Babylonia at Nippur, says *The Congregationalist*, contains rooms evidently devoted to study. Language was taught there, writing, arts, and sciences. Copy-books in clay are found, grammatical exercises, specimens of free-hand drawing, clay models of trees, animals, and men. In some of these classrooms the books on the shelves show what subjects were studied there. Mathematics, history, geography, astronomy, language, have their appropriate books of reference. Religion has a prominent place. Hymns and prayers, incantations and texts were committed to memory, while mythological representations hung on the walls. It may be possible to trace the steps of the prescribed college course, which lasted perhaps three years, as we are told in the book of Daniel that it did in his time.

One of the competing aerostats for the airship prize offered by the St. Louis Louisiana Purchase Exposition will be the Stanley airship. This airship will have a total length of 228 feet and will consist of a cylinder 116 feet long, tapering at either end into a cone 56 feet long. The diameter of the cylinder is 56 feet. The machine will weigh thirteen thousand pounds. The lifting capacity of the hydrogen gas will be twenty-one thousand pounds. The inventor hopes to attain a speed of one hundred and thirty miles per hour. This speed is to be obtained by propellers ten feet in diameter making eight hundred revolutions per minute, placed at each end. A longitudinal plane twelve feet above the keel provides room for passengers, machinery, motive power, and freight.

Professor A. W. Goodspeed of the University of Pennsylvania has made an interesting announcement, based on three months of careful observation, that the human body emits light, and that its rays of light may have sufficient intensity, though invisible to the human eye, to produce a picture on a plate properly sensitized and in a room pitch dark. The discovery was made while X-ray photographs were being taken. An explanation has been given since the announcement, that these body rays "are simply secondary radio-active rays induced in surrounding bodies by X-rays."

Under the designation of "household effects," J. Pierpont Morgan will be able to bring into this country most of his art treasures, valued at several million dollars, that are now scattered through the museums of Europe or in his London house. It is reported that Mr. Morgan has ordered his agents to gather together all his paintings, bric-a-brac, and antiques, and it is probable that Americans will soon have an opportunity of seeing one of the finest private collections in the world.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### The Attitude of Christian Scientists toward Physicians.

A GREAT multitude of earnest and intelligent people here and abroad already know that Christian Science has meant "Life and Health" to them in times of crisis when other means have failed. Christian Scientists respect the altruistic motives of the medical fraternity, and wish well to all those engaged in every effort to cope with pain, disease, and sorrow. They do not force or obtrude their services upon those who desire medical attendance. In point of fact, this very reticence and respect for the rights of others has sometimes been made a cause of reproach by critics who have wished to urge Christian Scientists to interfere with the work of physicians by officious and meddlesome actions. This striving on the part of Christian Scientists to maintain a kindly and correct attitude should not fail of recognition.

The assumption, underlying the various futile attempts made in the past to regulate or prohibit the practice of Christian Science by legal enactment, is that a knowledge of material medicine is essential to heal the sick. It follows very properly from this assumption that all who attempt to heal the sick should be able to pass an examination in the use of material means. But Christian Scientists, following the teachings of the Founder of Christianity, have proved that the assumption in question is false, and that a knowledge of material medicine is not necessary to heal the sick. Hence, they justly claim that an education in the use of material means is superfluous for any one who chooses to learn how to heal spiritually. They concede that an examination in the science of material medicine may justly be required of those who wish to practise materially, and that this examination should act in such a way as to protect the public against persons pretending to practise material medicine without a knowledge of that science.

Christian Scientists make no claim to practising material medicine. They state frankly that they have not studied it, and are not qualified to administer it. Hence they refer all those who may desire medical practice to physicians, who have spent years in the acquisition of the necessary knowledge.

Christian Science is not merely "a theological doctrine." As defined by Mrs. Eddy, it is "the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony" (Rudimental Divine Science, p. 7). On page 9, of the same work, she states:—

"Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task is a million times harder than the cure of disease; because, while mortals love to sin, they do not love to be sick. Hence their comparative acquiescence in your endeavors to heal them of bodily ills, and their obstinate resistance to all efforts to save them from sin through Christ, spiritual Truth and Love, which redeem them, and become their Saviour through the flesh from the flesh, the material world, and evil."

I ask the readers of your esteemed journal to consider that the object of medical practice is to heal the sick, and that if there is a better way of doing this than by medication and manipulation, the physicians should be the first to learn this way. Christian Scientists, with best wishes for all in their hearts, are content to wait until the spiritual healing taught and practised by Jesus, his disciples and apostles, and by the early Christians, shall once more commend itself to all Christians as the best, the safest, and the only enduring method. W. D. MCCRACKAN.

In *American Life and Health.*

### The Demands of Christian Science.

Mr. Editor.

Our philosophical friend may find agreement with Christian Science, for while this Science anchors its hope beyond the pale of matter in the spiritually mental realm, and confides in Almighty God, it defines its workings satisfactorily to the thinking mind and fully explains how and why prayer is efficacious.

The Honorable C. C. Bonney declared before the World's Parliament of Religions held at Chicago, "When Science becomes Christian, then the world indeed advances toward the millennial dawn."

With a large portion of humanity, it remains to be demonstrated whether or not a Science based upon Spirit is truly scientific. That Christian Science is Christianity is noted in that Christian Science takes for its basic lesson the definition of God given by the great Founder of Christianity.

All Christians believe the proposition, God is Spirit, and thus divine Providence is introduced to Christendom. It is the mission of Christian Science to confirm all the good things which Christianity declares concerning God, and to establish a more thorough acquaintance with Him.

Christian Science, by a comprehensive, spiritual, and exact definition of God, even a revelation of the very nature and essence of Deity, has enabled me to demonstrate the truth of what I had formerly been taught to believe. Having accepted the basic lesson of this Science; namely, God is Spirit, Life, Truth, Love,—I have proved its truth to my own satisfaction, and have therefore been enabled to endorse the entirety of Christian Science, which is nothing less than a system of logical conclusions deduced from the premise we have already named.

While Christian Scientists do not believe that God can have a more intelligent understanding of the needs of mortals by having them related to Him, or that the deific Mind can be persuaded into giving things which He would not otherwise grant, they understand that through prayer a petitioner may be brought into such a consciousness of the ever-presence of divine power as to destroy his belief that there is pleasure in sin or power in disease.

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

If in our prayers or meditations God becomes to us infinitely great, disease must become infinitesimal. Surely no one will contend that the troubles which are mountains to mortals have any weight in the sight of omnipotent God, and inasmuch as God is correctly informed, infinitely intelligent, and sees all things as they are, and is not in any way deceived, His view-point must be the correct one, and the God-like man must see disease as God sees it, without power. In the Scriptures it is said, "The darkness and the light are both alike to Thee." In other words, to God, all is light; there is no darkness. Mortals behold the darkness. The question is, which perception is true, God's or mortal man's? It behooves us to stand upon the teaching that God is omnipotent, omniscient, and omnipresent Mind, Spirit; make this the basis of our reasoning and accept only such conclusions as may be deduced therefrom.

The physical sciences, physiology, chemistry, astronomy, etc., deal only with human phenomena and the testimony of the five personal senses. It is but just to say, however, that many noted physicists approximate very nearly to the teaching of Christian Science, that all causation is mental.

Rather than say Christian Science repudiates the so-called sciences, I would say that it gives the full, complete, and spiritual elucidation of that which the physical sciences cannot half explain. Chemistry claims that all vegetables, minerals, and animals are produced by varied unions of material elements. Can our friend explain how a blade of grass is produced? Has man ever made one by a chemical process? If not, what of positive physical knowledge concerning the process of creation? Have not so-called scientists been speculating for ages? Have they not introduced one theory after another? Why this failure to arrive at uncontrovertible and substantial conclusions? We answer, because the exclusive study of material phenomena has prevented the discovery of the spiritual facts. To use a crude illustration: If the boy who has lost his pocket-knife in the front yard should search for it only in the back yard he would not find it. Philosophers have been studying the constituency and elements of darkness instead of turning on the light.

St. Paul declared, "If in this life only we have hope in Christ, we are of all men most miserable." If science begins and ends with physics, chemistry, astronomy, geology, and nothing is true over and beyond what these teach, we are without a God and without a hope of spiritual and immortal existence.

If the gentleman will accept Mrs. Eddy's definition of God and faithfully adhere to it in his logic, he will note the self-evidence of her questioned propositions. Evidently Mrs. Eddy assumes that the student already believes in God as the only first Cause and Intelligence, and in this she is presuming no more than the mathematical teacher who assumes that the pupil already believes there are "things" before he offers the axiom or self-evident proposition, "Things which are equal to the same thing are equal to each other."

Our critic declares that Science proceeds from the known to the unknown, while Christian Science proceeds from the unknown to prove that the known is a delusion. When our friend began his study of mathematics, did he not proceed from the unknown to prove his proposition? The rule was presented to him and he accepted it as a matter of fact before he really knew it to be true. Forthwith he put it into practice, and the result or conclusion proved the truth of the original proposition. Will he insist that mathematics is not a science because he began his investigation, deduction, or solution from a mere assertion?

Christian Science declares its fundamental proposition: "God is Spirit." This constitutes the major premise of the Christian Science syllogism. The proposition that man is the product or effect of Spirit is its minor premise. The conclusion is that man is spiritual. This conclusion adhered to, we must admit that man is not material. Thus Christian Science demonstrates the nonentity of what is supposed to be known to the personal senses, and does it according to the logic contained in Paul's epistle to the Corinthians: "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Paul also declared, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

The gentleman is unable to understand how it is possible to expel from the mind the belief in the existence of pain. A practitioner was once called to see a lady in his city who had been in extreme agony. She was suffering from an abscess on the liver and was told by the most eminent physician in the city that nothing but a surgical operation could relieve her. Within twenty minutes after the Christian Scientist reached her, the pain was entirely gone. In three days there was no trace of the disease left, and it never returned. I will be pleased to give our friend the name and address of this lady if desired. She is still living and in perfect health, so far as I know. Since there was no physical contact with the patient and nothing whatever was done in the case except to help her into a realization that God is the only power, and therefore that there is no power in pain, even as light being an eternal reality there is no reality in darkness, not only the pain in this case but the abscess also must have been expelled through the mind of the patient. Another case illustrates the point. About six years ago a patient came to a practitioner saying she had suffered constantly with a pain in the top of her head. During the treatment, which lasted only a few minutes, it left her and never returned. This case also can be authenticated. What explanation can be given of these results except that given by a Christian Scientist? Who knows what is done to bring out a given result except the practitioner through whose efforts the result is produced?

I will agree with our critic that "pain performs an important function in animal economy because the burnt child dreads the fire," but that does not vitiate the truth of the proposition that a child who is not burnt and who never errs to such an extent as to come in contact with the fire has no need of "dread." Suffering of whatsoever character, is always because of our sins. We use the word "sin" here in its broad sense, which includes all forms of wrong, even the commonest and smallest mistakes of men. It is certainly just that we should fail to find harmony in wrong doing, even as it is right that we should escape discord and punishment in well doing.

On this subject, Mrs. Eddy declares, in the 1901 message to her church: "A sinner ought not to be at ease, or he would never quit sinning." Again, "The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality."

Our friend concludes his letter with the statement: "Man in his intellectual development passes through three stages: first, the unanimity of the ignorant; second, the disagreement of the inquiring; third, the unanimity of the wise." Since Christian Science has been discovered and is known to a goodly number it has gone through the first stage, and the contention of our critic illustrates the fact that it is passing through the second. We trust that he will be alive to the situation and ere long may be reckoned among the great army who are becoming "wise" through this Science.

ALFRED FARLOW.

In *Newton* (Mass.) *Graphic.*

Digitized by Google

## A Distinction with a Difference.

I HAVE read with considerable interest your story of Joanna Southcott. I have no occasion to question anything that is said in regard to the history of this woman, but inasmuch as the story is related in connection with the Leader of the Christian Science movement, I am led to believe that the attention of *The Bulletin's* readers should be called to the fact that Mrs. Eddy's career consists in introducing and establishing a scientific, demonstrable religion, which converts by its good work, and not by any faith imposed in mysterious conjurings or pretended soothsayings. Christian Science has an advantage over that which is presented as a mere ism or theory. It is demonstrable and is followed every day by satisfactory results. Whatever of confidence the Christian Scientists may have imposed in their Leader is not due to any fetishism on their part as is said of that once placed in Joanna Southcott, but to her actual merit.

Mrs. Eddy has acquired a large measure of the wisdom, goodness, and love which the faithful application of Christian Science promises to all its adherents, so that whatever gratitude may be bestowed upon her by Christian Scientists is as natural and well placed as that which is bestowed upon Washington as the Father of his country, or upon Lincoln and other public benefactors.

Christian Science does not depend upon a mere theory. It is a scientific method of producing results, and it certainly will hold its place against material methods unless, perchance, its adherents fail so to live its teachings as to be worthy of what it promises and gives. That Christian Science appeals to thinking people, to the educated and experienced, is due to its scientific and demonstrable features.

If, as you declare, Joanna Southcott's strange prophecies and theories failed, it was but natural that her following should lose their respect for her teaching, and that her movement should come to an end.

Christian Science proposes to regenerate the human race and thereby destroy the elements of sin and disease. It does not, even in the smallest degree, deal in strange and weird oracles. It is as plain and clear in its teachings, and quite as demonstrable, as a mathematical rule. The Christian Science cause, that movement which is based upon the proposition that God is Spirit, Life, Truth, Love, and the consequent teaching that man should be like Him, will only cease when mortals lose their desire for good and their craving for the spiritual and pure, and therefore determine to follow the inclinations of the flesh. In our age good dominates the lives and consciences of men in a very large degree, and it is hoped that the number of those who hunger and thirst after righteousness shall increase rather than decrease, and that the pure ethics of God which was exemplified in the life of Jesus and is in our day defined by Christian Science will become so popularized that all will serve the Lord from the least to the greatest. A. F.

In *Philadelphia Bulletin.*

## Love and Self-Assertion.

THE one great social question, particularly in a democracy, presents itself under three aspects: How shall I make the most of myself and still serve others? How far shall I develop my individuality along with the general development? How can I insist upon myself and yet not antagonize others? We are here concerned only with the religious aspect of these questions; or, I should say, with their application to the subject of correct relationship between religionists.

Manifestly it is no very encouraging evidence of growth in good-will if I can only love my fellows in faith. I must prove myself capable of including within the circle of my love those who, from my point of view, are dissenters and disbelievers—"infidels and heretics, Jews and Turks," if you will. On the other hand, it is merely suggestive of what I like to call (inelegantly, I fear) a sweet wishy-washyness, for men to make light of grave differences to the extent of ignoring facts, all for the sake of expressing kindliness and good-will. My own opinion is that this latter is a sure symptom of a dangerous spiritual condition, the lapsing of the sentiment of love into sheer sentimentalism, the degeneration of the possibly robust good-will into mere emotionalism. Almost I would prefer uncompromising bigotry to compromising inclusiveness. But neither of these alternatives needs to be chosen, since fraternal relations and self-insisting freedom are quite compatible. Indeed, Emerson got at the heart of this matter when he said that we must be "very two before we can be very one." To love another, whom I feel or believe to be like myself, is only the extension of egotism. But to love another, whom I know to be different, is the very triumph of strong, self-respecting altruism.

"The same heart beats in every human breast," yet since it beats more loudly in one than in another, more quickly in one than in another, the outward expression of the inner man, is likely to be different. Let us agree wherein we can, but let us frankly, freely, and fraternally differ wherein we must. The underlying purpose of all good persons, I doubt not, is the same or similar, though our ways of achieving it may differ. And even if these purposes themselves do vary, yet let us not weakly, emotionally attempt to gloss over these differences, but recognize and express them in loving competition and with robust good-will.

RABBI FLEISCHER.

In *Boston Transcript.*

## Utilizing Nature's Energy.

SWITZERLAND and southern France are now beginning to utilize to a large extent their own great sources of unfailing water power. The mighty snowfields which cover their mountains will never disappear. They send their glaciers down the mountains, and the glaciers begin to melt at the lower altitudes, some of them forming waterfalls of great height, while others tumble in torrential streams to the valleys below.

This water from the glaciers is being more and more utilized every year. The water is diverted into pipes and carried hundreds, or even thousands, of feet below to turn turbine wheels and generate electricity.

Mr. Nason, our consul at Grenoble, says that the use of electrical power thus generated is being extended in all directions. The electrical plant at Grenoble already gives power to the mills there and to the street-car systems.

Under a tension of 26,000 volts, the power is transmitted forty miles to factories in Moirans, Voiron, and Rives. Grenoble will soon be lighted by electricity. Six mills which are making paper, wood pulp, acetylene, aluminum, and other commodities are now established in the valley of the Romancat, which a few years ago had scarcely any inhabitants. Electrical power has wrought the change.

The amount of steam power utilized by the industries of France is equal to 6,500,000 horse-power. The hydraulic engineers of France say that the water power in her mountainous districts can produce electrical energy equal to ten million horse-power.

The enormous energy that is running to waste all over the world will some day be utilized; and one of its special advantages is that this source of power, unlike coal, will never be exhausted.—*New York Sun.*

When flesh is weak, then am I strong,
By this I know where I belong.

MRS. KATHERINE VOSBURG.

Digitized by Google

## Railroad Rates and Arrangements for the Communion Season.

THE New England Passenger Association; *i.e.*, all rail and steamer lines within the New England States, has granted reduced rates on the following basis.

"Round trip tickets will be sold and good going June 27–July 1, returning June 28–July 2, at the following rates:—

"Two cents per mile from points within twenty-five miles of Boston; one dollar from points from twenty-five to thirty-three miles of Boston; one and one half cents per mile from points more than thirty-three miles from Boston.

"Tickets will be put on sale only at points from which the lines interested are advised of probable attendance.

"From New York City, one fare for the round trip; tickets good going via all rail lines beginning on the eleven o'clock and midnight trains on June 26, and on all trains (excepting special limited all parlor car trains) June 27–30, returning June 28–July 2. Via Sound Lines tickets good going June 26–30, returning June 28–July 2."

From Trunk Line Association; *i.e.*, territory West of New England but east of and including Toronto, Niagara Falls, Buffalo, Dunkirk, Salamanca, Erie, Pittsburg, Bellaire, Wheeling, Parkersburg, and Charleston, W. Va., one fare plus $1.00 for the round trip; tickets to be sold and good going June 26–29, good returning June 28–July 2, but must be stamped and vised at Station Ticket Office prior to July 2.

By deposit of ticket with Joint Agent, Walker Building, Massachusetts Institute of Technology, corner Boylston and Clarendon Streets, Boston, not earlier than July 1 nor later than July 4, between the hours of 8 A.M. and 6 P.M., and payment of fee of fifty cents at time of deposit, an extension of return limit may be obtained leaving Boston not later than August 1, 1903.

From Central Passenger Association territory; *i.e.*, west of Trunk Line Association territory as above and north of the Ohio River, east of Lake Michigan, and east of and including Chicago, Peoria, Quincy, Keokuk, Hannibal, and St. Louis, one first-class fare for the round trip, tickets to be sold and good going June 25–27, with return limit and extension privileges same as Trunk Line announced above.

Stop-over may be obtained at New York on return trip on tickets reading via New York, provided tickets have been validated in Boston and are deposited with Joint Agent at 13 West 24th Street, New York City; immediately on arrival, and payment of fee of $1.00; but in no case will the stop-over at New York extend beyond August 1. Joint Agency open between 8 A.M. and 6 P.M. daily from June 29 to August 1.

Lines south of Trunk Line Association territory and west of Central Passenger Association have not as yet announced their arrangements but it is confidently expected that they will concur in above arrangements as will the lines from Canada and the British Provinces.

The Plant Line announces that it will make half rates from Halifax, Hawkesburg, or Charlottetown, good going to Boston any time during June and returning to and including July 4th sailing.

The Intercolonial Railway of Canada will make reduced rates from points on its line to Halifax, St. John, and Boston.

The Field are advised to consult their local ticket and passenger agents for full information, and it is suggested that purchasers read the contract on the ticket and have the selling agent explain any provisions not fully understood.

## The Lectures.

### At Brooklyn, N. Y.

A lecture was delivered in First Church of Christ, Scientist, Brooklyn, on April 24, by Judge William G. Ewing of Chicago. The lecturer was introduced by Mr. W. D. McCrackan. The church was crowded.—*Correspondence.*

### At Poughkeepsie, N. Y.

The seating capacity of the beautiful auditorium of the new Christian Science Church was fully tested at the lecture given on Tuesday evening, May 5, by Rev. Arthur R. Vosburgh, C.S.B., of Rochester. Mr. Vosburgh is an interesting speaker. He was introduced by Mr. W. C. Lansing, First Reader of the local church, in a short and eloquent address.—*Poughkeepsie Eagle.*

### At Bloomington, Ill.

The lecture at the Grand Opera House last night [April 14] by Judge Septimus J. Hanna of Boston, was largely attended despite the disagreeable weather. The parquet of the Opera House was filled with listeners and there was a good representation in the galleries. Judge Hanna spoke on Christian Science, and his address was listened to with interest. He was introduced by Mrs. E. M. Prince, the First Reader of the church in this city.

*Bloomington Pantograph.*

### At New York, N. Y.

On Thursday evening, April 23, Judge William G. Ewing of Chicago, under the auspices of Second Church of Christ, Scientist, delivered his lecture on Christian Science in the church edifice on Central Park West, corner 68th Street. The lecturer was introduced by Mr. W. D. McCrackan, C.S.B., with a few graceful and fitting words. Every seat was filled and chairs had to be brought in. The lecture was followed attentively by a very appreciative audience.—*Correspondence.*

### At Chicago, Ill.

Carol Norton, C.S.D., lectured in Third Church of Christ, Scientist, of Chicago, Tuesday evening, April 21. The First Reader, Mr. Ira W. Packard, introduced the speaker in part as follows:—

*Ladies and Gentlemen:*—If ever a cause has won its way on its merits alone, that cause is Christian Science; for, as you probably all well know, it has never received any help or encouragement from the world at large, either secular or ecclesiastical. It has established itself despite bitter opposition. "Despised and rejected of men" certainly describes its reception. In the face of this, the fact that it is succeeding till now its adherents in this city alone are numbered by the thousands, should occasion food for thought.

How is this growth to be accounted for? No one becomes a Christian Scientist, or joins that church for the sake of obtaining social position or standing in the community; for, in the present attitude of public thought, taking this position involves cross-bearing to a certain extent. Why, then, do people become Christian Scientists? Many of those who are now Christian Scientists, at one time were numbered among its opponents; but having been brought low by disease and suffering, and having exhausted all known material remedies and means of cure, they have, as a last resort and very reluctantly, turned to Christian Science for relief, and after experiencing its healing and purifying effects have been willing to put aside their conceit and pride of opinion sufficiently to enable them

Digitized by Google

to study and investigate it in a sane and unprejudiced manner. This is the *modus operandi* at present by which most people become Christian Scientists.

The gentleman who will address you this evening is a man who, having been raised from hopeless invalidism by Christian Science, was willing to study and investigate it; and then with the courage as well as the honesty of his convictions gave up the profession in life for which he had prepared himself, and took his stand before the world as a working Christian Scientist. What such a man has to say on "The Meaning of Christian Science," is worthy of, and I am certain will receive, your thoughtful attention.

I now have the pleasure of introducing to you Mr. Carol Norton, of New York City.—*Correspondence.*

### At Sheboygan, Wis.

The lecture of Mr. Carol Norton of New York on Christian Science at First Church of Christ, Scientist, Monday, April 27, drew out an audience that taxed the capacity of the edifice. Mr. Norton is a very able speaker and the attention of his hearers was fully absorbed as he expounded the meaning of his theme.

*Sheboygan Herald.*

The following paragraphs are from the introductory address of Principal Roeseler of the High School as published in *The Telegram:*—

When any one modestly realizes that he may be wrong and others at least partly right, he becomes broader and more tolerant.

To-day we ask no government or church authority whether we may enter this or that house of worship or read this or that book. We believe truth is mighty and will prevail while error cannot endure but must perish. We believe with Paul, "Prove all things; hold fast that which is good."

### At South Norwalk, Conn.

As the full text of Dr. Emily Pardee-Disbrow's introductory address on the occasion of Mr. Carol Norton's lecture in the Opera House last Friday night, May 8, has not been given, we print it in full below:—

*Ladies and Gentlemen:*—It is strange that in this land, where religious liberty was once so restricted and even religious thought was curbed and unexpressed, where religious bigotry was so blindly cruel and persecution unto death was not unheard of, there is to-day such a spirit of generous toleration, and earnest inquiry, as is demonstrated by the presence of this audience.

I feel complimented to be invited to stand here and welcome you in behalf of Christian Science, and will take advantage of my position to thank the local Church of Christ, Scientist (who are glad to submit their faith to the judgment and criticism of the world) in behalf of this audience for the splendid treat in store for us—if I give the gentleman a chance to speak by-and-by.

Surely the day of wilful prejudice without investigation is past, and our best men and women are thinking for themselves.

As most of you know, I am not a Christian Scientist; my wings have not begun to evolve. But I have many lovely friends who are, and who are lovelier in their friendship, gentler in their conversation, sweeter in their home life, since they became Scientists.

I believe every nature hungers for spiritual food and we reach out for something beyond the human. We sense the divine, and any religion that teaches reliance upon divine Love, that teaches the fatherhood of God and the brotherhood of man, that teaches the lessons of the cross and crown, appeals to the waiting, hungry soul and will not lead the world astray.

I suppose that every religious denomination and every school of medicine has had its opponents, has fought for and acquired its footing through great tribulation, and Christian Science, which is so stirring the minds of thoughtful men and women to-day, has suffered its share of sarcasm, of injustice.

Doubtless you have noticed how our beautiful country is flecked all over with sanitariums, as thickly as New York harbor is flecked with sails upon the occasion of an international yacht race. These sanitariums are filled largely with persons wrecked physically and mentally and morally by excesses,—eaters and drinkers and smokers. Inquire the history of the drug fiend, and you will often be told of a painful sickness when the doctor gave morphine or some seductive analgesic and the habit grew to this disastrous extent. The inebriate will tell you of the "bracer," the "nog," or the "nightcap" the doctor ordered and the use of which was continued until now it is master.

The cigarette fiend,—well, he will not know enough to tell you much, and we will not trace him; but, friends, is it not inconsistent that our medical colleges build smoking-rooms for the students and then hire professors to teach the young doctors how to treat a tobacco heart?

Now, what class of patients are these Christian Science healers going to manufacture for the asylums? I will trouble you to think of this for a moment. Possibly a sort of housemaid's knee will come upon those who contract the prayer habit in excess. Ought we not to legislate against such an irregular disaster?

To my mind, it is unjust to oblige any person who in sickness prefers the ministrations of a Science healer to employ a doctor of medicine. Perhaps I feel this more keenly because I belong to a school of medicine that half a century ago was hunted and persecuted as bitterly as Scientists have been. Yet to-day there are more homœopathists living, and living comfortably in these United States than there are Indians who once owned the whole land.

These facts make our national hymn, "The land of the free and the home of the brave," savor of unwholesome sarcasm.

My friends, I am impressed with the vital solemnity of this work and I believe if it "be of men it will come to nought: but if it be of God ye cannot overthrow it."

I confess I have never felt the propriety of calling this society or church Christian Scientist, and the application of this name, has, I am sure, prejudiced many minds.

I hope the speaker of the evening, who is an able exponent of this new gospel, will explain to us the fitness of the name as well as correct some misapprehensions, and I assure you, ladies and gentlemen, that I have unfeigned pleasure in introducing to you Mr. Carol Norton, C.S.D., of New York City.—*The South Norwalk Sentinel.*

## Notice Regarding the Bible Lessons.

In view of the change in the date of Communion service in the branch churches from June 14 to July 12, the following will be the order of the lessons:—

June 14.—Is the Universe, including Man, evolved by Atomic Force?

June 21.—Christian Science.

June 28.—God.

July 5.—Life.

July 12.—Sacrament.

The Mother Church will follow this order up to June 28, when the Communion service will be held, and the lessons for July will follow in the order given in the *Quarterly.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Card.

FROM the overflow of my heart I hereby send to the Christian Scientists at Boston, Mass., *thanks* for their desirable gift of additional land whereon to build the edifice of First Church of Christ, Scientist, in Concord, N. H., and to First Church of Christ, Scientist, New York City for the sum of one thousand dollars to said Church.

MARY BAKER G. EDDY.

Pleasant View, May 24.

### Now and Then.

MARY BAKER G. EDDY.

THIS was an emphatic rule of St. Paul: "Behold, now is the accepted time." A lost opportunity is the greatest of losses. Whittier mourned it as what "might have been." We own no past, no future, we possess only, *now*. If the reliable now is carelessly lost in speaking or in acting, it comes not back again. Whatever needs to be done that cannot be done now, God prepares the way for doing; while that which can be done now, but is not, increases our indebtedness to God. Faith in divine Love supplies the ever-present help and now, and gives the power to act in the living present.

The dear children's good deeds are gems in the settings of manhood and womanhood. The good they desire to do, they insist upon doing, now. They speculate neither on the past, present, nor future but taking no thought for the morrow act in God's time.

A book, by Benjamin Wills Newton, called "Thoughts on the Apocalypse," and published at London, Eng., in 1853,—Mr. Marcus Holmes, K. C., presented to me in 1903,—the first that I had even heard of it. When scanning its interesting pages my attention was arrested by the following: "The Church at Jerusalem, like a sun in the center of its system, had other churches, like so many planets, revolving around it. It was strictly a *mother* and a ruling church." According to his description, the Church of Jerusalem seems to prefigure the Mother Church at Boston.

I understand that the members of the Mother Church, out of loving hearts pledged to this Church in Boston, "any part of two millions" of money wherewith to build an ample temple dedicate to God, to Him "Who forgiveth all thine iniquities; *who healeth all thy diseases;* who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." A temple whose spiritual spire reaches the stars with divine overtures, holy harmony, reverberating through all cycles of systems and spheres.

Because Christian Scientists virtually pledged this munificent sum, not only to my Church, but to Him who returns it unto them after many days, their loving giving has been blessed. It has crystallized into a foundation for our temple, and it will continue to "prosper in the things whereto it is sent." In the *now* they brought their tithes into His storehouse, *then* when this bringing is consummated, God will pour them out a blessing above the song of angels, beyond the ken of mortals—a blessing that two millions of love currency will bring to be discerned in the near future as a gleam of reality, not a madness and nothing, but a sanity and something from the individual, stupendous, Godlike agency of man.

### The Golden Rule.

WITHIN the past few years, since the very general attendance of Christian Scientists from all over the world has become a feature incident to the Communion in the Mother Church, a custom has grown up which merits serious consideration. We refer to the holding of informal or impromptu testimonial meetings in the hotel parlors in Boston. A very serious objection to the custom is that none of the hotels are given over to the sole occupancy of Christian Scientists, and to take entire possession, as has been done, of the parlors and lobbies for these meetings is to exclude all other guests from the free use of the hotels. Certainly we have no right to obtrude our views upon the attention of those to whom they may be distasteful. Can we afford, as Christian Scientists, to be charged with disregard of the rights of others?

Beyond the question of personal right, which should be paramount, individuals have found that the excess of zeal prompting them unduly to force their religious views upon those unprepared to receive them has not been conducive to the advance of our Cause. One of the things which we as a denomination distinctly contend for is personal liberty, and of course this means that we shall be as solicitous for the rights of our neighbors as for our own rights.

Another serious objection to these meetings is that there is a certain lack of responsibility about them, yet they appear to the world as a part of the regular and authorized exercises of Communion week. A criticism frequently made in the past is that these meetings as a whole, are lacking in dignity and the atmosphere of devotion. Sometimes they have been a medium for extravagant and irresponsible expressions regarding Christian Science; and we must remember that the public will not stop to distinguish between the acts of individuals who are Christian Scientists and the official acts of the organization of which they are members.

The many opportunities for the kindly word of cheer and brotherly love which always have been afforded and appreciated during the Communion season, will not be curtailed by the giving up of these meetings, in fact, we believe that a more general and enlarged acquaintance will result, and certainly the keen interest manifested in the regular exercises will not be lessened.

The spiritual uplift and generally wholesome effect of these annual gatherings depends upon what each individual brings to the storehouse of Love. M.

### Transformation.

WE read a sad lesson from a little incident related of Leonardo Da Vinci's painting of his famous Last Supper.

The great artist searched curiously for many days among the passers in the crowded streets for a face good and pure and sweet enough to serve as a model for the Saviour.

At last he found one, classic in feature, refined in expression, spiritual in suggestion, and he painted his wonderful Christ.

Years passed, the great masterpiece, still unfinished, lacked one face, that of Judas.

Again Leonardo sought long for a model, this time, it must be a type of depravity, and at last, on the streets of Milan, he met a wretched beggar,—ragged, unclean, debauched, he looked a very Judas. When the twelfth apos-

Digitized by Google

tle was finished the artist found this model to be the same that had posed for his Jesus! The same? Ah no! The intervening years had been spent in riotous living and they had left their impress upon the once beautiful face.

We turn from the sad story with fervent gratitude that through divine revelation there has come the reversal of this law of retrogression, and all the entailed experiences which have led to the despairing cry, "Every human life is a tragedy."

A listening ear has caught the word of Truth, a loyal, loving heart has answered the appeal of sin-burdened humanity, and in unnumbered faces which once suggested the kinship of Judas, there is now seen the light of purity and gladness.

Through Christian Science God is revealing Himself as Love, and only Love; and we know that the divine idea cannot be despoiled by sin. We are learning to find, despite error's distortion, only the face of the Christ in the passing crowd, in the dingy shop, in the home, in the schoolroom, everywhere. We are beginning to know that the Judas of false belief is not a guest at the "morning meal which Christian Scientists commemorate" (Science and Health, p. 35), the spiritual communion where the apostles now gather to break the bread of Life and drink the wine of Love.

S.

## The Dawn of Peace.

**My peace I give unto you.—Jesus.**

In the presence of the ceaseless turmoil and strife of human history, men have read the words of Jesus with mingled feelings of incredulity and hope. Many Christian men, in practical approval of the material law of the survival of the fittest, seem ready to condone war as a necessity, and at the beginning of this twentieth century one may find prominent religious journals exploiting the army and navy of a so-called Christian country, and giving the most effective engines for the destruction of human life the commendation of beautifully illustrated descriptive articles! It would seem that they understood the words of Jesus, "I came not to send peace," to mean, not that the excitation and resistance of error is an inevitable *incident* of Truth's appearance, but that Truth must meet and overcome error upon its own ground and with its own weapons. And yet there stand the words of the Master, "Put up thy sword," and his voice is heard in every responsive heart pleading for the things that make for peace, and slowly but surely the tolerance of strife, the consent to its legitimacy, is passing from the Christian consciousness.

The recent gift of a million and a half dollars to erect a building for the use of a permanent International Court of Arbitration at The Hague, is but one of many incidental and encouraging evidences of growth in the world's recognition that physical combat between nations is as animal, and as degrading as it is between men; that the adjustment of international difficulties is both wise and feasible, and that the settlement of conflicting claims through mutual concession is the only course that is in keeping with national dignity.

Another significant indication of the dawn of peace is the marked tendency toward denominational union, which is asserting itself in all Christian bodies, and the entire indifference of the great majority of Christian laymen to issues which once led to fierce contentions. Men smile to-day at what seems to them the unimportance or the foolishness of the fine points over which their grandparents, if not their parents, fought.

The two great branches of Methodism and of Presbyterianism in America are steadily approaching each other, and at a recent conference in Pittsburg, between representatives of the United Brethren, Methodist Protestant, and Congregational denominations, definite steps were taken toward the union of these organizations.

In England the National Free Church Council is making rapid progress in the direction of a union of all the non-conforming churches, and in Australia and New Zealand the advance is even more marked.

Further: the era of conflict *in* churches is no less surely passing than that *between* churches. It is felt everywhere that these strifes of personality, are not only utterly incongruous but grievously wrong, and that the distrust they beget without, is but the sequence of decay within. The contempt and condemnation which non-Christians have visited upon this offence has been no less deserved than severe, and we may well give thanks that this shame and disgrace to denominational Christianity is also passing, and that humility, mutual respect for personal convictions, and brotherly love are bringing peace by casting out personal ambition, criticism, and domination, with every other demon of mortal mind. The harmony and love of a Christian church, whatever its distinctive creed, constitutes it a Bethel,—a house of God. As a city that is set on a hill, it cannot be hid, and men ever say of it, "Peace be within thy walls."

It is to be seen that every blessing of peace in the associations of nations and of men is but an expression and resultant of the establishment of peace in individual hearts. When Jesus said, "Peace I leave with you," he addressed every sincere and trustful believer, whether of the past or present. Peace is the stillness and content of the heart-home where the Christ is ever welcomed. It means that fear and anxiety have been banished, that this world's distracting illusions have lost their hold, that the narrowness of self-seeking has given place to a lofty altruism, and that love for God and for our brother man has been enthroned.

And does this seem but a far-off vision to some of us? Then we may have forgotten the requirements of a divine order whose inflexibility is its crowning virtue and gain for man. Jesus spoke this word of assurance to those to whom he had already given his love, his teaching, and his example; and we may not claim his peace if we are not reflecting his love and conforming to his life. Are we troubled in heart, disturbed, annoyed, restless, irritable in any degree or over any thing?—then let us recall again his gracious assurance "Lo, I am with you alway." His love, his word of counsel and rebuke, his example of daily living,—these are ours, to be made manifest in our lives and so bring us his peace. In the unselfishness of our consecration, the inoffensiveness of our attitude toward all men, the conscientiousness of our loyalty to our highest concept of Truth in Christian Science, and to the Cause for which we stand; in the breadth of our charity, the justice of our criticism, the genuineness of our brotherly love, and the constancy with which we mind our own business,—in the companionship and expression of these Christian virtues we shall find our own abiding peace, and so most help to bring peace to the home, the church, and the world.

W.

## Generous Donations.

**Friends of the Rev. Mary Baker G. Eddy Purchase the Chadbourne Property and Present it to the Christian Scientists of Concord to Improve the Setting of their New and Beautiful Church, the Gift of Mrs. Eddy. New York City Scientists send a Gift of $1,000.**

The building committee of the new $100,000 church which the Rev. Mary Baker G. Eddy has recently presented to the Christian Scientists of Concord, announce the gift from friends of Mrs. Eddy of the adjoining Chadbourne estate. This addition to the property presented by Mrs. Eddy will give the new church a beautiful and commodious

Digitized by Google

location on which to erect their handsome Gothic edifice. The purchase price is not made public, but the owners some time since are understood to have refused $14,000 for the land and buildings. The names of the generous donors are not announced, but it is known that the prime movers are among the leading business men and capitalists of Boston, and their gift comes as a pleasant surprise to the revered leader as it does to the citizens and the local members of the church.

In addition to the above liberal gift, the building committee were greatly gratified to receive to-day a donation of $1,000 from First Church of Christ, Scientist, in New York City.—*Concord* (N. H.) *Patriot.*

## From our Contributors.

### The Children of Disobedience.

WILLARD S. MATTOX.

It requires no technical, military training to understand that the best soldier in the ranks is that one who has, among other things, the greatest confidence in the ability of his commanding officer. Tennyson has made glorious the service of unquestioning obedience, but the pathos and penalty which the world has read into the immortal lines of "The Charge of the Light Brigade," have deterred many from yielding a ready consent to commands which may mean suffering. There is, indeed, a note of sadness in the blind obedience to authority which is fallible and unproved in its wisdom, but obedience is not a task, when one can say, "I know whom I have believed." The unit in the ranks who doubts the intelligence and experience of his leader, would better be out of the ranks. He makes for insubordination and disorganization, and is a foe to the integrity, cohesiveness, and success of the body.

The man who thinks he knows enough to do anything better than he who has charge of an undertaking, is not a good server. He cannot be instructed, and because he is "wise in his own conceit," there is no mental avenue through which he can be approached. An unwillingness to obey usually means self-love, self-righteousness, or mad and headstrong self-will and ambition. Such qualities of the human mind make men poor soldiers and equally poor Christian Scientists. The Adam race has been notorious for its unwillingness to obey God, for its stiff-necked refusal to hear His word, and for its presumption in giving information to the All-Wise. The unruly mind, impatient of correction or command, is unpromising material for instruction. In business, the employe who feels that he could run the business better than the firm is doing it, receives commands reluctantly and does his work ineffectively, or fails entirely. Arrogance is fatal to progress and success.

In the Christian life, the false belief that man has a mind of his own, that he thinks his own thoughts, and that these thoughts are sufficient, this theory, in practice, has led to sin, sickness, and death. In Science and Health, p. 263, Mrs. Eddy says, "Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are mortal." In the practice of Christian Science, experience teaches that the healing truth comes not swiftly to the thought which is self-satisfied and unwilling to learn. Jesus said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." This should be enough for all learners who are following in his steps, but we need many lessons, apparently, to give us that simple trust which will reveal the mental realm of harmony and peace.

Jesus referred to this human reluctance to learn of God, when he admonished his students to beware of the swinish element in mortal mind. In some localities his healing was hindered by the unreadiness of those who heard the great truths about God and man which he expounded. The patient toiler to-day finds that love's labor is indeed lost on those who are satisfied with a material sense of life. Such thoughts are with difficulty lifted to that sublime altitude of meekness which receives gladly the simple story of God's goodness and allness, and the nothingness of human striving. Patients approach Christian Science, impelled by many different motives, and success in healing depends not altogether on the ability to impart, but much upon the readiness to receive. The prayer of penitence is the acknowledgment of failure in undertaking to work apart from God, and a humble declaration of entire willingness to let God do the work henceforth. Such prayers have their speedy reward in relief from pain and sorrow. The request for help which comes from the lips only, often wonders why it is not answered. The verbal petition which is not backed by a surrender of the human will, does not deserve to be granted, and never is granted. A mental reservation of old human opinions and methods is not the threshold to physical or spiritual healing. All our suffering comes from disobedience, never from obedience. Perhaps nothing is more disheartening than to work for many weary days, for ourselves or others, with oftentimes not the slightest outward result. We cast about for the most likely reason of failure, courage droops and dismay tries to hurry us into an abandonment of the case. It is not within the scope of a single article to enumerate all the possible reasons why our work does not succeed, but we cannot afford to lose sight of this, among others: unwillingness to obey. "Thy will be done," realized, heals the sick.

The greatest factor in restraining faith and retarding obedience is the devil-inspired suggestion that one must yield up all individuality in order to be a good servant. When Jesus insisted that we must obey God, when Paul pleaded with Jesus' disciples to "let this mind be in you, which was also in Christ Jesus," when Christian Science lays stress on the First Commandment, there is no hint of absorption or annihilation, but a splendid promise of enlarged usefulness and heightened capacities. Our text-book says, page 263, "When mortal man blends his thoughts of existence with those of his Maker, and works only as God works, he will no longer grope darkly, and cling to earth because he has not tasted heaven." Repeated testimony as to the ability of infinite Intelligence to govern us rightly, should inspire trust and provoke willing obedience. Multiplied evidence of our Leader's qualifications as a leader of a great Christian movement, should make obedience easy and joyous. Proofs of the unselfish loyalty of those who are directing the government of a church organization should enlist the support and intelligent acquiescence of the unit in the ranks. It is right to withhold approval, when a series of disasters proclaim the weakness of an executive, but how can we longer be in any degree *impedimenta* on the march from sense to Soul, when we do know whom we have believed?

### Concerning Testimonies.

E. L. F.

Perhaps it would be well for some of us to consider our testimonies to Christian Science healing, given in our meetings and elsewhere, and to be sure that they are always modest as all would wish them to be.

It is a well-known fact that Christian Science has saved people from death and from the most distressing forms of suffering; nevertheless, the so-called "smaller" cases are quite as apt to satisfy the craving heart, if they express

Digitized by Google

the truth; and we should remember this, and not try to make them appear "big" by using such words as "severe" and "violent," or by going into the details of error.

Sometimes there are cases given where the listener would have good cause to think the patient got well in spite of the treatment; and again there are those given of blind faith, purporting to be the work of Christian Science. And are we not too negligent of the oft-repeated counsel: not to employ terms unfamiliar to the outsider?

If Love prompts us to give a testimony, it will always be true; it will not be a rehearsal of error, or speak of work that is other than genuine Christian Science. Love will use us to convey its message to every hungering heart and will bring with it the assurance that God's Word does heal and bless all mankind. If Love prompts the testimony it will not be flippant or irreverent, and the words that breathe the spirit of divine Love will surely be the cup of cold water in Christ's name.

## The Value of Right Thinking.

JOHN L. RENDALL.

CHRISTIAN SCIENTISTS are learning the great value of right thinking. They appreciate the intrinsic worth and merit of every true statement held in individual consciousness. They recognize the value of the ability to grasp and assimilate the statements of truth which are given to mankind in the Bible, and which are emphasized and explained in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The recognition and acceptance of truth embodies and includes the rejection of that which is untrue. Jesus said, "Ye shall know the truth, and the truth shall make you free." Truth enters into every avenue of life, into every occupation or vocation; it permeates all things, and because it is truth it is the only and correct standard of judgment, the ultimate arbiter of every question.

In establishing our standard of judgment let us not stop short of the absolute, and for the establishment of this standard a recognition of what absolute Truth is, becomes a necessity. Truth in Christian Science is synonymous with God; therefore God and His creation is all that the Christian Scientist considers in his disposition of the problem. Any statement that fails to come up to the right standard is untrue—not of God, therefore unreal, and because unreal must be rejected. God has established the proper standard of all things. In this infinite perfection there is no room for any imperfect condition of whatsoever name or nature; hence when the temptation comes to us to say "I am sick," "I am a sinner," it comes for the specific purpose of deceiving, if it were possible, the elect. It comes to us to be given life, to be accepted as a reality. Our protection consists in knowing Truth, and herein we prove the practical nature of Christian Science.

The prevalent human thought has a tendency to attribute cause and effect to matter exclusively, and to argue that because of material events, whether remote or of recent occurrence, certain effects are produced; consequently, when a disease manifests itself upon the body, human thought at once recurs to some supposed cause in matter as the reason for the manifestation. We read in Science and Health, p. 207, "There is but one primal Cause. Therefore there can be no effect from any other cause; and there can be no reality in aught which proceeds not from this great and only Cause. Sin, sickness, disease, and death belong not to the Science of Being. They are the errors, which presuppose the absence of Truth." Again, p. 392, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously." Saint Paul writes, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul recognized a fundamental truth in thus "forgetting those things which are behind." There is not one thing in the past, not one event or circumstance that can retard, interfere with, or obstruct the progress of the sincere seeker for Truth. The past has gone: "Why seek ye the living among the dead?" "Now is the accepted time; behold, now is the day of salvation." The "now" improved is all that remains, all that we have upon which to complete our demonstration. There can never be anything but "now."

Salvation in its complete meaning includes salvation from every evil condition, not omitting the belief of a "past" or the claims of heredity, from false education, environment or anything which "maketh or worketh a lie." The good in human experience is the only real and enduring factor in life. There never was a condition or circumstance that of itself could perpetuate evil, for evil has no entity, no power, no law to perpetuate it or through which it can operate. Therefore "Hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261).

The beautiful poem by Whittier gives us food for thought:—

> That all of good the past hath had
> Remains to make our own time glad,
> Our common daily life divine,
> And every land a Palestine.

## Had I but Wealth.

How oft we think—had I but wealth
Then would I make the poor rejoice,
In all good works my hand you'd see
And every wanderer's friend I'd be,
Had I but wealth.

And yet 'tis love the world doth lack,
Not gold; 'tis hearts and souls that starve;
Should we then say—had I but gold,
When 'tis but wealth of love untold
The world doth lack?

Then rather say—had we such love
As doth a brother's burdens share,
Naught else we lack, but such a choice
And e'en the angels would rejoice
Had we such love.

Then let us pray—give us that love
Which in the Saviour's heart did burn;
For it all else we will resign,
We would be wholly, truly Thine;
Give us that love.

R. G. CARNEY.
In the *Universalist Leader.*

## Notice.

A COMMITTEE on securing rooms in private houses for visitors who do not wish hotel accommodations, will be in session at Mechanics Building Thursday, Friday, and Saturday, June 25–27, from 9 A.M. to 9 P.M. each day. No arrangements can be made in advance by correspondence with this committee, but all who apply to them in person upon their arrival in Boston will be cared for.

Visitors who desire hotel accommodations should make personal arrangements with the hotels, as this committee cannot undertake to make provision for them. Those who have not yet arranged for their rooms at the hotels would better do so at once, since the demand is very great.

Digitized by Google

## For the Children.

### The Wise Old Apple-Tree.

M. E.

In the old New England home where I was born there is an apple orchard which, when I was a boy, was my favorite playing-ground. I used to fancy the trees were my play-fellows, and I would throw myself on the ground and look up at them and make believe they were talking to each other, or that they were snowballing me as the wind tossed the white blossoms about. That was long ago, and I have since visited many lands and have met with many strange people, but I have never forgotten the happy days spent in the old apple orchard, and last spring when I went back to the old home, I hurried out to see my childhood's play-fellows. It was very early in the spring, and the buds had not yet poked their little heads out, but I threw myself down and looked up at the trees just as I used to do and waited for them to talk to me. Perhaps I fell to dreaming; at all events, I saw a little bug on the branch just above my head, and as I listened I heard the trees talking about it and wondering what they should do to get rid of it, "For," said one, "it will eat the little buds when they come out, and perhaps destroy the tree itself." So they talked and talked, and each tree was quite sure that his plan to drive out the bug was the best one.

After a while, an old apple-tree who had been listening to the others began to wave his branches about to get their attention, and said, "You are going about it in the wrong way; you are paying too much attention to the bug when you should look to yourselves. Water your roots and give them room to spread, and help each tree to know his own life; then the trees will grow so strong and sturdy that the little bug will be powerless to harm them."

Then they all knew that the wise old apple-tree was right, and the roots were watered and they spread and spread and the tree grew so conscious of its strength that when the little buds and blossoms appeared later on, the bug could not be found, for it had been driven away by the life of the tree itself.

Many times since my nap that spring day, the wise old apple-tree has helped me. When the little bugs of pride or selfishness or sickness have appeared in the orchard of my every-day thought, I have said, The tree must know its own life and sufficiency; that life is God, is Love; and as I have become conscious of this I have grown strong and quiet and the blossoms of good-will and unselfishness and health have appeared and the bugs have dropped off and disappeared.

### The Bright Side.

If one looks upon the bright side
It is sure to be the right side—
At least that's how I've found it as I've journeyed through each day;
And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright-side sort of nature every doleful thing away.

*Anon.*

### Reports from Branch Churches.

Reports from Branch Churches to be read at the Annual Meeting of the Mother Church, to be held June 30, 1903, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 22, 1903.

No report should occupy more than two minutes in reading.

## Among the Churches.

### The Work in Council Grove, Kan.

Although not yet organized as a church, but only a society, we now occupy two rooms that we have nicely furnished. Every need has been met as we proceeded in the work, and we rejoice in the success of our labor, knowing that it is God who worketh with us to will and to do of His own good pleasure. We have a nice little Sunday School, which kindly presented the society with the organ, so they might have a part in our progress. We all with one accord send greetings to our dear Leader, through the *Sentinel*, giving thanks for Science and Health, which has given us an understanding of the Bible, whereby all things have become new to us, "behold all things are new."

Mary W. Broderson.

### The Work in the Philippine Islands.

We completed our organization as the Christian Science Society of Manila a year ago the sixteenth of March. A literature committee was formed and good work was done, but there was such a quantity of literature on hand that another committee was appointed in July to distribute throughout the islands. Besides that which has been taken no account of there has been distributed eight hundred and fifty *Sentinels*, one hundred and ten *Journals*, five hundred Lectures, and forty-six Reprints. The Society supports a number of extra subscriptions to the *Journal* and *Sentinel* and keeps a supply of other literature on hand. We are mailing more than one hundred packages a month.

There are in the American Library three copies of Science and Health and three of "Miscellaneous Writings;" in the civil prison one of Science and Health and one of "Miscellaneous Writings," besides pamphlets, *Journals*, *Sentinels*, and Lectures; and in the military prison two copies of Science and Health, and we have recently been granted the privilege of sending our papers to the prisoners.

We wish to express here our love and gratitude to our Leader, Mrs. Eddy, and the co-workers everywhere.

George F. Gaddis, *Clerk.*

### Church Organization in South McAlester, I. T.

With great joy we announce the organization of First Church of Christ, Scientist, of South McAlester, I. T., March 8, 1903, with ten members.

About April, 1900, two seekers for truth began reading the Lesson-Sermons in the home of one of them; neighbors and friends kept increasing the number until January, 1901. Although it seemed that rooms could not be found in the business district, one of our members was able to make arrangements for the use of the Business Men's League rooms in the Diebler Building which we held as sublessees, during a change of lessees, and on March 1 of this year, through the assistance of the same member who secured the Diebler Hall, we secured the Elks Hall for our exclusive use. This is the most desirable location in the town.

On February 17, 1902, we organized as a society with seven members; the 23rd three more came in with us. We have had several of our most earnest workers called to other fields on account of business changes, but we are able to start our church with ten and to arrange for a lecture on March 20. Judge Ewing was with us, and we know this will do much for our Cause.—A. G. Peck, *Clerk.*

The widow's mite that went tinkling through the brazen throat of the treasury is sounding yet; the escaping fragrance of the alabaster box fills the world with sweetness.

Beecher.

Digitized by Google

## Testimonies of Healing.

I became interested in Christian Science somewhat over three years ago when in much need of help. I had never been strong, and as I grew older I grew weaker and at last became so ill that life was a burden to me. Science and Health by Mrs. Eddy was sent to me, in answer to prayer as I thought. I was a little afraid of all these new fads, as I thought them, but I had not read far before I felt that I had found the truth which makes us free. I was healed of stomach trouble, inward weakness, and bilious attacks.

One physician said I might have to undergo an operation before I could get well, but, thanks to our dear Leader, I have found out that the only operation I needed was the regeneration of this so-called human mind by learning to know God. In many cases I have been able to help myself and others.

Words cannot express my thanks to Mrs. Eddy, and to all who are bringing these great truths to the help of the whole world.—ELLA E. MITCHELL, Huntington, W. Va.

---

My husband having been cured of a serious nervous trouble about two years ago by Christian Science persuaded me to try the treatment.

Although convinced that nervous troubles yielded readily to Christian Science treatment, I had no faith in it as a remedy in my case. I had tried almost everything that I had ever heard of in order to find relief, but without success.

I had already undergone two operations and the doctors attending me at that time recommended another operation, but could not even then hold out hope of an absolute cure.

Christian Science treatment cured me of this trouble and others in two weeks' time. What seemed to me as the most remarkable demonstration was the healing in two treatments of what the doctors called an incurable eye disease. I was able to lay aside glasses which I had worn constantly for nine years, and to see plainly to read and write without discomfort, something that I had been unable to do even when wearing glasses. We have had many beautiful demonstrations in overcoming error for our little daughter.

Christian Science has brought a spiritual awakening which has given to me a realization of the true Life.

Words cannot express my gratitude to God, and under Him to our Leader, Mrs. Eddy, for the manifold blessings I have received through the study of Science and Health.

MRS. E. R. BIRD, Wenatchee, Wash.

---

I was awakened one night at twelve o'clock by the ringing of my door bell. On answering it I found a lady and gentleman who requested me to come with them at once to a lady who was suffering from appendicitis. The doctor said there was one chance for her life,—an operation which was to be performed in the morning. They told me of the patient's suffering and the fear of the knife, and so they had persuaded the family, even though at the twelfth hour, to try Christian Science. I told them there were circumstances which prevented my going with them, but I would treat the patient and come early in the morning. I told them to have no fear but trust in God. I then went to my room, took my Bible and Science and Health, and read until it became clear to my own consciousness that the whole thing was a mortal illusion, the patient, the disease, the doctor, the operation were but the dream of life in matter from which the patient must be awakened. I knew that man was God's way of expressing Himself in the world, therefore the idea of God could express or reflect only life and harmony, and from the sense of peace that came to me I knew the woman was healed. I arose and went to my bed. The next morning the doctors were to be there at nine o'clock, so I went at half past seven. I was shown into the patient's room. The first thing she said to me was, "I am perfectly well." I told her to arise and dress and take breakfast with her family, which she did. When the doctors came they were amazed. They found no fever, no swelling, no pains. They insisted on another examination, but could find nothing to remove. They acknowledged they could not understand it, as it had been one of the most pronounced and dangerous cases of appendicitis. This healing power is of God. No man may glory, but all may rejoice and give thanks.

MISS JESSIE WOOD, Brooklyn, N. Y.

---

I wish to give this testimony, hoping that it may help to lead others, as I was led, through the reading of some testimonies, to seek the truth of Christian Science. Only those who have been "born again of the Spirit" can appreciate what I mean when I say, Thank God for the great peace that comes with the understanding of God as all.

I have been a student of Christian Science less than one year, and yet it would take pages to tell of all that I have overcome in that time. I have studied alone, as there are no other Christian Scientists here, but I have been faithful in my effort to follow the teachings of our Leader. The *Quarterly* has been a great help.

For ten years I suffered with an abscess or, as some doctors called it, an internal abscessoral tumor. I had the best medical assistance, but the physicians told me after I had gone through two unsuccessful operations that they could do no more for me, and that I could never endure being chloroformed again; that the only thing was to try change of climate in the hope that my general health would improve. At that time I lived in Iowa and from that state I went to Utah. While there I was in better health. I stayed with my aunt who was a Christian Scientist, and it was perhaps her treatment which helped me, but I got altogether a wrong impression of Christian Science, I suppose, because I did not take up the study of it myself, but looked to her to do all the work of correcting my wrong ideas.

When I returned home I left off all thought of Christian Science, and in three days I was back in my old place in bed, with the doctor in regular attendance. I kept that up for nearly two years, and finding I could endure it no longer I came to Florida, trusting that the southern climate would afford me relief, but I did not get enough better to pay for the change. By this time the abscess was working its way to the outside, and for four years it discharged constantly, giving me great pain and discomfort.

When I took up Christian Science last summer I at once overcame the sense of fever and itching, but could not stop the discharge. I had to keep absorbent cotton against the opening, and that had to be changed four times a day, at least. Two months ago the thought came to me that it was fear that held me in bondage. I at once removed the cotton from the sore, the discharge stopped, and the sore was healed. I have not had the least trouble with it since I realized what the wrong thought was, and there has not been any discharge from the place since that time. My whole heart goes out in loving gratitude to our Leader for making her understanding of Truth so plain in her book, Science and Health, that those who truly seek for light, may be guided on their way by the perusal of it in connection with the Bible, for surely it is a "Key to the Scriptures."—M. G. L., Knights, Fla.

---

I wish to express my gratitude to our beloved Leader for her thoughtfulness in giving us our periodicals.

Christian Science found me four years ago, when I was

Digitized by Google

in a discouraging condition. My life at that time brought me nothing but sickness and inharmony, and whenever I seemed to be joyful for a while, discord and dissatisfaction seemed to follow close upon the happier experience.

One of our children had a rupture from which she suffered intensely. We depended on medical skill for three years, but it afforded her no relief. Then the physicians thought it advisable to perform an operation. I had no hope in that, for our child was physically weak and I feared for her life.

The old proverb, "Man's extremity is God's opportunity," proved true, for in that time of need, Mrs. Eddy's book, "Science and Health with Key to the Scriptures," was handed to me.

I began to read and study, and with the help of our dear teacher and friends who faithfully assisted me, I learned to know where the error was.

After five weeks' treatment in Christian Science, our child was healed. As the light shines in darkness, so Truth shone into my life and dispelled the gloom. This revelation brought healing to me, for Truth is the only healer. It awakened me to new life, full of hope and gladness, and I understood that God is Love.

Now I look up with confidence and trust to the one Mind, the one God, who is Life eternal. I learned to know that we are one with God here and now through the recognition and acknowledgment of the absolute divine Principle of scientific being.—MRS. MINNA BOHDE, New York, N. Y.

---

Thy life is hid with Christ; its faintest fire,
From heavenly inspiration born, shall glow
And sing victorious at the overthrow
Of sin and fear and death and Satan's ire;
A singing light thou shalt move ever on,
All sorrow ended, endless glory won.

*Anon.*

---

### Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before June 3.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The doctrine of the future torment of the wicked in a lake of fire has been strenuously opposed by many. Whatever may be said about the future condition of the wicked, every intelligent observer must confess that their present condition is one of torment. Whether there be a lake of fire in the other world into which the wicked are cast after death or not, there is certainly a lake of fire in this world in which the wicked are now writhing in indescribable torment.

Sin is a fire, a very hot fire. It often tortures the body. Sin torments the memory. It is a sad and bitter thing to remember past sins. It torments the conscience. A guilty conscience is an unquenchable fire. When the sinner lies down at night the smart is on his soul, and when he wakes in the morning it is still with him.

Sin is a consuming fire. Nothing is so destructive. . . .

Sin destroys peace, innocence, hope, and happiness. Everything beautiful and glorious and lovely withers before this flame. It scorches, blisters, blackens, devours everything it touches. All sin is destructive. Not only the appetite of the drunkard and the lust of the depraved and the fever of the gambler, but all dishonesty, all selfishness, all pride and worldly ambition, all wrath and malice and envy, all evil thoughts are a fire shut up in the bones, tormenting the soul, and consuming the life.

There are men and women in the fire who do not seem to be aware of the fact. They are contented and confident. They look on the scorching flames that play about them as bright rainbows of glory. They laugh at the threatening sparks as though they were jewel-flashes of royalty. What folly is sin! How insane is the sinner when he once throws the reins on the neck of his passion and sets out for a career of sinful pleasure. "Fools make a mock of sin," says the wise man.—*The Christian Advocate.*

The Rev. J. T. Sunderland, in an article in *The Christian Register*, says:—

"How can we rise with Christ? When Paul wrote to his Colossian brethren about rising with Christ, he had no reference to any resurrection that might await them beyond death. He was not thinking about a future world. He was thinking about this world. He wanted them to rise with Christ at once in this present life. How was that possible? How is it possible for us to-day to rise with Christ? The answer is plain. We may rise into the same spirit of life that animated him. We may rise into obedience to the same ideals that commanded him. We may rise into the same faith and hope and love which shone so resplendent in all he said and did. We may rise into the same life of communion and oneness with God which he manifested so perfectly.

"What is the true Christian life except a constant rising with Christ,—rising from the lower to the higher; rising from passion and impulse to reason and conscience and principle; rising from obedience to self to obedience to God; rising from following the pattern of the world to striving after the higher pattern which we have in Jesus? How great is the need for us all thus to rise with Christ in a living and perpetual resurrection."

The foundation of God stands solid. The supreme question for us is, are we on the foundation? If we are, nothing can harm us; if we are not, nothing can save us. God makes all things work together for good—to whom? "To them that love God, to them who are the called according to His purpose."

There is great need of this exhortation to-day. The power of the Church is in the godliness of its members. A company of ungodly people cannot be a Church of Christ, no matter how rich or learned or powerful, no matter how or by whom baptized. Ananias and Sapphira were Church members: Simon Magus was baptized by Philip: but their hearts were not right in the sight of God, for they were in the gall of bitterness and the bond of iniquity. Even such can be saved through repentance and faith; but their membership in the Church, until converted, can work nothing but harm.

*The Examiner.*

Brierley speaks of the effort of modern science, especially astronomy, upon our theology. This earth is no longer the fixed point round which everything revolves, and man is beginning to feel at home in an ever-widening universe. Moreover, this widening of the outer heavens is the cosmic emphasis upon the word of Jesus: "Neither shall ye say, lo here! or lo there! for, behold, the kingdom of God is within you." Astronomy, our essayist says, puts the veto on external pilgrimages as aids to religion. We might journey from here to Arcturus and be no whit nearer God. The movement needed is of another kind, in another sphere; and he goes on to show that in religion "above" and "beneath" have nothing to do with location. "We reach heaven not through the clouds but through our own souls." The question is, what stages are we making in truth, in faith, in love, and in the roomier realm of the soul?—*The Universalist Leader.*

Dr. Lyman Abbott is reported to have said at a recent meeting of Methodist ministers in New York: "I have a respect for the old theology and to-day I cannot doubt that the change from the old to the new method of thinking in religion is important, radical, and revolutionary. The typical departure is the renunciation of what was once called the 'Carpenter Theory' of God's creation of the world. It was the belief of the old religion that the earth was turned out as in a lathe. The Bible is not a book in which fifty or sixty writers tell what religion is, but is a record of their religious experiences, and of their consciousness of God. They were human, they were imperfect men,—those who wrote the Bible. They stumbled as we stumble."

It was striking and inspiring at the meeting of the Boston Methodist Episcopal Social Union last week to hear such unvarying expressions of confidence in the zest and volume with which goodness is to dominate over evil in the new century. Methodist Episcopal bishops in their speeches and letters and Protestant Episcopal bishops in their letters of fraternal regard, all struck the same note of Christian hope and joy. The last century was one of analysis. This is to be one of synthesis. The last century was one of sectarianism. This is to be one of Christian federation.

*The Congregationalist and Christian World.*

Find that which you would lay down your life for, and you find that which will hold your soul in life forever and ever. Find it in the present, and the light of your discovery will fall back across the past to reveal the deathlessness of every noble soul, and forward into the future to reveal how no one of such souls could live on alone, but must live in the likeness of him who said, "I, if I be lifted up, will draw all men unto me."

AUGUSTUS M. LORD.

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

Mediævalism destroys the Gospel. There is no good news in the message that a large part of the human race has been created to live in sin and suffering forever. The good news is that there is a power in the world by which the sick may be made well, the sinful may be made virtuous, the exiles from home may return to their Father, their home, and their own true selves.

*The Outlook.*

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: Do the duty that liest nearest to thee, which thou knowest to be a duty! Thy second duty will already have become clearer.—CARLYLE.

Humility does not consist of thinking poorly of our nature, in thinking meanly of the spirit that God has given us, but in so lifting our eyes to God and to the heights of our nature that we think truly of ourselves.—JOHN HAMILTON THOM.

A large heart with a little estate will do much with cheerfulness and little noise, while hearts glued to the poor riches they possess, or rather are possessed by, can scarcely part with anything till they be pulled from all.—ROBERT LEIGHTON.

The secret of Christian morality is that duty is changed into choice because love is made the motive for obedience.

DR. ALEX. MACLAREN.

That is a sad company, but we are afraid a growing one, who feel as Richard Holt Hutton expresses it, "the spiritual fatigue of the world."—*The Universalist Leader.*

The substance of all realities is in this religion of Jesus Christ, but it can be real only to those who will do his will.

W. GLADDEN.

Whoever would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.—THOMAS A KEMPIS.


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be healed. The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

**One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.**

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 630 |
| SELECTED ARTICLES. | | |
| "What is Christian Science?" | | 631 |
| The Body of Man. | | 631 |
| Christian Science and Surgery. | | 632 |
| The Kingdom Within. | | 633 |
| The True Line of Progress. | | 634 |
| A LETTER AND A POEM. | | 635 |
| EDITORIAL. | | |
| God's Giving, Abundant. | | 636 |
| Meeting Present Problems. | | 636 |
| "Occupy till I Come." | | 637 |
| FROM OUR CONTRIBUTORS. | | |
| Awake! Awake! | Louise Delisle Radzinski. | 638 |
| Faith in God. | Willis F. Gross. | 638 |
| Trifles. (Poem.) | Annie Marie Bliss. | 639 |
| THE LECTURES. | | 640 |
| TESTIMONIES OF HEALING. | | 641 |



Vol. V. BOSTON, JUNE 6, 1903. No. 40.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The detailed statistics of immigration during the month of April show a large increase over April of last year and over all previous months of the present fiscal year. The total of 126,286 was so large that if the figures for May and June are no larger than for those months last year the aggregate for the fiscal year will be 803,272, thus surpassing the highest previous total for a single fiscal year, which was made in 1882, when the number of immigrants was 788,992. As May usually shows the highest figures of any month in the year and the arrivals of immigrants in June are usually above the average of other months, there is reason to believe that the total for this year will reach 860,000.

The Geological Survey has had prepared a model of the extensive dam to be constructed on Salt River, sixty-five miles above Phœnix, Ariz. This dam will be among the first and also among the largest irrigation enterprises to be undertaken by the Government under the new law. The dam is to be 188 feet thick at the base, 830 feet long at the top, 250 feet high. It will contain 11,600,000 cubic feet of masonry. The reservoir to be constructed will drain over six thousand miles of territory and add three hundred thousand acres to the tillable area in the vicinity of Phœnix.

United States Minister Bowen arrived at La Guayra last week on board the Red D line steamer Philadelphia. He was received enthusiastically by the population and the local authorities. Learning that a popular demonstration would take place on his arrival at Caracas, he signified to the authorities his desire to be received quietly. On his arrival there, however, he was met at the station by President Castro, the members of the cabinet, and all the leading foreign residents.

Judge Grosscup in the Federal Court, May 26, entered the final order in the so-called "Beef Trust" case, restraining the packers from combining to regulate the trade. The order covers all the points in the previous decision and is regarded as a complete victory for the Government. An appeal will be taken.

Professor Alexander Graham Bell has resigned the presidency of the National Geographic Society, in order to devote his entire time to perfecting his kite flying-machine. The resignation will take effect next winter.

Investigations in the Post Office Department continue to uncover irregularities and malfeasance in office.

**Foreign.**

In the House of Commons last week Viscount Cranborne, Under Secretary for Foreign Affairs, said that the British government was in communication with other signatories to the Berlin treaty in order to arrive at an agreement as to the effect of the clause prohibiting monopoly or favor in relation to the system of trade now prevailing in the Congo Free State, including the positions occupied by the companies holding concessions, and by the state in respect to the private property of a sovereign.

Recent complaints have been lodged with the Department of State at Washington and with the British government concerning cruelties practised by the Belgian officers in the Congo Free State, which will doubtless lead to investigations and reforms.

Owing to the awful fatalities and injuries that accompanied the automobile speed contest from Paris to Madrid in its first stage from Paris to Bordeaux, the continuance of the race on French soil was forbidden by Premier Combes and on Spanish soil by the Spanish Government. The course from Paris to Madrid was 712 miles. The distance from Paris to Bordeaux, 243 miles, was covered in 8 hours 7 minutes. On the road outside the city the first two cars to finish averaged sixty-two miles an hour, and at points a speed of nearly ninety miles was reached. It is believed that the results of the race will lead to governmental action in passing a stringent law fixing a maximum speed and forbidding racers to circulate in the streets or on the public roads.

Sir Thomas Lipton's fleet, consisting of Shamrock III., Shamrock I., the steam yacht Erin, and the ocean tug Cruiser, with a total crew of 170 men, sailed for Sandy Hook from Gourock, Scotland, on the 28th ult. Crowds of people had gathered to bid them farewell and their cheering was supported by bands, whistles, and sirens. There was a large gathering of yachts and excursion steamers in the bay. It is expected that sixteen or seventeen days will be required to make the passage.

Emperor William has presented the New York Yacht Club with a cup, to be known as the Emperor's cup, to be competed for the first time next fall. It is of gold, two feet high, and has on one side the coat-of-arms of the United States and those of Germany, and on the other the heads of an ancient Teuton and an Indian, and a sketch of the Meteor. The cup is being made by Tiffany & Co. of New York.

The minister of commerce is sending to the United States experts and officials of the Austrian post office to investigate the American telegraph and telephone systems. They will arrive in New York early in June, and will visit all the commercial centres.

Guglielmo Marconi has received from the Municipal Council of Rome the high honorary title of "civis Romanus."

**Industrial and Commercial.**

The plan for the reorganization of the United States Shipbuilding Company has been made public. The plan provides for the organization of a company with the title of Bethlehem Steel and Shipbuilding Company. The properties to be taken over are: Union Iron Works, San Francisco; Bath Iron Works, Limited, Bath, Me.; Hyde Windlass Company, Bath, Me.; Crescent Shipyard Company, Elizabethport, N. J.; Canada Manufacturing Company, Carteret, N. J.; Samuel L. Moore & Sons Company, Elizabethport, N. J.; Eastern Shipbuilding Company, New London, Conn.; Harlan & Hollingsworth Company, Wilmington, Del.; also all of the capital stock (except directors' qualification shares) of the Bethlehem Steel Company, owning the Bethlehem Steel Works and property in the boroughs of South Bethlehem and Northampton Heights. The capitalization will be $43,000,000.

Plans are being considered by the Brinkley Company to construct at Memphis cotton compresses and storehouses to rival anything in the South, and with facilities equal to those of Liverpool, the greatest cotton market of the world. The compresses will be in connection with the warehouses which will have a storage capacity of over one hundred thousand bales. Overhead trackage for handling the cotton will be installed, and every precaution against fire will be used, resulting in much lower storage and insurance rates.

**General.**

Arrangements are being made for a Sargent exhibition to be held at the Museum of Fine Arts as a special feature for the delegates who are coming to attend the convention of the National Educational Association at Boston, July 6–10. It is expected that the exhibition will be opened to the public this week. John S. Sargent painted eighteen portraits on his recent visit to this country, and plans have been made whereby fourteen of them will be shown at the Museum. It is probable that three more will be secured before the opening day. The portrait of President Roosevelt, which is one of the eighteen, cannot be included in the exhibition as it is hanging in the White House at Washington, and according to rules must not be removed. In addition to the pictures there will be shown a number of drawings executed by Mr. Sargent. Delegates to the educational convention will be provided with special tickets admitting them at any time to the Museum. Two mural paintings by Sargent already adorn the walls of the Boston Public Library.

A remarkable run was made by the Twentieth Century Limited over the Lake Shore Railroad between Cleveland and Dune Park, thirty-five miles east of Chicago, recently. The distance, 307 miles, was made in 292 minutes. The entire distance was covered at a speed averaging sixty-six miles an hour. The train reached Cleveland from the East an hour and thirty-two minutes late. Between Toledo and Cleveland, 108 miles, the run was made in one hour and forty-five minutes. The train covered the distance of 133 miles over the Air Line in 114 minutes, two minutes faster than any previous record. At intervals the speed between Toledo and Elkhart was ninety miles an hour. Other bursts of unusual speed were sixteen miles between Kendalville and Ligonier, Ind., at the rate of seventy-eight miles an hour, thirty-two miles from Kendalville to Goshen, Ind., at the rate of eighty miles an hour; six miles between Archbold and Stryker, at ninety miles an hour. The train got into Chicago at 9.45 A.M. on time.

"Nearly thirteen hundred tons of gold," according to a writer in *Success*, "lie in the vaults of the Treasury of the United States, the greatest hoard of the yellow metal ever gathered in the history of the world. Four hundred tons of this gold are piled, like bags of salt, within the four walls of the subtreasury in Wall Street, New York. Outside the Treasury hoard, there is in circulation through the country a nearly equal amount of gold coin, making more than two thousand five hundred tons of gold in the United States, bearing the imprint of the eagle. The value of this coin is more than $1,260,000,000."

Contractor McDonald has announced to the board of rapid transit commissioners of New York that there remain less than sixty days of excavation work on the subway. The board hopes to have the work ready for operation by the Christmas holidays.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### "What is Christian Science?"

Mr. Editor.

In seeking answers to the question, "What is Christian Science?" our critic seems to have sought everywhere but in the right place, and he reminds one of the fruitless search of the parents of Jesus, when they sought for him among their kinsfolk and acquaintances. When later they sought in the right place, they found him, and he rebuked them by asking: "How is it that ye sought me? wist ye not that I must be about my Father's business?" Rotherham's translation of this text has this footnote: "The implied answer is, 'To seek for me thus was an inadvertence on your part. It should have occurred to you at once that you would find me here.' 'Where my father's affairs are carried on, there you are sure to find me.' 'A child is to be found at his father's.'"

Does our critic find fault with Christian Science because its works approach the requirements left by our master whose injunction was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned"?

Does our critic oppose Christian Science because of its works? It is reforming the drunkard, healing the afflicted, and raising from the dead those who are sunken into the depths of despair through trespasses and sin. Why should he condemn men and women whose daily example indicates the nature of their religion? Jesus said, "This is my commandment, That ye love one another, as I have loved you."

If every citizen of Fort Worth approached the standard of Christian Science, what would be the effect upon the body politic of that prosperous city? Would there be a saloon left? Would there be a pint of intoxicating liquor or a pound of tobacco vended? All manner of sinful appetites and practices would be purged and the grace of God would abound there. "For which of those works do ye stone me?" asked Jesus.

Science and Health elucidates the teachings of Jesus and shows how it is possible to do as he demanded of his followers, and all who will may understand; but Jesus made this emphatic statement, which is as true to-day as when uttered: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

As to denial of the reality of matter by Christian Science, we learn from the gospel that "God is Spirit." God is infinite, God is omnipresence, omnipotence, and omniscience. God, spirit, being infinite, where is matter, spirit's opposite? Surely not in God, since a house divided against itself cannot stand; and such admission would limit God's allness. God declared the creation finished, and behold, "it was very good." You cannot add to infinity. Who then made sin, sickness, and death? Is God for or against sin, sickness, and death? If for them, they are eternal and good and of His creating; but John declared, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." This he did, and taught his disciples to do so, as proof, by their works, of their loyalty to his teaching. Christian Science denies the existence of matter as an entity, because matter, finity, denies the infinity of God, and we desire to abide by the admonition: "Let God be true, but every man a liar."

Mr. Myers says, "We cannot but admire the loyalty with which Mrs. Eddy adheres to her theory, notwithstanding the absurdity of it. There is no such thing as physical causation." But that is not Mrs. Eddy's "theory." It is the very word of God. Note what John says, "In the beginning was the Word, and the Word was with God, and the word was God. . . . All things were made by him; and without him was not anything made that was made." If that seems absurdity to our critic, it is his misfortune. Jesus said: "Ye do err, not knowing the scriptures." In Genesis, we learn that God made all in His likeness, in the likeness of Spirit.

Christian Science, in declaring the non-existence of matter, does not annihilate but transforms. That which is, is real, and beautiful, and God-made, and eternal. We must get rid of the belief obtained through the testimony of false material sense, which calls everything matter and subject to decay, and we shall then learn the meaning of Jesus' prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Regarding the claim that Mrs. Eddy has but restated what Bishop Berkeley declared a hundred years ago, Mrs. Eddy, in her Message to the Mother Church in 1901, says, "I had not read one line of Berkeley's writings when I published my work, 'Science and Health,' the Christian Science text-book." She says further: "In contradistinction to his views I found it necessary to follow Jesus' teachings, and none other, in order to demonstrate the Divine Science of Christianity—the metaphysics of Christ—healing all manner of diseases."

JAMES D. SHERWOOD.
In *Fort Worth* (Tex.) *Register.*

### The Body of Man.

IN Christian Science there are words of infinite meaning, and when we use a word in its infinite meaning we intend to have that word stand for the oneness of the idea which it conveys. For example, when we say that God is infinite, we imply the oneness of God, for there cannot be two or three infinite gods. And so when we speak of man as the divine image and likeness, we mean that man is the one and only infinite idea, reflection, expression, or manifestation of the divine Mind. The oneness and infinity of God and the oneness of man, the exact and full expression or image of God, is, as we understand it, the teaching of Jesus in such passages as these: "I and my Father are one;" and "Call no man your father upon the earth: for one is your Father, which is in heaven;" and "Be ye therefore perfect, even as your Father which is in heaven is perfect." And Paul says: "There is one body, and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Now when we say there is one God (Spirit, not matter) and one man (spiritual not material) we in-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

tend to use these words in the sense in which Paul uses them in this passage.

The Christian Science use of the word "body" in a spiritual and generic sense, is illustrated in the law when lawyers speak of a body of law; as the body of the civil law, meaning the whole collection of Roman laws; this body of law has many members or particular laws. Again, we speak of the body-politic, and this one body has many members. So when we speak of the spiritual body, or the Christian body, or the body of Christ, this body, though one, is composed of many members and includes all the children of God. In his first letter to the Corinthians, Paul explains the "body of Christ" and sums up his doctrine in these words: "Now ye are the body of Christ, and members in particular." This one spiritual body, the Christ of God, is the only body begotten of the Father, "the divine manifestation of God, which comes to the flesh, to destroy incarnate error" (Definition of "Christ" in Science and Health, p. 583).

Christian Science deals with the real, eternal, and infinite creator, cause, or Mind, and the co-eternal, infinite and real creation, effect or idea, which lives and moves and has being in the divine Intelligence. So that in the unity of Christ with God—effect (Son) with cause (Father)—we perceive the infinite Noumenon (Being, Mind) and the infinite phenomenon (appearance, manifestation or idea) composing the body of Christ (Truth).

Such is the mystery of godliness (God's likeness, the ideal and real man). The realization of life and salvation then brings out the ideal man; it is to reflect and unveil the Christ, in thought, word, and act. To reveal this mystery of godliness to the world is the work of the Master and his followers. But in the world mortals do not look at creation from the single, spiritual point of view. The false foundations of the world are laid in the supposed knowledge of good and evil. It was a lie of the serpent that said the knowledge of evil would not lead to death. The recognized fact, as Paul puts it, is that "To be carnally minded is death; . . . For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." The Greek word here translated "mortify" means "to put to death;" the idea is that the spiritual man is to be parted, as if by death, from the foul deeds done in the sensual body. This spiritual separation from animality is not to be put off until a future life. For in the life that now is, "as many as are led by the Spirit of God, they are the sons of God." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

Now in the passage quoted (1 Corinthians, 15 : 44), the best Greek text and the Revised Version reads, "If there is a natural body, there is also a spiritual body." And in Christian Science we would say that if there be a seeming mortal man there is certainly an immortal man, and the way to control the mortal body is through the mental or spiritual power of the eternal and divine man. Eternal life is not a future life, any more than a past or ever-present life. The tenses of time cannot divide eternity. And so when our critic says that the statement, "man is spiritual and not material," is not an assertion of fact, at the present time, he concedes that after death and in heaven our definition of man will be true, and so he quotes Paul's doctrine that "we shall also bear the image of the heavenly" (or spiritual man).

The false way through sin, disease, and death to eternal life is done away with in Christ, who taught the true gospel of heaven at hand, on earth, with you and within you; because in God you live and move and have your being. And how can one live in God without living in heaven? Is not the omnipresence of God (Good) the real heaven of universal extent and everlasting Life, Truth, and Love?

The mortal body is spoken of in Scripture as a "vision," "dream," "shadow;" as "stubble," "tares," and a vanishing "vapor." Shakespeare saw that mortals "are such stuff as dreams are made on." "Vanity of vanities, saith the preacher; all is vanity." "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" As to the mortal body and life, Jesus said, "Take no thought for your life, . . . neither for the body," etc. We understand that mortal bodies are counterfeits, fathered by mortal mind, the carnal mind, the one evil or devil, the adversary of all truth, the denier of all good, and the enemy of all life. Yet by the infinity of God this accursed accuser of the brethren and all its false accusations against God and man, is reduced to nothingness; and God and the spiritual man stand forth forever entirely separate and apart from the sinning sons of Adam, the tares which never were and never will be wheat, the lies which never will be true.

In the eternal and unchanging truth of being, what shall be is true now. Ideals or types that shall be spiritual are already spiritual, and the seeming negations or antitypes of man have no reality, since God is "All-in-all," and there is no place found in infinite good for even finite evil. Christian Scientists are therefore "of good cheer: the night is far spent, the day dawns; God's universal kingdom will appear, Love will reign in every heart, and *His* will be done on earth as in heaven" (Miscellaneous Writings, p. 213).

WILLIAM H. JENNINGS.

In *Nebraska State Journal.*

---

## Christian Science and Surgery.

Mr. Editor.

Your issue of March 21 contained a reprint from the *New Church Messenger*, in which the surgical work of the famous Dr. Lorenz was praised and the question asked: "Is not this a case of true Christian Science?"

Your readers must judge for themselves as to the Christian character of the various methods of healing the sick now in vogue. Christian Scientists rejoice in every pain destroyed and deformity reduced, and are as glad as any other readers of your paper can be for every atom of relief which the noted surgeon, Dr. Lorenz, has left in his train. Christian Scientists have nothing but respect for the good accomplished by conscientious physicians.

Christian Scientists have ample opportunity of testing their own method of treatment upon those who seek their help after all material remedies have failed. It would rejoice the heart of those who are not familiar with the beneficent results of Christian Science to know of the manner in which the hopeless and abandoned have been brought back from the very verge of the grave, and the sinful and sorrowing have been reformed and comforted by Christian Science. No captious criticism of others, no fault-finding with other faiths is taught by Christian Science, but the brotherhood of man is placed by it upon the basis of self-denial and self-purification.

At the same time it is but right that Christians should learn to appreciate the special Christian merits of Christian Science. Mrs. Eddy does not hesitate to write:—

"There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised, and left to us as his rich legacy" (Science and Health, p. 344).

Therefore, Christian Scientists are ready to give a reason for the faith that is in them, and are grateful for every proof of its efficacy in their own cases and in the cases of others.

W. D. MCCRACKAN.

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

Digitized by Google

## The Kingdom Within.

"THE kingdom of God is within you." Who is believing this? Who is living in the consciousness of this great truth? Jesus said of little children, 'Of such is the kingdom of God." And he also said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Yet, according to his word, this kingdom is within you. And all his words are true, and all are for man's use. Christian Science calls us to know and to understand these words. Man, of whom it is said, he is made in God's image and likeness, is, without doubt, in His kingdom, who made all that was made and pronounced it good; but mortals who to-day have wandered so far from this truth concerning man, as to forget God and His kingdom, need to awaken and retrace their steps, —their wanderings in the wilderness of material sense,— if they would find their true selves, God's children, "Spiritual and not material," as Science and Health teaches, p. 468. What is a ray of light when separated from the sun? You tell me it cannot be a ray without the sun. Neither can your true being exist apart from God, because it exists to manifest God. Let us awaken to the call of Truth and obey as the little child, "resist the devil,"—all evil,—that it may "flee from us," and then we shall find this kingdom which has always been "at hand," and "within." We shall no longer be deaf, and dumb, and blind, to what is good and true. God is unchanging Love. He changes not, but we must change, must turn toward the light, if we would not walk in the shadow which mortal sense is casting, but which does not belong to God's child at all. When we do realize the Master's word: "The kingdom of God is within you," we shall reign and triumph over all evil,— over sickness and sin, because neither can tempt us to forget God or disturb our allegiance to Him. S. F. S.

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

---

If Christian Science destroys sin and sickness, reforms the drunkard, overcomes sorrow, lightens the cares of its adherents, thus showing forth the same fruits which followed the practice of our Lord, it is indicating its Christian character by the best possible test and the only test which Jesus expected, as is indicated by his teaching. Everything which the Master said and did indicates that he considered himself the example for his followers. He said, "I am the Way." On one occasion he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you."

To be Christian, therefore, is to know the way which Jesus taught and practised, and do likewise; and if he was right, that way which is most nearly in harmony with his way must be the most Christian. Surely an implicit reliance upon the Father is more Christian than any other practice, for the great Exemplar said, "The Father that dwelleth in me, He doeth the works." Furthermore, the results of an implicit reliance upon divine Mind in times of trouble have been to those who have practised such reliance superior to any which they have experienced while depending upon lesser powers. Thus both in theory and effect Christian Science has proved to its followers that it is more Christian than any way which they have heretofore known.

ALFRED FARLOW.

In *Boston Times.*

---

Christian Science has come to stay. Thousands have found the way to health and strength through its teaching. Those who turn to it have, in very many instances, exhausted all other means of finding relief from their ailments. If Christian Science in preaching the Gospel is able to bring this joy and comfort to mankind, should it not be encouraged and looked upon as beneficent?

There is no use trying to withhold a thing of this kind from those who have been taught to look upon religious freedom as the dearest and best of all liberties. As you remark in your editorial, the opposition displayed against Christian Science by those financially interested in its defeat has done much to propagate it and bring it to the attention of those who welcome it.

Let us hope that the day will speedily arrive when each one will be allowed to decide for himself in all matters of religion, and in all matters pertaining to health. In this way only can we expect to see that which is most worthy of our confidence survive and flourish.

ALBERT E. MILLER.

In *Scranton* (Pa.) *Tribune.*

---

By two wings a man is lifted up from things earthly; namely, by simplicity and purity. Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend towards God; purity doth apprehend and taste Him. No good action will hinder thee, if thou be in thy heart free from inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty. If thy heart were sincere and upright, then every creature would be unto thee a living mirror, and a book of holy doctrine. There is no creature so small and abject, that it representeth not the goodness of God. If thou wert inwardly good and pure, then thou wouldst be able to see and understand all things well without impediment. A pure heart penetrateth heaven and hell. Such as every one is inwardly, so he judgeth outwardly. If there be joy in the world, surely a man of a pure heart possesseth it. And if there be anywhere tribulation and affliction, an evil conscience best knoweth it. As iron put into the fire loseth its rust, becometh clearly red hot, so he that wholly turneth himself unto God, putteth off all slothfulness, and is transformed into a new man. When a man beginneth to grow lukewarm, then he is afraid of a little labor, and willingly receiveth comfort from outward things. But when he once beginneth to overcome himself perfectly, and to walk manfully in the way of God, then he esteemeth those things to be light, which before seemed grievous unto him.—THOMAS A KEMPIS.

---

## Notice Regarding the Bible Lessons.

IN view of the change in the date of Communion service in the branch churches from June 14 to July 12, the following will be the order of the lessons:—

June 14.—Is the Universe, including Man, evolved by Atomic Force?

June 21.—Christian Science.

June 28.—God.

July 5.—Life.

July 12.—Sacrament.

The Mother Church will follow this order up to June 28, when the Communion service will be held, and the lessons for July will follow in the order given in the *Quarterly.*

---

The best men never know how good they are. They just go on doing their duty, and rendering such service as is in their power, thinking so much of that that they have no time to think much about themselves. They will, doubtless, be greatly astonished when they hear the divine commendation, "Well done," and find their names written on the roll of God's saints.—REV. A. CONKLIN.

Digitized by Google

## The True Line of Progress.

[FROM an address by Booker T. Washington before the Twentieth Century Club. Reported in *Boston Transcript*.]

What is freedom, and how obtained? The child who wants to spend time in play, rather than in study, mistakes play for freedom. The spendthrift who parts with his money as soon as it is received, mistakes spending for freedom. The young man who craves the right to drink and gamble mistakes debauchery for freedom. The man who claims the right to idle away his days upon the street, rather than to spend them in set hours of labor, mistakes loafing for freedom. And so, all through human experience, we find that the highest and most complete freedom comes slowly, and is purchased only at tremendous cost. Freedom comes through seeming restriction; those are most truly free to-day who have passed through great discipline. Those persons in the United States who are most truly free in body, mind, morals, are those who have passed through the most severe training, are those who have exercised the most patience and at the same time the most dogged persistence and determination.

To deal more practically and directly with the affairs of my own race, I believe that both the teachings of history, as well as the results of every-day observation, should convince us that we shall make our most enduring progress by laying the foundations carefully, patiently, in the ownership of the soil, the exercise of habits of economy, the saving of money, the securing of the most complete education of hand and head, and the cultivation of Christian virtues. There is nothing new or startling in this. It is the old, old road that all races that have got upon their feet and have remained there have had to travel. Standing as I do to-day before this audience, when the very soul of my race is aching, is seeking for guidance as perhaps never before, I say deliberately that I know no other road. If I knew how to find more speedy and prompt relief I should be a coward and a hypocrite if I did not point the way to it.

As a slave the negro was worked. As a freeman he must learn to work. There is a vast difference between working and being worked. Being worked means degradation; working means civilization. There is still doubt in many quarters as to the ability of the negro, unguided, unsupported, to hew his own path and put into visible, tangible, indisputable form products and signs of civilization. This doubt cannot be much affected by mere abstract arguments, no matter how delicately and convincingly woven together. Patiently, quietly, doggedly, persistently, through summer and winter, sunshine and shadow, by self-sacrifice, by foresight, by honesty and industry, we must re-enforce argument with results. One farm bought, one house built, one home sweetly and intelligently kept, one man who is the largest taxpayer or has the largest bank account, one school or church maintained, one factory running successfully, one truck garden profitably cultivated one patient cured by a negro doctor, one sermon well preached, one office well filled, one life cleanly lived, these will tell more in our favor than all the abstract eloquence that can be summoned to plead our cause. Our pathway must be up through the soil, up through swamps, up through forests, up through the streams, the rocks, up through commerce, education, and religion.

If you ask me to state in detail just what will happen, and how and when it will happen,—just what attitude each race will assume toward the other, and how each will act in a given case, when the conditions of growth on which I have laid emphasis have been fulfilled,—if you ask this of me, I must answer frankly that I do not know. One can no more tell that than he can tell the day and the hour when the corn will ripen. We only know that if conditions prescribed by nature are complied with, at some time and in some manner the corn will ripen and be gathered into the garner. Duty is with us; results are with God.

I have referred to the task that my race must perform if it would effectually emancipate itself. But there is another side. The white race, North and South, also has a duty and a serious responsibility.

In connection with our presence in this country it should always be borne in mind that, unlike other races, we not only were forced to come into this country against our will, but were brought here in the face of our most earnest protest. Both as slaves and as freemen, we have striven to serve the interests of this country as best we could. We have cleared forests, builded railways, tunnelled mountains, grown the cotton and the rice, and we have always stood ready to defend the flag. We have never disturbed the country by riots, strikes, or lockouts. Ours has been a peaceful, faithful service and life.

In the face of all this I cannot believe, I will not believe, that a country that invites into its midst every type of European, from the highest to the very dregs of the earth, and gives these comers shelter, protection, and the highest encouragement, will refuse to accord the same protection and encouragement to her black citizens. I repeat here what I have often said in the South. The negro seeks no special privileges. All that he seeks is opportunity,—that the same law which is made by the white man and applied to the one race, be applied with equal certainty and exactness to the other. And when I say this I repeat also that which I have said directly to the members of more than one state constitutional convention in the South; namely, that any revised state constitution that is capable of being twisted into one interpretation when an ignorant white man is concerned and another when an ignorant black man is concerned will not represent entire justice nor the highest statesmanship. These new constitutions should place a premium upon good citizenship, for both races, and wherever they fail to do this they are weak and are not in the best interests of the state.

When in any country there are laws which are not respected, which are trampled under foot and made to mean one thing when applied to one race and another thing when applied to another race, there is not only injustice, for which in the end the nation must pay the penalty, but there is hardening and blunting of the conscience, there is sapping of the growth of human beings in kindness, justice, and all the higher, purer, and sweeter things in life. No race can degrade another without degrading itself. No race can assist in the lifting up of another without itself being broadened and made more Christlike.

Before I conclude, I want to make one request and suggestion, and I do so with all the earnestness of my soul, —with a full knowledge and realization of the present condition and anxieties of my race. That request is that you white men of the North, and the white men of the South, approach the solution of the negro question with coolness, with that calmness, that deliberation, and that sense of justice and foresight with which you approach any other problem in business or national affairs. On most other subjects white men use their reason, not their feelings; but in considering the subject of the colored man, in most cases, there are evidences of passion—a tendency to exaggerate and to make a sensation out of the most innocent and the most meaningless events. This is not the way to settle great national questions. While the North and the South argue in heated passion, the negro suffers.

The age for settling great questions, either social or national, with the shot-gun, the torch, and by lynchings, has passed. An appeal to such methods is unworthy of either race. I may be in doubt about some things connected with our future, but of one thing I feel perfectly sure, and that is that ignorance and race hatred are no

Digitized by Google

solution for any problem on earth. No one can ever lift up a race by continually calling attention to its weak points. The negro, like other races, should be judged in a large degree by its best elements rather than by its weakest.

When measured by the standard of eternal, or even present justice, that race is greatest that has learned to exhibit the greatest patience, the greatest self-control, the greatest forbearance, the greatest interest in the poor, in the unfortunate,—that has been able to live up in a high and pure atmosphere, and dwell above hatred and acts of cruelty. He who would be greatest must become the least.

Though often beset behind and before, and on the right and on the left, with difficulties that would seem well-nigh insurmountable, I have the most complete faith in the ultimate adjustment of all the perplexing questions that weigh heavily upon us. More and more, as a race, we are learning to exclaim with one of old,—

The stormy billows are high; their fury is mighty,
But the Lord is above them and almighty and almighty.

---

Divine love is perfect peace and joy, it is a freedom from all disquiet, it is all content and mere happiness; and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the blessing and happiness of every natural life, as the restorer of every lost perfection, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God which passeth all understanding. Through all the universe of things, nothing is uneasy, unsatisfied, or restless, save when it is not governed by Love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving, are as totally suppressed and overcome, as the coldness, thickness, and horror of darkness are suppressed and overcome, by the breaking forth of light. If you ask why the spirit of love cannot be displeased, cannot be disappointed, cannot complain, accuse, resent, or murmur, it is because Divine Love desires nothing but itself; it is its own good, it has all when it has itself, because nothing is good but itself and its own working; for Love is God; "and he that dwelleth in love dwelleth in God." Just so much and so far as you are freed from the folly of all earthly affections, from all disquiet, trouble, and complaint about this or that, just so much and so far is the spirit of love come to life in you. For Divine love is a *new life* and a *new nature,* and introduces you into a *new world;* it puts an end to all your former opinions, notions, and tempers; it opens new senses in you, and makes you see high to be low, and low to be high; wisdom to be foolishness, and foolishness wisdom; it makes prosperity and adversity, praise and dispraise to be equally nothing. "When I was a child," says the apostle, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Whilst man is under the power of nature, governed only by worldly wisdom, his life, however old he may be, is quite childish; everything about him only awakens childish thoughts and pursuits in him; all that he sees and hears, all that he desires or fears, likes or dislikes; that which he gets, and that which he loses; that which he has and that which he has not, serve only to carry him from this portion of evil to that portion of good, from one vanity of peace to another vanity of trouble. But when Divine love is born in the soul, all childish images of good and evil are done away, and all the sensibility of them is lost, as the stars lose their visibility when the sun is risen.

From "The Spirit of Love" by WILLIAM LAW.

---

Let thy face, like Moses', shine to others, but make no looking-glass for thyself.—JEREMY TAYLOR.

## A Letter and a Poem.

1097 Prospect Street, Cleveland, O.,
April 27, 1903.

Rev. Mary Baker G. Eddy.

*Dear Mother:*—Please accept the enclosed angel-song as a little token of gratitude for your wholesome message in the *Christian Science Sentinel* which came to-day, entitled "Significant Questions."

Thank you, thank you, for every word.

Most lovingly yours,
EUGENE F. VOORHIES.

### "Written in Heaven."

EUGENE F. VOORHIES.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.—*Luke*, 10: 20.

The harmony and immortality of man are intact. We should look away from the opposite supposition, that man is created materially, and turn our gaze to the spiritual record of creation; for that should be engraven on the understanding and heart, with the point of a diamond and the hand of an angel.—*Science and Health*, p. 521.

"Written in Heaven," O wonderful Truth!
My character safe in perpetual youth.

My heart a great fountain
Of laughter and light.
My nature all sinless
And spotless and white.

"Written in Heaven,"
O wonderful fact!
A perfect reflection
Forever intact!

Written in glory, and beauty, and light,
Graven on pages the purest of white!

This is my resting-place,
This is my song,
This is my Saviour
From sickness and wrong.

Written in Harmony!
Lord, give me light.
Help me to praise Thee
For pages of white!

---

The world is beginning to see that people who can radiate sunshine and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money who pauperizes everybody who comes in contact with him by his close, oppressive methods. Largeness of heart and generosity of soul make millionaires of character, who are worth more to the world than mere moneyed millionaires. The time will yet come when we shall not have to depend on rich furnishings. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a cheap setting of the precious life-stone. Cheerfulness is a potent factor of success.—*Anon.*

---

### Reports from Branch Churches.

Reports from Branch Churches to be read at the Annual Meeting of the Mother Church, to be held June 30, 1903, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 22, 1903.

No report should occupy more than two minutes in reading.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

### God's Giving, Abundant.

To suppose that God withholds from His children any good gift is not wise, nor is it logical to believe that He withholds anything. Being good Himself He can have no gift to bestow which does not pertain to His own nature. "A good tree bringeth forth good fruit."

To wait supinely for something to turn up, or to stand in the careless attitude that most frequently says, "The Lord will provide," is not to make use of the means by which we qualify ourselves to receive the full measure of Love's bounty. We must know that He has already given in infinite quantity and quality, and we must do our part by being ready to accept, not with the listlessness of indolent self-satisfaction, but with the vigor of conscious and intelligent endeavor. Neither is it wise to doubt God's ability and willingness "to do exceeding abundantly above all that we ask or think."

We sometimes feel the necessity of carefully weighing two propositions in order to decide which one we shall accept, and when we can see nothing beyond the finite, mutable, and material sense of things, there seems no other course open to us; but is this true where the things of God are concerned? May we not by this mental attitude limit our capacity to receive from God all that He has already bestowed upon us? May we not, by failing to place our trust wholly and unreservedly in Him, miss, for the time being, our opportunity of finding that He is very near to us, and that His beneficence is infinite?

Notwithstanding the dissent of some few whose concept of God is limited to the strictly finite sense, it is accepted Christian doctrine that God is omnipotent, the only Creator, and upon this platform Christian Scientists stand. Correlated with this proposition is the understanding that God is the only source of supply, the almoner of the universe, the unhesitating and impartial giver of all good. The narrow and unprofitable doctrine that God is subject to reserve and uncertainty, to human limitations and impulses of action, is, happily for humanity, dying out, and the reasonable recognition of Jesus, that God is infinite Love, is taking its place. Here, too, Christian Scientists are unequivocally committed to the teaching of the Master.

M.

### Meeting Present Problems.

OUR readers cannot fail to find increasing interest as they become familiar with the life and educational work of Booker T. Washington, whose address before the Twentieth Century Club of Boston is found in another column of this issue.

Those who realize the urgency and complexity of the colored race problem in this country, are very thankful that so much of practical wisdom, Christian manliness, and straightforward good sense should be evidenced by one to whom the accomplishment of so great an undertaking seems to have been committed.

To the great Southern educational movement, which is enlisting the active interest of both the Christian culture, and the capital of the North and South, and which is begetting a spirit that has been described as akin to that of a religious revival, in the spiritual earnestness which dominates it, Mr. Washington gives promise of making a contribution, the beneficent outcome of which no man can estimate.

No doubt very many factors enter into the complete explanation of the phenomenal growth of the Tuskeegee educational work, but it certainly stands for three principal ideas which make emphatic appeal to all teachers, and especially to all Christian Scientists who are alive to their opportunity and ability to help their fellow-men.

These ideas are, first, that "A man's a man for a' that;" that behind the ignorance, the stupidity and, if so be, the viciousness of the proletariat, there is an essential selfhood, the true man, and that education means first of all the recognition of this true man, and then his conscious discovery and reclamation.

Time was when education stood for acquirement, the accretion of knowledge; when the school curriculum consisted very largely in labeling and packing away information, and though prompted by the noblest Christian impulse, it seems to be very generally conceded now that much of the Christian endeavor to help the colored people, since the close of the war, has been directed by this antiquated and wholly erroneous concept, and that while accomplishing much good, it has tended in no small degree to the deposit of an extravagantly ambitious veneer, and has educated its subjects away from practical availability and usefulness.

The higher and truly Christian idea looks upon education as an awakening to the real selfhood. It declares that truth is not something which is transferred from one personality to another, but that it naturally appears in consciousness, as erroneous beliefs are cast out, and that the chief work of the ablest teacher is but to clear away the brush of human falsity and misconception, the debris of common thought.

To the genuine man, Mr. Washington makes his first and last appeal, and his courage and hope are grounded in this nobler concept of the true nature, and consequent possibilities of every son of Adam, whether white or black.

His second dominating idea is that social rights and privileges are to be secured on the basis of fitness for their exercise. These rights may be exacted under other conditions, but they cannot be retained. Faithfulness to opportunity for preparation presents the only legitimate approach to preferment, and a man's willingness to wait perseveringly for the higher calls which have always marked the hours of adequate preparation, is the only assurance of his worthiness, and ultimate success. Power succeeds competence, it never precedes it.

One other leading idea of Mr. Washington's theory of education is that fitness for dominion is to be acquired through fitness for service. "Whosoever will be chief among you, let him be your servant." He is entirely convinced and is constantly convincing others, including his own people, that "An education which makes industry intelligent," and hence attractive and efficient, presents the only way by which they may hope to advance, surely though slowly, to the realization of a higher freedom, the enjoyment of a more unquestioned right. The impulses of true progress are always mindful of conditions. They do not unnecessarily provoke hostility, and so long as conscience is honored and integrity preserved, they give consideration to the line of least resistance. Upon the plane of free labor nothing so conduces to the advancement of the best interests of the laboring class, as reliability of character and efficiency of service. Evidencing these, they steadily gain in the respect and good-will of their employers, and avoid unnumbered difficulties which otherwise appear in their way. Mr. Washington affirms and reaffirms this

Digitized by Google

thought, and the splendid results he has achieved under its guidance must have far outstripped his early expectations, if not his hopes.

The Tuskeegee enterprise is giving the world a very pertinent and wholesome illustration of what may be effected when the right idea is brought to bear upon practical problems by one who is the embodiment of sterling integrity and hard common sense. Genuine progress in any line of human betterment, whether religious, educational, or economic, is the expression and resultant of the true concept more or less clearly apprehended by one who makes a wise choice of the ways and means by which it is brought into touch with human conditions. To the degree in which we realize the infinite and practical serviceability of the ideal, the true spiritual concept, and understand the meaning of Peter's declaration that there is none other name given among men, whereby mankind must be saved, in that degree we shall see that the true Christian man is peculiarly fitted to be "a man of affairs," whose wise interest will embrace, and whose healing influence can but improve every aspect and department of human life. W.

## "Occupy till I Come."

PREPARATION means opportunity. Not one minute need be wasted in waiting. The truth is always soliciting servitors, and he who is idle must lack either desire for work or qualification for it. "Aspiration is not inspiration," some one has said, and certain it is, aspiration is not fitness.

From the aspiring mother of Zebedee's sons down to the earnest, enthusiastic claimant for woman's suffrage, the element of qualification has been too often neglected.

The first step toward achievement is not to lay claim to position or to recognition, but to prepare conscientiously for possible demands.

During the last half century we have seen the destruction of the walls of personal prejudice and cowardly conservatism which rendered the medical profession, the ministry, the college curriculum and faculty, and the law inaccessible to women. They fell, not because of the blatant argument of the ambitious, but in response to the unanswerable logic of thorough equipment on the part of a few untiring, prayerful girls, who were brave enough to get ready for their work in the by-ways of obscurity, despite the shrugs of conventionality and the supercilious smiles of assumed superiority.

We hear much of unappreciated ability, much of unrecognized worth, and we are apt to nurse a self-justifying, self-stultifying sense of our own merit which the world cannot understand and will not admit; but experience and observation force the concession that these conditions are largely imaginary.

The world needs honest, earnest, qualified workers, and the question it asks is not, "What do you wish to do?" but, "What can you do?"

The world stops not to question Rosa Bonheur's right to the reputation she has won, nor would it recall the immortelles with which it crowned Charlotte Cushman.

"There is room at the top" is an old and hackneyed proverb, and just as true as ever; and the "room at the top" is reached by untiring effort to be fitted for the heights.

Nowhere does this warrant of efficiency and discipline obtain with so great significance as in our work in Christian Science. The children of men, wise in their generation, are saying: "By their fruits ye shall know them." And Christian Science through demonstrable truth is responding: "Show me thy faith without thy works, and I will show thee my faith by my works."

No! The Christian Scientist has not a moment for idle waiting and wondering why work does not come. The seeming interims must be regarded as precious opportunities. They must be devoted, not to repinings, not to restless concern and crippling self-condemnation, but to prayer, to praise, to communion with the Most High God, so that when the faithful disciple is appealed to, he descends from the mount with a shining countenance,—a consciousness so radiant with goodness that the mists of doubt and despair, sin and sorrow, pride and poverty disappear as darkness before the day.

Christ speaks again: "Occupy till I come!" Occupy by earnest unremitting effort to realize a clearer reflection of intelligence, a warmer pulsation of love, a higher sense of purity, a more consecrated loyalty, a more active purpose to help humanity.

Can such preparation, think you, fail of opportunity? "Where the fountain is pure, there will the thirsty come to drink." There are but two steps from one's present occupation to the coveted field of enlarged opportunity; first, present duty well and abundantly done; second, manifest fitness for something higher.

Truly, waiting moments should never be wasted moments.

S.

### Blow, Winds of God.

Blow, winds of God, and bring us on our way!
We spread the sails to catch thee if we may.
The night is dark with storm and tossing spray;
But yet we trust the morning; so we say
Blow, winds of God, and bring us on our way!

We will not think we are the wild waves' sport.
A track is in the deep that leads to port.
We follow and the hardship dare to court.
If Thou but guide us we shall make the bay.

Blow, winds of God, and bring us on our way!
Sometimes the sea is lonely. There be few
Who sail with us to countries rich and new.
Some fear they might not safely weather through,
But still our way is onward and we pray
Blow, winds of God, and bring us on our way!

REV. DWIGHT M. HODGE.

In the *Universalist Leader*.

John Ruskin paints "The Way of Life" in these exquisite words: "I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its short record of some kindly things done for others, some goodly strength or knowledge gained for yourselves."

## Notice.

A committee on securing rooms in private houses for visitors who do not wish hotel accommodations, will be in session at Mechanics Building Thursday, Friday, and Saturday, June 25–27, from 9 A.M., to 9 P.M. each day. No arrangements can be made in advance by correspondence with this committee, but all who apply to them in person upon their arrival in Boston will be cared for.

Visitors who desire hotel accommodations should make personal arrangements with the hotels, as this committee cannot undertake to make provision for them. Those who have not yet arranged for their rooms at the hotels would better do so at once, since the demand is very great.

Digitized by Google

## From Our Contributors.

### Awake! Awake!

LOUISE DELISLE RADZINSKI.

We are told in the gospel of Luke that when Jesus was preparing his disciples for the demonstration he knew was imminent, he went to the Mount of Olives, as he was wont to do when he would commune with God. His disciples followed him, and when he was at the place he said to them, "Pray, that ye enter not into temptation." And he withdrew from them about a stone's cast and kneeled down, and as he prayed an angel appeared unto him from heaven, strengthening him.

And when he rose up from prayer and was come to his disciples, he found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation." Matthew and Mark add the reproach addressed to Peter, "Could ye not watch with me one hour?"

These admonitions to awake, to watch, and to pray, were never more needed than to-day by those who would serve Truth. Error is making strong protest against the angel of Love that comes to strengthen those who pray for deliverance from temptation.

Mortal mind would have us believe that grief is right and acceptable, yet while the disciples slept for sorrow, they missed the angel visit that strengthened their Master, that would have strengthened and enlightened them if they had not been overpowered by the mesmerism of personal love and sympathy. They did not wish to sleep while Jesus prayed and wrought in the spirit; their choice would have been to fight with him all their foes; they were ready to meet the servants of material power with staves and swords, but the subtle foe, mesmerism, they were unprepared to meet, and to it they yielded, sleeping while the sweat of him they loved, and for whom they would have died, "was as it were great drops of blood falling down to the ground."

Are we awake, that we may have the strength of Zion given us? Are we awake, that we put on the beautiful garments of Jerusalem, the holy city of the God of Peace? Are we awake so the unhallowed act and the unclean thought shall no more come to us, lulling us to sleep when most we need to be watchful, prayerful, and active in the service of Truth and Love?

For now has the time come when all who know Truth must proclaim her and rejoice in her, that all who are in the darkness of human beliefs and fear may be made to see the angel of God and be set free. For now is error striving to destroy the works of Truth, as men are beginning to awake from the sleep of ages, to shake off the dreams of material sense, to pray for strength, and to watch lest they fall back into the beliefs that have held the world in bondage for so many centuries.

Now, as then, the servants of the high priests of temporal power would arrest those who seek freedom for themselves and others from the man-made laws of theology, medicine, and philosophy; and they who would know Truth, possess health (holiness), and serve God in spirit (understanding), need above all to be watchful, to be awake.

Truth, as revealed in Christian Science, is assailed on every side, to restrain those who would share with their neighbor the blessings they themselves have received through the understanding of God which has been brought to them by the Discoverer of Christian Science. Their conception of Christian Science being its antipode, they are led, by their very honesty of purpose, to malign that which they do not know, that which they ignorantly reject. "They know not what they do," but every stone cast at truth returns to the hand that threw it. Every step taken in opposition to the light carries one deeper into darkness, and those to whom Truth has been revealed, who know the joy of freedom from fear and its offspring, disease, need to labor, watch, and pray, that the light of Love may shine into the darkness of a "naughty world," and help forth those who are still prisoners of ignorance, unaware of their birthright, of all the blessings of true Science, the knowledge of divine Love.

To these we owe the Christ-message, that they too may live and know their God, no longer the stern, vengeful judge, but the creator and preserver of man, the ever-present and all-loving Father-Mother God.

As deeds are greater than words, so by our daily life can we best show the love that renews all things, when words would be useless to feed the starving heart, helpless to strengthen the failing courage, cold to the drooping sense. Only through prayer and watchfulness can this regenerating love be kept aglow, for error is ever ready to check the loving impulse, to deaden the sense of another's need, to suggest that the responsibility is not ours, and that it should not be rashly assumed.

In this, as in all things, our Leader gives us the example we need. Her untiring labors for our instruction, her perception of our needs in all phases of our growth; her readiness to meet all crises in the establishment of the cause of Truth, show us what can be accomplished through faithful watching and loving prayer. Strengthened by the angels of God, the messages of life to His devoted child, and clothed in the beautiful garments of peace, she calls to us, as the Prophet called to his people, to awake, to put on the strength of Zion! Shall we fail her and yield to the mesmerism of sleep when we should be watching with her, helping her to arouse those who are dully stumbling in the mists of sense?

### Faith in God.

WILLIS F. GROSS.

Man's greatest need is more faith in God. Faith in the supreme Being has brought whatever of enlightenment and progress the world has enjoyed, and if there is to be more enlightenment and more progress, there must be more faith which finds a resting-place higher than the things of earth.

All do not realize that this is their greatest need. They have faith in their own ability and they believe that through the exercise of their own intelligence they are able to accomplish satisfactory results and make substantial progress. But sooner or later there comes a time when man feels he can do no more. Then does he realize how great is his need of faith in God.

Because of a limited sense of God's love and power, man but feebly comprehends the meaning of the Scripture, "Now is the day of salvation." He is too apt to think of Christianity as providing a way to a future heaven, but as having little power to beget a present heaven. If he expects Christianity to do little for him in this world, he has been slow to recognize what it has already done.

Man's faith, or lack of faith, in God is the natural result of his thought of God. There is but one possible way of increasing his faith, and that is by giving him a higher concept of the supreme Being, a truer sense of the divine nature and purpose.

Tens of thousands of men and women, scattered throughout the world, representing all classes, and living in all conditions and under all circumstances, bear faithful testimony to the fact that Christian Science is teaching them the truth about God, and man made in the divine image and likeness. As the result of this teaching their faith in God's love and power to save, morally and physically, grows stronger every day. They have learned that the "effectual fervent prayer of a righteous man," avails with

Digitized by Google

God in behalf of the sick as well as in behalf of the sinner. They have learned that there never comes a time when man cannot go to God "in faith, nothing wavering" and receive the help he needs.

There are few persons who believe that there comes a time in man's earthly experience when he has "sinned away the day of grace," and it is God's will for him to suffer throughout eternity. This was at one time a teaching quite generally accepted and may have been regarded as an essential element of religious faith. But the ever-increasing brightness of divine revelation has dispelled the darkness, and in the light of spiritual understanding we read that God "will have all men to be saved, and to come unto the knowledge of the truth."

The doctrine of predestination has few adherents, and the teaching of universal salvation is not regarded with the suspicion and distrust that it was a half century ago. A man's Christianity is no longer questioned, if he declares it to be his honest conviction that through God's love and mercy all will be saved.

These changes in the human thought of God and His purpose concerning man, have resulted in a more practical religion and greatly increased the spirit of brotherly love. A man has a more vital interest in his neighbor's welfare when he regards him as a child of God, and believes it is his Father's will for him to be saved, than he could possibly have if he believed that God had foreordained his neighbor to eternal punishment.

Many persons believe that the sick man has broken a material law of nature, and for this reason it is God's will for him to be sick. There are those who believe that sickness and suffering are sent of God to teach lessons that could not, or would not, be learned in any other way.

Most Christian Scientists at one time believed that sickness was in accord with the divine will, but they are now fully convinced that it is not God's will for man to be sick any more than it is His will for man to be sinful. This conviction has made possible an active faith in God's willingness to heal man's physical infirmities as well as to save him from all his sins.

Does any one believe that God is willing to save man from part of his sins but not from all of them? Why, then, should mortals doubt God's willingness to make man every whit whole, especially when sickness is largely the result of ignorance, while sin may be wilful wrongdoing? There are few who doubt God's power to heal the sick, even without the aid of material remedies; it is therefore His willingness to heal that is apparently questioned.

The man who believes that God is not willing to save him from sin is, because of this erroneous belief, unable to exercise the faith in God that is necessary to receive the divine blessing. The failure to realize his sins forgiven is due entirely to a lack of faith in God. His lack of faith is due to a false sense of God's character. God has not withheld forgiveness, but man's own error of thought has robbed him of the blessing he so much needs. He will be deprived of the blessing divine Love is ever willing to bestow, so long as his lack of faith makes it impossible for him to receive it.

The sick man who believes that God is unwilling to heal him unless he can regain his health through the use of material remedies or through obedience to material health laws, is in a mental condition not unlike that of the man who believes God is not willing to forgive his sins. His lack of faith in God's willingness to heal him is the result of his incorrect, or imperfect, concept of God. The remedy in the one case, as in the other, is to gain a higher understanding of the divine Principle of man's being.

Christian Science is supplying this human need. It is enabling man to see that his heavenly Father is indeed a God of infinite love; that He forgiveth all our iniquities and healeth all our diseases. Christian Science is increasing man's faith in God by giving him an idea of God which is at once demonstrable and in harmony with his highest and purest conception of being. To those who have approached God in fear and trembling, not knowing in whom they have believed, Christian Science says, as did Paul to the Athenians, "Whom therefore ye ignorantly worship, Him declare I unto you."

It is impossible not to have faith in that which is understood. Jesus said that to know the Truth would make free, and then he demonstrated that this freedom which comes through knowing the Truth, is a present salvation from sickness as well as from sin and the suffering it brings.

The blessings that have come through Christian Science are not so much the result of faith in God's willingness and power to do, as the result of the understanding of what He is. God is, and man lives, and moves, and has his being in God. The understanding of the scientific fact gives man a practical faith in God and teaches him to rely upon God and trust Him.

Blessings greater than have ever before enriched human experience, are in God's storehouse awaiting man's fitness to receive. That teaching which helps man to trust in the Lord instead of leaning upon his own understanding, opens wide the door of eternal harmony. The honest and conscientious student of the Christian Science text-book has not less faith in God, but more, because he has a higher and more spiritual idea of God. He knows he has not lost even an infinitesimal part of the good he had previously gained, but his sense of good has been greatly added to and quickened. He expects Christianity to do more for him in this present time, and according to his faith, his increased spiritual understanding, he receives of the blessings of God, health, holiness, and harmony.

## Trifles.

ANNIE MARIE BLISS.

It was only a cheery "Good morning,"
That she said as I started away;
But it echoed and rang in my busy thought
As I worked through a long, long day.

It was only a smile that she gave me,
But the smile was so sweet and true
That it gilded the edge of my cloudy thought
'Till it melted the cloud in blue.

It was only a rose with a message,
And "I love you," was all that it said;
But it lifted a doubt which had seemed to be
Leaving sweet peace, instead.

T'was only a short verse of comfort
That she culled from the storehouse of Love;
But the truth was the balm for a sense of hurt,
And it lifted my thought above.

It is often the things we call "Trifles,"
(If a smile or a flower may be such),
That are sure to help others and make us grow,
For he gaineth, who giveth much.

And the sweetness from loving and doing
When the heart from all self is freed,
Is for you, and for me, and for every one,
Who is filling a brother's need.

Let no man talk of freedom until he is sure he can govern himself.—GOETHE.

Digitized by Google

## The Lectures.

### At Chicago, Ill.

Mr. Edward A. Kimball delivered a lecture on Christian Science Friday evening, May 22, under the auspices of Fifth Church of Christ, Scientist, of Chicago, this being the first lecture given by that church. The large auditorium of the University Congregational Church in which the lecture was delivered, was completely filled, and many people were turned away before the time for the lecture to begin.

The audience listened to the words of the lecturer with profound interest and attention from the beginning to the end. The statements presented by him were convincing, and evidently made a deep impression on his hearers.

Mr. Kimball's remarks concerning Mrs. Eddy, her splendid life and example, and her Christian ministry were very impressive. Mr. Kimball made use of this occasion to emphasize effectively the salient features of Christian Science by showing wherein they are fundamentally different from the prevalent theories concerning religion and the cause and cure of disease. His entire effort was in the form of a rational appeal to humanity to turn for healing and in every other need to a knowable God who has provided for man nothing but supreme good, health, welfare, and holiness. Mr. Kimball was introduced by Mr. George Shaw Cook, First Reader of the church, in part as follows:

*Ladies and Gentlemen:*—On behalf of our recently organized Fifth Church of Christ, Scientist, of Chicago, I bid you cordial welcome to this our first lecture, and we wish to couple with our word of welcome a word of thankful appreciation of the courtesy extended to us by our friends and neighbors of the University Congregational Church in making it possible for us to occupy this church edifice on this occasion.

Those who have felt the healing and regenerating touch of Christian Science need no further argument to convince them that in it is found the complete answer to the human yearning for full salvation. We have found in the demonstrable teaching of its text-book, "Science and Health with Key to the Scriptures," and in the loving, unselfish, and consecrated life of its author, Mary Baker Eddy, convincing proof of the immanence of Immanuel, or God with us.

If Christian Science were but a proofless theory, it would not be entitled to command your attention. The speaker of the evening will invite you to give heed to his statements because they are based upon absolute, exact, and demonstrable science which courts no blind belief on the part of any one, but depends wholly upon proof for the evidence of its verity.

Christian Science is a vast and ever-unfolding subject. To understand it in its entirety is the work of eternity. It may not reasonably be supposed, therefore, that any speaker can, within the limits of a lecture, cover the whole subject of Christian Science. The one to whom we are about to listen will not attempt to do so. He will not expect that those who to-night hear of Christian Science for the first time will go away from here with a demonstrable understanding of its teaching. He will simply, as it were, touch the hem of the garment, tell you something of what scientific Christianity is, what it does, something of what it has meant to hundreds of thousands of your fellow-beings, something of what it means to you.

To many of you the lecturer needs no introduction, but to all of you, however, I may say that we are indeed privileged to hear of Christian Science from one who, having long ago been restored to health and usefulness by its gentle ministry, has, since that time, out of very gratitude to God for his wonderful deliverance, given unstintingly and constantly of his days to preaching the gospel, healing the sick, reforming the sinner, binding up the broken-hearted, and teaching his fellow-man to go and do likewise.

Ladies and gentlemen, it is my honor and my very great pleasure to present Mr. Edward A. Kimball of Chicago.

*Correspondence.*

### At Jamestown, N. Y.

A severe rain storm was in progress yesterday afternoon [May 3] at the time set for the lecture on Christian Science given by Rev. Arthur R. Vosburgh, C.S.B., of Rochester, at the Opera House, but those who attended were well repaid for the effort, as the scholarly address was very interesting.

Martin F. Jackson, First Reader of First Church of Christ, Scientist, spoke in part as follows in introducing the lecturer:—

*Ladies and Gentlemen:*—Christian Science offers in support of the truth of its teachings thousands of authentic cases of healing, many of which may be found in our very midst. The Bible contains the injunction to "preach the gospel" and "heal the sick," and what is more beautiful than "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

One of the grandest sermons on life ever delivered was, "The maid is not dead, but sleepeth," and in the demonstration that followed we see the truth of that assertion.

Should Christian Scientists be censured because they seek to be perfect as the Father? Should Christian Scientists be censured because they strive to emulate Jesus and do the works that he did, and promised all might do who would believe? These works are to heal the sick and cast out evil, and we have the Scripture, "Lo, I am with you alway, even unto the end of the world."

Is it not much to have one's mind filled with sweet thoughts toward his neighbor, rather than bitter? Is it not much to give health for sickness, holiness for sin, happiness for woe? And should Christian Science, which makes possible these conditions, be condemned?

*The Jamestown Post.*

### At St. Paul, Minn.

That Christian Science is generally interesting as a line of study among thinking people, other than those who have accepted it as a religious belief, was fully demonstrated at the Grand Opera House yesterday afternoon [May 3] in the size and character of the audience which assembled to hear Judge Septimus J. Hanna, C.S.D., of Boston. Judge Hanna's address was announced as an authorized lecture on Christian Science, and its purpose was to present Christian Science as a practical religion.

As far as the ground floor was concerned the theatre was crowded, and many persons stood in the aisles throughout the entire lecture. The balcony was well filled and the gallery partly occupied. Manifestly the audience was not attracted by the fact that no admission fee was charged, but from a desire for information, and the speaker was accorded the close attention of those who sat before him as long as he remained upon the platform.

*The St. Paul Globe.*

### At South McAlester, Ind. Ter.

There was a good lecture audience out at the Opera House Friday night, March 20, to hear Judge William G. Ewing of Chicago lecture on Christian Science. The speaker was felicitously introduced by Mayor Fielding Lewis, in a brief speech.

The address by Judge Ewing was given the closest attention. There was no obtrusion of the ego, no show of religious bigotry or intellectual intolerance.

*South McAlester News.*

Digitized by Google

## Testimonies of Healing.

In a recent conversation with a lady, I was asked, "What do you get out of your Christian Science?" I replied, "Why, everything."

During the first year of our little son's life, we paid doctors anywhere from forty to sixty dollars every six or eight weeks.

We obeyed every law of hygiene, watched closely every symptom, and at times I have cried in despair, fearing he would not live. I dreaded to go to bed at night, lest I should need the physician before morning. Now my heart overflows with gratitude because through that wonderful book, Science and Health, I have come to understand that the Great Physician—the True Physician—is omnipresent and omnipotent, and that "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God" (Science and Health, p. 380).

This is only a little of what I am getting from Christian Science.—ETHEL LAVON PECK, Chicago, Ill.

My husband and I came to California last September intending to settle here in business. Owing to his ill health we could not remain East; his trouble was chronic inflammation of the bladder with which he had been afflicted for fifteen years; he was also subject to attacks of hemorrhage which seemed to result from chills.

We arrived in San Francisco on a cold, windy day and the dreaded chill was contracted. The usual remedies failed to bring relief, and he refused further medical aid. At this time we were advised to try Christian Science; so without any understanding of what it meant and with little faith in it, he commenced the treatment.

Very gradually the improvement came; we discarded all drugs and remedies and bought and studied Science and Health. At the end of one week I concluded that if there was anything in Christian Science I could heal myself of constipation from which I had always suffered, and I was entirely relieved in five days. After seven weeks' treatment my husband was well and we could help ourselves. In January, we went through a Christian Science class and since that time have been able to help others.

I write this in the beginning of March, 1903, on the eve of our return East to live. My husband is perfectly recovered, and all fear of climate or cold has left us. Our stay of five months in San Francisco has been fraught with many blessings to us, and we are proud to call ourselves Christian Scientists and grateful to all those who have helped us to the understanding of this great truth.

MRS. LENNART NILSON, San Francisco, Cal.

In August, 1894, I was brought home to die. My first physician after having prescribed for me four days said if I failed as fast for the week to come as I had the past, I would be no more.

When brought home, our family physician was called, took my case, and did all he could for my recovery. He prescribed for me from August, 1894, until March, 1895, but I received no benefit. The doctor said, "If you have any business, you had better attend to it; to-day you are here, to-morrow you may not be, life is uncertain and death is certain." I told him that since there was no help for me, and as my expenses were great, I would not take any more medicine.

Before I should pass away, I wished to see my sister. The message was sent and she replied that she wished me to see a friend of hers. I was unconscious when the letter came, but it was answered, and in a short time word came from one of Mrs. Eddy's students, saying that she would commence treatment and would come the following Monday. She was so quiet and peaceful that although a stranger, she did not excite me in the least. I felt restful in her presence. She talked with me and read a little in Science and Health. At this time, I could not lie down. I had not been able to feed myself for some time, and could not walk without help. When tea was ready my sister invited me to take tea with them. I felt very much hurt as she knew my circumstances. The practitioner said, "You can walk." I thought, "You do not know so well as I." Assistance was offered. "No;" she said, "she does not need help." The invitation was given the third time. Again the Scientist kindly but firmly assured me that I could walk. I looked at her and without help I arose and went with them to tea. When the food was passed I felt more hurt than before. They knew I could not eat, but my practitioner talked with me and enabled me to realize that God made everything that was made, and He finished His work and called it good, and so food could not hurt me. Since that time I have eaten whatever I wanted and it has not hurt me.

For nearly seven years Science and Health with the Bible has been our only medicine, and with but a little understanding of Truth, we have had many demonstrations.

MRS. C. A. W. BERGER, Seneca Falls, N. Y.

I feel it is my duty to tell of the blessings I have received through the understanding of Christian Science, and as I look back and see where I was when I first heard of Christian Science, in the valley of the shadow of death, I am very glad I was led to this blessed truth.

I had been most miserable. I could not rest, and the nights were long. I was in poor health for about three years, and my sister and I went to different doctors to see what they thought, but they gave me little hope. Later on my husband took me to a specialist and he treated me a while until at last he told my husband not to bring me any more, that I needed a doctor to come and see me every day, and that he did not leave his office. When I got home I was very much discouraged. I longed to die, but oh, it seemed as if I had never loved my two children so much, and I dreaded to leave them. I was told I had consumption, and thought there was no cure for that. I want to say for the benefit of those whose demonstration seems to be slow, never get discouraged. My cough stayed with me over three years after I commenced treatment in Christian Science. I had many a struggle and at last I saw I simply had to overcome error or it would overcome me. I had to "Rise, in the strength of Spirit, to resist all that is unlike God" (Science and Health, p. 393).

The last doctor we had advised a change of climate, and at last I was compelled to go to bed, I was so weak.

The minister of whose church I was a member came to see me. After talking to me a while he asked me if I was prepared to die. I told him I thought I was, but that I dreaded to leave my two children. He prayed a lovely prayer I thought, and I said to him, "If I ever do get well I am going to attend church regularly." He said, "You will never attend church any more in this world."

The next day my aunt came to see me and told me what she thought Christian Science could do for me. She told me how sick her husband had been, and after the doctors did all they could for him he was cured in Christian Science and was able to go to his office the third day. She said that was about all she could tell me, as she didn't understand much about it yet, and her husband had been cured only about a week. I had never heard of Christian Science before.

The practitioner was loving and patient. She encouraged me and helped me to realize the nothingness of matter and the allness of God. To mortal sense my demonstration was very slow, but I can truthfully say I am very thankful. It will soon be four years since I first heard of

Digitized by Google

Christian Science, and I can say that I feel I have been born anew.

I am very thankful to God for this message of Truth as revealed by our Leader, Mrs. Eddy, and to others, who were a great help to me.

MRS. KATIE KLINGER, Peoria, Ill.

"Out of the abundance of the heart the mouth speaketh." Christian Science came to us about five years ago when we were truly in great need. My husband was very ill, and had been away from business six or seven weeks, all caused by worrying over our financial problem, trying to work it out from the basis of dollars and cents instead of realizing God as omnipresent supply. I, too, was a great sufferer from a distressing affection of the nerves, at times being under the care of a nurse. My children were always ailing, and in fact we were perfect slaves to the doctor and the druggist. At this time Christian Science was brought to our notice. My husband accepted it and was healed; closely followed my own healing, a perfect demonstration, as I have been restored to health and usefulness. We have had in our home many and marvelous demonstrations in the healing of sickness, sin, and sorrow, and there have been no failures, for we have learned that if we are loyal to Principle, as we are taught in our text-book, Science and Health, and do our work well, trusting God and never doubting, we may be sure that God's work is always well done, and we shall receive the promised reward. To our beloved Leader, Mrs. Eddy, I am deeply grateful, for, through her loyalty to God, the way has been made clear for us, and I am also most grateful to those dear Scientists, who have so lovingly and patiently led me out of a condition of mental darkness, into the radiance of the light of Truth.—A. R. B., Brooklyn, N. Y.

Do not mourn the past, my brother; it has given place to better times. Do not dread the coming of the future; it shall dawn in brighter and safer glory. Come, and upon the altars of the faith be anointed as the Daniels of to-day, at once the prophet and the worker—the brow bright with the shining prophecy, the hands full of earnest and of holy deeds.—WM. M. PUNSHON.

The crown of the morrow lies in that approach to the Christ character, which a life of faithfulness to-day makes real and abiding.—REV. I. MENCH CHAMBERS.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. Charles A. Crane in a sermon at People's Temple, Boston, recently, is reported by the *Herald* to have said:—

"When you look this present evil age fully in the face you are bound to say that there can be naught but endless war between it and the law of Jesus Christ. Because he would not moderate his wrath against the evils of his time, they plucked him by the beard and took him out and hung him. All the authorities of that time rested on selfishness and he preached sacrifice. Tempted to leave some truths unspoken he spared not. He could have sold out to the enemy, and the world would have never known it. And can you do less than follow him? What happens when a man preaches the Gospel? A thousand enemies assail him at once.

"When a preacher begins to care so much as the snap of his finger for the world, it's all over with him. Am I not tempted daily to soften the truth that some gentle souls may not be hurt? Have not some would-be friends told me to the face that the people will not listen to truth that tells of hell? Let the man stand forth who said to me not long ago that I could not hold my congregations without some new doctrine. Why, sirs, there is naught so new in this city as the simple Gospel plainly and honestly told."

The St. Louis *Globe-Democrat* quotes the Rev. Edmund Duckworth of St. James Episcopal Church as follows:—

"We may affirm with certainty that, on the whole, the world is growing better, although it may seem at times that existence is at its worst. Similar to world development is the development of the individual spiritual life. At times we seem to be growing in grace, yet often we become discouraged, for 'the mind is an artist at creating self-alarms.'

"We feel that our lives are declining in nobility of thought and of action. This arises from the misinterpretation of the feelings in regard to the spiritual life. In reality these feelings do not denote a declining spirituality, but are signs of a deeper life.

"The holiness we think is lost has brought a greater sensitiveness to the soul. The desire for progress signifies a larger development already attained, though the very desire makes the progress seem slow.

"The growth in spirituality is gradual and mysterious. Like the diamond hidden in the dark rock, the growth for a long time may not be apparent. Spiritual growth is aided by discipline, which brings after the sorrow a profounder peace. The sense of God working in the life with a fixed purpose brings unspeakable joy."

The Rev. Floyd W. Tomkins, D.D., of Philadelphia and formerly of Providence, preaching recently in Appleton Chapel, Harvard College, said:—

"Jesus was too catholic to say, 'I am going to establish a Church which shall have the following rules and regulations.' He began by first of all saying to a few men, 'Follow me.' He took the letter of the law down and opened it, as he himself said, 'fulfilled it,' that is, filled it full of his own spirit. The garb which was around him had been torn away that men might see the humanity beneath it. This method of Christ in founding Christianity is very important.

"Christianity has many interpretations. No law was ever written that two lawyers would interpret exactly alike. So it is with philosophy, theology, morality. There must be a reversion to the primitive truth, a washing away of poisonous ideas. If you are afraid to try it because it means a breaking up of some of your customs and habits, let me assure you that it means such peace, such certainty, such release from doubt that duty is transfigured into privilege. The world is seen to be growing better."

Rev. Carl S. Patton, in the *Hartford Seminary Record*, says: "A man may have religion and enjoy it and be made a good man by it, without knowing anything about the Hebrew Prophets, or without so much as stopping to define to himself what he thinks about God. Intelligence is not the only factor in religion, any more than it is in life generally. But after all, it is a pretty important factor in everything, and perhaps more important in religion than in anything else. There is no premium upon ignorance anywhere; and especially not in the spiritual world. The same conviction that declares that God is goodness, declares also that He is wisdom and truth. What is truth for the intellect is motive and inspiration to the spirit. From ideas about God which have cost us nothing we cannot expect much. But as we come more and more to know Him as He is, we shall both know how, and be able, to serve Him more nearly as we should."

The deeper teachings of poetry are not disposed of by the superficial question, Did the writer mean all that? No, we boldly answer, and yet he said it because he saw the principle which he did not, and perhaps at that time could not, consciously analyze. This is a principle admitted by all great critics, except Biblical critics. It is only Biblical critics who say that the interpreter's task is done when he has found out what the writer consciously meant at the time, and how his contemporaries understood him. In all prophetic utterance there is an element beyond that, and it is that element which is signal and vital in prophecy. When Biblical critics receive this principle, we shall have less trouble about the interpretation of the Old Testament.

CLAUDIUS CLEAR.

He passed out of sight and left behind him a few unlearned disciples, for the most part of low origin, with all the forces of the world against their appeal, the wealth of the world against their poverty, the learning against their ignorance, the power which wealth and learning and position can command against their weakness. He bade them go and preach to this world the Gospel of the kingdom, the good news which came from the kingdom above: that God loved the world; that sin and sorrow, wars and tumults, poverty and death were not God's will, nor did they belong to His Kingdom.

ROBERT STUART MACARTHUR, D.D., LL.D.

The God of the Bible is omnipotent; the God of the Bible is omnipresent; the God of the Bible is universal in the sweep of His laws and in the compass of His love. And the Christ of the Bible is a Christ not limited to a certain era in history, not limited to the Christian Church and to Palestine. He is not merely a temporal Christ, but an eternal Christ. He is great, sublime, universal, cosmic, "the light that lighteth every man that cometh into the world."

REV. JOSEPH A. MILBURN.

To speak frankly, my friends, I do not believe of the Scripture of Christ or of the future life what I did as a boy, nor do I think that any man who thinks and is in touch with the movements of thought can believe just what he did ten years ago and in the same way. Yet the world and men are moved by convictions, and I believe that convictions to-day are deeper and stronger than they ever were.—BISHOP LAWRENCE.

The saddest spectacle in this or in any world is a rational and moral being smitten with spiritual death, alive only to what is material and earthly, living without God and without hope. Beware of this inward death, —this insensibility to the presence, the authority, the goodness of our heavenly Father.

W. E. CHANNING.

If we find feelings of resentment rising against any who do not agree with us, there is a call to consider whether we are not in danger of dropping into the ranks of those whose mistaken zeal and violence have brought condemnation on themselves and reproach on the Church of God.

*The Watchman.*

The *Churchman* relates that when once President Kruger was called a hypocrite, one who knew him well replied: "He is no hypocrite: there is nothing the matter with his sincerity; the trouble is with his religion. He has got a bad religion. It justifies action which to you seems hypocritical."

There is nothing arbitrary in God's judgments. The way of the transgressor is hard because it brings him into conflict with the world's true order and his own appointed way of growth. Prophet and poet agree that it is out of the sinner's own transgressions the penalty grows.—*Congregationalist.*

Those who read the Bible for the sole purpose of discovering "the mistakes of Moses" and other imagined errors will not derive much profit from the perusal. But to him who seeks in it light on the pathway of life will find it luminous with truth and a sure guide to the feet.—*The Examiner.*

I do not know that martyrdom will prove any harder than that discipline which renders us quick to forgive, which can look upon the success of a rival with loving pleasure, which can maintain a guileless integrity in the minute transactions of life.

GEORGE BROWN.

In a strong editorial on "The Religious Question," the *Christian Register* says: "Nothing would do the world so much good as a revival of religion set free from the bondage of creeds and sects, and directed to the moral rectification of human conduct."

---


**LITERATURE FOR DISTRIBUTION.**

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

Published January, April, July, and October.

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

**One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.**

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 646 |
| SELECTED ARTICLES. | | |
| Mrs. Eddy Corrects a Misstatement. | | 647 |
| In Time of Need. | | 647 |
| Many in One. | | 648 |
| The Final Meeting. | | 649 |
| A GRATEFUL RESPONSE. | | 649 |
| THE LECTURES. | | 650 |
| ANNUAL MEETING AND COMMUNION NOTES. | | 651 |
| EDITORIAL. | | |
| The Brotherhood of Man. | | 652 |
| Likeness the Basis of Interpretation. | | 652 |
| An Evening Query. | | 653 |
| "A Sweet Love-Offering." | | 653 |
| FROM OUR CONTRIBUTORS. | | |
| The Ounce of Prevention. | Clarence W. Chadwick. | 653 |
| Strife and Striving. | Samuel L. Myers. | 654 |
| The Absolute. | Elsie Forrest Earley. | 655 |
| An Interesting Possibility. | W. P. W. | 655 |
| FOR THE CHILDREN. | | |
| The Nothingness of Evil. | A. L. R. | 656 |
| AMONG THE CHURCHES. | | 656 |
| Church Opening at St. Joseph, Mo. | | 656 |
| Church Opening at McPherson, Kan. | | 657 |
| TESTIMONIES OF HEALING. | | |



Vol. V. BOSTON, JUNE 13, 1903. No. 41.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

### National.

President Roosevelt returned to Washington June 5, after a trip that lasted sixty-six days, the longest ever taken by a President of the United States. It covered nearly fourteen thousand miles and touched every State in the Union except New York, New Jersey, Delaware, the Southern States, and New England. He has made about three hundred speeches, and attended one hundred public dinners, breakfasts, and luncheons. There were no accidents to the train, no connections missed, and the itinerary was kept almost to the minute throughout.

It is said that the Venezuelan revolutionists, who have for over a year been fighting the government of President Castro, intend to petition the United States for recognition as belligerents. The request is based on the representation that they hold all the ports of importance in the country except La Guayra, Maracaibo, and Porto Cabello, and hold all the eastern portion of Venezuela, over which they claim to exercise powers of government. Failing to gain recognition from the United States, they intend to seek it from Great Britain.

The coal operators have appointed three "district" representatives in accordance with the recommendation of the finding of the "Strike Committee," but decline to recognize the three members for the miners on the ground that they are presidents of the three mining districts and represent union miners rather than the whole body of miners. The operators agree, however, to recognize these representatives if they shall be approved by a majority of the miners at a convention to be called.

The several international commissions which are to determine the amount of the claims of the several Powers against Venezuela, met last week at Caracas. It is expected that the American claims can be adjusted within a month. The work of the Caracas commissioners will be confined exclusively to the settlement of the financial claims against Venezuela. The question of preferential treatment is to be passed on by The Hague tribunal.

Major James McLaughlin, representing the Government has closed a treaty with the Uintah Indians, as a result of which one million two hundred and fifty thousand acres of reservation land will be thrown open for settlement in October, 1904.

### Foreign.

Louis Godard, the French aeronaut, is preparing to cross the Atlantic Ocean in a balloon which he is constructing. It is 94 feet in diameter, with a capacity for 13,000 square metres, and will support a weight of 28,000 pounds. He is to start from New York at a time of year when the Atlantic is swept by west, northwest, and southwest winds, and expects to move at a velocity of thirty miles an hour. Provisions will be taken for forty days for fear of adverse winds. An aluminum boat with kerosene motor will be carried.

The Milan correspondent of the *Neueswetner Tageblatt* reports that Leonardo Da Vinci's famous mural painting, "The Last Supper," in the monastery of Santa Maria is now hopelessly ruined. It had been in deplorable condition for a long time and the continued decay of the wall on which it is painted made all attempts at restoration futile. Only the head of the apostle Bartholomew and part of the tablecloth are now distinguishable. Visitors are not allowed to see the painting.

The German Chemical Society has presented the Hoffman medals to Professors Ramsay and Moissan, for distinguished chemical research during the past five years. These medals are conferred every five years upon foreigners making the most important chemical discoveries.

Minister Conger reports to the State Department from Peking that the Chinese government is about to establish a mint at Peking.

It is officially announced that King Edward and Queen Alexandra will arrive in Dublin July 21, on their visit to Ireland.

Sir Thomas Lipton's fleet sailed from Fayal, Azores, on the fourth.

### Industrial and Commercial.

It is reported that the Harmsworths, the London publishers who issue some thirty publications, including the *Harmsworth's Magazine* and the *London Daily Mail*, are to take over the lumber areas in Newfoundland of Lewis Miller of Scotland. This property consists of over a million acres of timber land on the Exploits River, Indian Lake, Lloyd's River, Lloyd's Lake, King George's Lake, Victoria River, and Victoria Lake. It is estimated these lands contain hundreds of millions of feet of spruce pulp-wood. The watershed is over two thousand square miles in area, insuring an inexhaustible water supply for manufacturing purposes. The Exploits River, after leaving Indian Lake, shoots over a shelf of rock eighty-five feet high. Here the Harmsworths propose to locate a mechanical pulp mill, a sulphide pulp mill, and a paper mill capable of producing one thousand tons of paper per week, all of which they will use in their own publications. Two or three years are estimated to be necessary in erecting the plant.

Exportation of manufactures in April was larger than in any preceding month in the history of our export trade, excepting the months of March and May, 1900. The total value of manufactures exported in April, 1903, was, in round terms, $40,000,000, against $25,000,000 in April, 1898, and $14,000,000 in April, 1893. On only two occasions in the entire history of our export trade have the exports of manufactures during a single month reached as high a figure as that of April, 1903. In March, 1900, the total exports of manufactures were $44,767,139; in May, 1900, $40,460,367; while in April of that year the total was $39,840,569.

The International Brotherhood of Blacksmiths has found a Chicago local union guilty of refusing to live up to an agreement made in good faith with the Chicago Metal Trades Association, and has suspended four hundred men. The Teamsters' Union has deprived three hundred of its St. Louis members of their cards for refusing to obey the orders of their officials to cease helping the freight handlers in their strike. This action is expected to check the promiscuous contract breaking recently indulged in.

Owing to the unprecedented drouth, twenty-five million feet of logs have been left in the woods or hung up in brook drives along the tributaries of the Penobscot River; and unless rain should bring relief, an additional twenty-five or fifty million feet more will be hung up in the Penobscot River drives.

The Baldwin Locomotive Works expects by July 1 to have turned out one thousand engines, the greatest number of completed engines in any six months in its history. The May output was one hundred and ninety, and the same in April. Most of these are for orders placed last year.

A plan is said to be under consideration by several financial institutions in Memphis, Louisville, and Nashville to merge into one large concern all the coal mine properties in western Kentucky, which would result, it is believed, in a larger output and better prices.

According to the figures given out by the New York custom house, diamonds and other precious stones worth $2,422,000 were imported in May. More than $50,000,000 worth of diamonds and other gems have been imported since the great May panic of 1901.

The Lowell cotton mills, which have been standing still for nine weeks because of the strike of the operatives, resumed operations on the second with about half the normal number of employes.

A crisis seems to confront the southern cotton mills on account of the scarcity of raw material and the prevailing high prices.

### General.

John C. Havemeyer, whose recent challenge to the labor leaders of Yonkers, N. Y., to publicly debate the labor question was accepted, the debate to take place June 3, submitted a number of questions to be answered by the representatives of the labor unions at that meeting. The most important of the questions were:—

In the methods employed to accomplish the aims of the labor unions is account taken of the suffering and the losses that may be caused widows, orphans, and others in no way responsible for real or supposed grievances and the serious and perhaps permanent injury which may result to members from idleness?

Will there be a limit to the demands for shorter hours, larger pay, and less service? If so, when will it be reached and by what rule will it be determined?

Is the impression correct that the unions are not relying upon the justice of their cause, but seek to compel employers and others interested to yield to their demands by reason of the loss and inconvenience resistance will involve? Do sympathetic strikes justify this impression?

On what ground is the refusal to work with and persecution of non-union men justified? Is it not unreasonable and unnatural that men who differ widely from each other in opinion should be forced to unite and act to join with other men in actions that may be against their judgment, and even against their conscience?

How far is the charge justified that the methods of unions, through their requirement of unquestioning obedience and the suspension of private judgment, destroy the individuality and independence, and consequently the self-respect, of the members?

Raeburn's portrait of Sir John Sinclair was sold in London recently for $73,500.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Selected Articles.

### Mrs. Eddy Corrects a Misstatement.

THE publication in *The Literary Digest* of May 30 of an article attributing the origin of Christian Science to Ralph Waldo Emerson, has led Mrs. Eddy to make the following statement, which appeared in *The Boston Journal* of June 8. Mrs. Eddy's correction is not a reflection upon the Unitarian denomination.—[EDITOR.]

TO WHOM IT CONCERNS.

I was early the pupil of Miss Sarah J. Bodwell, the principal of Sanbornton Academy of New Hampshire, and finished my course of studies under Prof. Dyer H. Sanborn, author of Sanborn's Grammar. Among my early studies were Comstock's Natural Philosophy, Chemistry, Blair's Rhetoric, Whateley's Logic, Watt's "On the Mind and Moral Science."

At sixteen years of age I began writing for leading newspapers, and for many years wrote for the best magazines in the South and North. I have lectured in large and crowded halls in New York City, Chicago, Boston, Portland, and at Waterville College, and have been invited to lecture in London and Edinburgh.

In 1883 I started *The Christian Science Journal,* and for several years was the proprietor and sole editor of that *Journal.* In 1893, Judge S. J. Hanna became editor of *The Christian Science Journal,* and for ten subsequent years he knew my ability as an editor. In his recent lecture at Chicago, he said, "Mrs. Eddy is, from every point of view, a woman of sound education and liberal culture."

Agassiz, the celebrated naturalist and author, wisely said, "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it."

The first attack upon me was,—Mrs. Eddy misinterprets the Scriptures; second, she has stolen the contents of her book, "Science and Health with Key to the Scriptures" from one P. P. Quimby (an obscure, uneducated man), and he is the founder of Christian Science. Failing in these attempts, the calumniator has resorted to Ralph Waldo Emerson's philosophy as the authority for Christian Science! Lastly, the defamer will declare as honestly (?) "I have always known it."

In Science and Health, edition 271, page 68, paragraph 3, I briefly express myself unmistakably on the subject of "vulgar metaphysics." And the manuscripts and letters in my possession which "vulgar" defamers have circulated stand in evidence. People do not know who is referred to as "an ignorant woman in New Hampshire." Many of the nation's best and most distinguished men and women were natives of the Granite State.

I am the author of the Christian Science text-book, "Science and Health with Key to the Scriptures;" the demand for this book increases, and the book is already in its 274th edition of one thousand copies each. I am rated in the *National Magazine* (1903) as "standing the eighth in a list of twenty-two of the foremost living authors."

I claim no special merit of any kind. All that I am in reality God has made me. I still wait at the cross to learn definitely more from my great Master, but not of the Greek nor of the Roman schools—simply how to do his works.

### In Time of Need.

Mr. Editor.

In every age of the world's history God has revealed His truth according to the needs of the age. The discovery and application of steam, of electricity, of the art of printing, of the sending of messages by telegraph and telephone, and of late by Marconi's system without wire, did not come until there was a need for it and the age was ready to receive it. It was not the design of divine wisdom that Jesus should come in the days of Moses; the world would not have been ready for him at that time. Throughout all ages God has been speaking to mankind through God-fearing men and women, and His word is always a revelation to mankind. There is not an honest minister of the Gospel to-day who is not giving to his congregation thoughts of truth and love that God has revealed to him, and many of them have their sermons copyrighted and published. Through sermon and song and other channels God is inspiring mankind to lead a purer life. The Apostle James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."

Knowing that from early childhood Mrs. Eddy has been a very devout Christian, a God-fearing and God-loving woman, it is not strange that God should make Himself and His ways known to her, so that she has been able to discern that spiritual interpretation of the Scriptures which enables her and her students to heal the sick and comfort the sorrowing. Insomuch as the writings of any author are the means of leading men and women to live a more upright and God-like life, those writings are inspired.

Our critic intimates that the course Mrs. Eddy has pursued has defeated God's purpose in bringing Christian Science to the mass of the people because of the price of the literature, whereas the wonderful growth of the movement shows the wisdom displayed by the leader of this great cause. It is doubtful if there has ever been a religious movement that has shown such a rapid growth among all classes of people as has Christian Science. It includes some of the most cultured people in our land, physicians who have practised medicine for years, judges, editors, lawyers, bankers, men of large business interests, and many in the common walks of life. The testimony of its adherents shows that Christian Science is a mighty power in overcoming evil, hence is of God, for such works cannot proceed from an evil source.

It is the privilege of every author to make such changes or revisions from time to time as he desires. After years of study an artist may see how he may give further ex-

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

pression to some great painting. So with authors. At first they may but faintly see the spiritual thought they desire to express, and later they may more clearly behold the truth, hence may more clearly state it.

Our critic inquires if "All is infinite Mind and its infinite manifestation," why it is we should feel called upon to speak to "erring mind," "mortal mind," and treat it all through the book as if it had an actual existence. The Bible teaches that God is All-in-all and beside Him there is no God, yet it speaks of many forms of sin that are to be met and mastered in human consciousness before we fully realize the truth of God's allness and omnipresence. We must have the true statement of being presented before we can work out the problem. Jesus taught we should be as perfect as the Father. Here is the perfection of Christianity set forth, but humanity must start from where it is and work up to that state of consciousness. To the human sense of things, sin and disease exist as a stern fact, and they are to be overcome through the right understanding of God. To the novice, false tones exist and prevent him from expressing harmony, but as his thought becomes attuned to the laws of music these false tones disappear. As mankind better understands God and is governed by His law, sin and sickness will begin to disappear in the way Christ taught. As false tones have no existence in the basic law of music, neither have sin, sickness, and death any existence in the divine Mind, God. The beloved disciple, John, speaks of the time when there will be no more pain, sorrow, sin, and death.

The honest, grateful person is always willing to fulfil the Scripture, that "the laborer is worthy of his hire," as well for help received in Christian Science as for services rendered by a physician. It would be wrong to expect a doctor of medicine to give all his time to helping humanity and receiving nothing in return; and when the physicians fail, and patients are healed in Christian Science, they are willing to make some compensation in return, but if they have no means to give they are not turned away without help.

Christian Scientists are professed Christians, endeavoring to obey to the best of their understanding what Jesus taught, and his command to heal the sick applies no more to them than to other professing Christians. Christian Scientists are endeavoring to obey this command as well as to preach the Gospel. Healing the sick through Christian means is a practical application of Gospel preaching, such as Jesus gave to the world.

A mistake on the part of a beginner to solve a problem does not prove mathematics to be false. Neither does a failure in Christian Science prove the principle to be erroneous, but such instances inspire Christian Science practitioners to strive more diligently to understand better the promises of the Master.

There is no question but that Moses could best manage the children of Israel, as God called him to this work. In Jesus' day many were dissatisfied with the course he pursued, and so it is not strange that our critic should want to find fault with the course Mrs. Eddy thinks best to further the cause of Christian Science.

The time given by Mrs. Eddy to the promulgation of Christian Science through her works is healing more people than she could possibly reach should she devote her time to personal healing. The work she is accomplishing is making it possible for her followers to heal the sick, and they are doing it beyond a shadow of a doubt. There is scarcely a city in our country where may not be found living witnesses of healing through Christian Science.

In the wilderness the devil would have Jesus make bread out of stones, but his reply was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Later, when he did his mighty works his critics said he did them through Beelzebub, the prince of the devils. When upon the cross the rulers derided him, saying, "He saved others; let him save himself, if he be Christ, the chosen of God," and the soldiers also mocked him, coming to him and offering him vinegar, and saying, "If thou be the King of the Jews, save thyself."

Despite all the persecutions and misrepresentation of Jesus, he still went about doing good, healing the sick and helping suffering humanity in every way, and while the critics of Christian Science are to-day misrepresenting its teachings, its followers are going about healing the sick, endeavoring to reform the sinful and comfort the sorrowing, meekly trying to follow in the footsteps of Christ.

LYOYD B. COATE.

In *Mechanicsburg* (O.) *News-Letter.*

## Many in One.

Editor of *The Patriot.*

From the "multitude of counsellors" that you have evoked among the women of Concord, many pregnant plans must have come as to the beautifying of our city, and one can hardly hope to add anything of value. But a few suggestions have been made to me that seem much to the point.

Obviously, one good way to make Concord beautiful is sedulously to care for the beauty she already possesses in such large measure—and a great feature of that beauty is her trees. It makes little difference what the season may be,—the naked branches thrown against the winter sky, the tender, filmy green of the spring-time, the ripe stateliness of summer, thick with shadows, or the harlequin dance of autumn,—at all times our trees are a blessing that perhaps we do not half appreciate just because we are so accustomed to it. When a man says, "Come, let us cut down a tree," he rarely thinks of the decades of sunshine and rain that have gone to make that tree, and that must go to make another like it. At the northeast corner of the new city building there stood, until a very little while ago, a shapely maple, thirty years old or so. The hearts of some of us burned within us one day when we saw how that tree had been mutilated,—"butchered," as I heard it well expressed,—in order to meet the supposed exigencies of the fire alarm system. Why? Because, forsooth, some baby cyclone, wandering down the valley of the Merrimack in a visionary future, might blow it over and break some wire! The tree will be cut down and the wires will be safe, but it reminds me, Mr. Editor, of the young woman who, sitting one day in front of the kitchen stove, burst out all at once into wild weeping. Everybody in the place rushed to her in dismay to know what the cause for such grief might be, and at last in gasps it came,—"I was thinking what if brother Frank should come on from Minneapolis next year with his wife and the baby, and one of the lids should fall off the stove and kill the baby!"

In the same connection, it would be a good thing if Arbor Day were more generally observed here. A few trees systematically planted every year would be a fine thing for our city. When a tree dies, why shouldn't the man living nearest replace it? When a new street is laid out, why shouldn't the city plant trees on either side of it before pronouncing it finished? Somebody took pains, years ago, to give us the elms and maples on Main and State Streets and the beautiful row on Merrimack Street. Somebody now ought to replace those that went down in the storm last summer. We hand down fountains and statues and government buildings for posterity,—why not trees?

One delightful custom here in Concord, happily spreading every year, is the planting of tulips and daffodils around our homes in the fall, so that, all at once, after the snow and ice, there comes a day when we tread on rainbows, and sunshine seems to burst from the ground under our feet. It is a gracious way of making our city lovely, and those who do it can hug to their hearts the assurance

Digitized by Google

that they have "wrought a good work." But like Oliver Twist, we cry "More! More!" There's a fine place for a tulip bed, later in the season to be replanted with geraniums or the like, in the corner of the Public Library grounds. The planting of trees and shrubbery on government property may be forbidden, but does the veto extend to a bed of flowers on the State Library grounds, or the post-office lawn,—or one of those beds of cannas and calladiums that we used to see? And why shouldn't more of the churches have vines and shubbery around their doors? A bed of bright flowers might prove a very effective "Come unto Me." One of the sweetest lessons of The Teacher was read from the petals of a field lily. Do you tell me, Mr. Editor, that such beds might not be safe from pilfering fingers? Then the sooner we begin to educate public morals the better.

One safe way to beautify this city or any other is to divorce politics from office. If a man knows how to make parks, let him make them. If he knows how to build roads, make him street commissioner whether he voted with the party that last won out or not,—and keep him street commissioner as long as he will serve, or until some man is found who knows more about roads than he does. Such a tenure of office, begetting ambition to study, to plan, to bring out good results, would do more for our city and our land than years of job work, and such will be the tenure of all office in the day that shall spell politics with a big P. The question of woman's suffrage grows daily more perplexed. Do you suppose, Mr. Editor, that we should feel obliged to change our dressmakers if they did not vote with us?

A last suggestion! One of Concord's needs has often been spoken of before, but perhaps another word may not come amiss. I refer to the forming of an antiquarian society whose business it should be suitably to mark historic spots, collect, in a loan exhibit if possible, historic relics, and preserve legendary and historic matter. The New Hampshire Historical Society does some part of this work to be sure, but much more might be done. Delightful as our city is, Concord is nevertheless not more remarkable for natural beauty, for architectural features, or for culture, than many another charming city of New England, but she *is* remarkable and historic above all the rest in one respect, —that here is the home of Mrs. Eddy. Just how remarkable and historic that fact makes Concord, future years will reveal, as the scope of Mrs. Eddy's contribution to the world's philosophy and life becomes still more widely understood. Meanwhile hundreds of people from all over the world are yearly our guests, to whom the work of such a society as this would be of lively interest, as well as a boon to us who are so happy as to live here.

Our city has been fortunate in having several parks given it by some of our public-spirited citizens, and the city should appropriate funds to keep the same, to beautify them, and to secure as many more as possible whenever an opportunity occurs. Very much might be said on this topic. Private individuals are doing much in improving their property in this direction which adds much to all our drives in the city. To increase this interest the city should be first and forward to help on this good work. CYRENE EMORY.

In *Concord* (N. H.) *Patriot.*

---

In the *Patriot* of a few evenings since was a news item telling how different religious organizations in this city offered the use of their churches to the members of the Christian Science Church while their new edifice was in course of erection. The spirit behind the courtesy, kindness, and thoughtfulness is one deserving of applause in every community. It evidences a breaking away from the narrow prejudices of the past, and the recognition of a broader and more catholic and Christian era of feeling.

The *Concord* (N. H.) *Patriot.*

## The Final Meeting.

THE final meeting in Christian Science Hall last night [June 3] was full of interest. A large number were in attendance not only from Concord but visitors were present from Littleton, Lancaster, Boston, and elsewhere.

The deep sense of appreciation, manifest by reason of the active preparations for the handsome new church presented by Mrs. Eddy, was accompanied by a natural regret at the thought of parting from a place so dear to all.

It was in the fall of 1897 that Mrs. Eddy purchased, and after remodeling presented, Christian Science Hall to the Concord Church. Here she preached March 4, 1898, and in November of the same year she taught a class of seventy. At various other times she has addressed her students here.

For more than five years, therefore, this beautiful hall has not only been the church home of the local congregation, but here have been the reading rooms and the headquarters of Scientists from this and all lands.

The announcement of the manifestations of fraternal good will from sister churches in Concord brought forth many expressions of gratitude. St. Paul's Episcopal Church expressed their willingness to have their Memorial Hall used as a temporary place of worship. The Unitarian Church has extended the privileges of their beautiful edifice so long as it shall be needed. This permission has been accepted, and until further notice the services of First Church of Christ, Scientist, will be held on Sunday at three o'clock and on Wednesday evening at half past seven in the Unitarian Church.—*Concord Evening Monitor.*

---

## A Grateful Response.

WE are glad of the permission to publish the following letter to our Leader:—

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

*Dear Mother:*—I write you a word of the many thanks in my heart for your article "Now and Then" in the last *Sentinel.* It has brought me peace in the midst of a struggle with the problem of *pledges.* I could not see pledges in Principle. I could not see how one could scientifically pledge a future which is not ours; and in reality has no existence.

The temple at Jerusalem was not built on pledges, nor the Mother Church. The spontaneity and abundance of the contributions at the time the Mother Church was built, have been a light which has lighted me through many a dark financial strait, and I expect even greater help from this present demonstration.

"Now and Then" has lifted the burden from one troubled heart and probably from thousands. Thank you again, dear Mother.

Gratefully and lovingly, your student,
ELLEN E. CROSS.

June 1, 1903.
1201 North Charles Street, Baltimore, Md.

---

Let nothing disturb thee;
Nothing affright thee;
All things are passing;
God never changeth.
Patient endurance
Attaineth to all things.
Who God possesseth
In nothing is wanting:
Alone God sufficeth.

From Longfellow's translation of "Santa Teresa of Avila."

Digitized by Google

## The Lectures.

### At Auburn, Me.

Auburn Hall was well filled Sunday afternoon, May 24, to listen to the able address upon Christian Science by Carol Norton, C.S.D., of New York City.

This is the fifth lecture of the kind given in Auburn by First Church of Christ, Scientist, and was attended by a larger number of people than any previous one.

The lecturer was introduced by ex-Mayor William H. Newell of Lewiston in a few well-chosen words.

*Lewiston Journal.*

### At Johnstown, Pa.

Judge William G. Ewing of Chicago addressed an audience of fair size at the Johnstown Opera House last evening [April 14], the theatre being more than half filled and the assemblage intelligent and appreciative.

Attorney Percy Allen Rose introduced Judge Ewing, and in the course of his remarks paid a tribute to the local followers of Mrs. Eddy.

Judge Ewing spoke for something over an hour and held the attention of his audience to the last word. While he was embued with the merits of Christian Science and believed firmly in its doctrine, he did not advance anything offensive toward any of the other established sects, and impressed his hearers as being a very tolerant and scholarly man.—*Johnstown Tribune.*

### At Springfield, Mass.

Carol Norton, C.S.D., of New York delivered an address on "The Teaching of Christian Science" before an audience of more than one thousand people in Court Square Theatre yesterday afternoon [May 10]. He was introduced by Rev. Dr. Philip S. Moxom.

*The Springfield Republican.*

The introduction of Dr. Moxom was as follows:—

*Ladies and Gentlemen:*—I suppose that to me was extended the honor of being invited to introduce the speaker of the afternoon, not because I should appear as a representative or advocate of the system of religious truth represented by this body, but because, if any reason were needed, I have always believed in the right of private inquiry and private judgment, and of free speech; and the same liberty and tolerance that I would claim for myself as a religious teacher, I would demand for every other sincere and earnest soul. I am therefore willing and glad to stand here to-day to present to you one who comes from another city as an expounder of the teachings of what is known as Christian Science. It would not become me to offer either any exposition or any criticism of what it seems to me is not quite happily named, but which arises as a very significant protest against the sweeping force of materialism in our religious and social life, and which, in part at least, derives its growing power from its intense idealism, from its sense of the reality of Spirit and the spiritual life. As such I believe it is destined to great service to humanity. It stands upon its claims as verified and vindicated by experience. The supreme test of every doctrine is experience; that test is bound to be applied to every theory of the world and life with the utmost rigor. I am glad to have every system of thought which calls for the adherence and support of men come frankly into the open, that it may undergo the test of criticism and life, and I am sure that whatever system of thought does that, and survives, has demonstrated its vitality and truth, and therefore its power. I do not imagine that everything which Christian Scientists have advocated, or which they hold, will stand the criticism. If, as its friends and adherents believe, it is a true message to the minds and hearts of men, that message will stand, it will do its work, and the organization which is inspired by it will grow from more to more. If it is not a true message, then it will simply follow the course of a thousand other attempts to interpret life by new views of God and of man. I personally believe that there is a great truth, a very great truth, that has been to some extent neglected, which needs utterance and which needs all the emphasis that can be given to it by eloquent expression, and that truth is the supremacy of Spirit, and can be only good for all classes of men and women throughout the world. Therefore it is in the spirit of the utmost catholicity, with entire sympathy with every endeavor to lift up the human mind and set free the human heart and with every endeavor to make God better known, that I stand in this place and welcome him whom I shall introduce to you, Mr. Carol Norton, who will speak on the "Teaching of Christian Science."—*Correspondence.*

### At Chicago, Ill.

Judge Septimus J. Hanna, C.S.D., of Boston, delivered a lecture on Christian Science at Marlowe Theatre, Friday, May 1, before an audience of over twelve hundred people. The lecture was given under the auspices of Fourth Church of Christ, Scientist, Chicago. Judge Hanna was introduced by the First Reader, Mr. Le Noir White, who spoke in part as follows:—

*Ladies and Gentlemen:*—If I were asked, What is it that convinces you that Christian Science is of Truth, my reply would be, that its works, as the result of its teaching, furnish proof that it is the fulfilment of the promises of God.

But unbelief and misconception always have gone together in the effort to prevent the fulfilment of the promise. Bible history is full of the travail and sufferings of the Children of Israel, because of the conflict between faith and hope, doubt and unbelief. When the Christ was at last made manifest, and Jesus of Nazareth went forth preaching the gospel of the kingdom of God, his teachings were scoffed at and rejected, notwithstanding the mighty proofs he offered, wherein the sick were healed, sin was destroyed, and the dead raised to life.

But nothing could, or can, make void the eternal purpose of God, hence has come to pass, in this day and generation, the reappearing of the fulfilment of the promise; for unto mankind is it again given to know God and to understand the power of his Christ. Again are the works of evil being destroyed, sin is being taken away, disease is being overcome, and sick and sorrowing humanity is finding that a Comforter is at hand which brings liberation from the bondage of fear and of despair; and the name of the Christly message and messenger is Christian Science, whose Discoverer and Founder is the Rev. Mary Baker G. Eddy.

But again unbelief and misconception strive to keep humanity in ignorance of the blessing promised and furnished of God. In order that the subject of Christian Science may be better understood, and misconception be done away with to the greatest possible extent, The First Church of Christ, Scientist, of Boston, Mass., has established a Board of Lectureship, the purpose of which is to make proper reply to popular misconception, and to present to the public mind clearer views of the teachings of Christian Science.

We have with us to-night, one of the members of this Board, and I now have the pleasure of introducing to you Judge Septimus J. Hanna.—*Correspondence.*

---

With God—Go over the sea;
Without Him, not over the threshold!

*Russian Proverb.*

Digitized by Google

## Annual Meeting and Communion Notes.

THREE services will be held Communion Sunday, June 28, in the Mechanics Hall Building, Huntington Avenue, at 9 A.M., 11.30 A.M., and 2 P.M., with additional services later in the day if necessary.

The Annual Meeting will be held on Tuesday, June 30, at 2 P.M., in the same building.

A meeting of Executive Members (formerly called First Members) will be held Saturday, June 27, at 9 A.M., in the Mother Church.

The Mechanics Hall Building will be the headquarters for all committees, and will be open daily from 9 A.M. to 9 P.M., Thursday, June 25, to Wednesday, July 1.

The Mechanics Building has been engaged for continuous use from Thursday, June 25, until after the Wednesday evening meeting on July 1, and during the time that it is not in use for the regular exercises, it will be free to visitors as a central rendezvous both day and evening.

The Wednesday evening meeting will be held in Mechanics Building, July 1, at 7.30 P.M.

Those planning to attend the Annual Meeting may have their mail addressed in care of The Christian Science Publishing Society, 95 Falmouth Street, and it will be delivered to them at the Mechanics Building when called for between the hours of 9 A.M. and 9 P.M., June 25 to July 1 inclusive.

A committee on securing rooms in private houses for visitors who do not wish hotel accommodations, will be in session at Mechanics Building, Thursday, Friday, and Saturday, June 25–27, from 9 A.M., to 9 P.M. each day. No arrangements can be made in advance by correspondence with this committee, but all who apply to them in person upon their arrival in Boston will be cared for.

Visitors who desire hotel accommodations should make personal arrangements with the hotels, as this committee cannot undertake to make provision for them. Those who have not yet arranged for their rooms at the hotels had better do so at once, since the demand is very great.

Those who are planning to find a home through the reception committee will, on arrival in Boston, please leave their checked baggage at the depot and bring their checks to Mechanics Hal., where an agent will be in attendance to arrange for its delivery when their location has been provided for.

### RAILROAD RATES AND ARRANGEMENTS.

THE New England Passenger Association; *i.e.*, all rail and steamer lines within the New England States, has granted reduced rates on the following basis.

"Round trip tickets will be sold and good going June 27–July 1, returning June 28–July 2, at the following rates:

"Two cents per mile from points within twenty-five miles of Boston; one dollar from points from twenty-five to thirty-three miles of Boston; one and one half cents per mile from points more than thirty-three miles from Boston.

"Tickets will be put on sale only at points from which the lines interested are advised of probable attendance.

"From New York City, one fare for the round trip; tickets good going via all rail lines beginning on the eleven o'clock and midnight trains on June 26, and on all trains (excepting special limited all parlor car trains) June 27–30, returning June 28–July 2. Via Sound Lines tickets good going June 26–30, returning June 28–July 2."

From Trunk Line Association; *i.e.*, territory West of New England but east of and including Toronto, Niagara Falls, Buffalo, Dunkirk, Salamanca, Erie, Pittsburg, Bellaire, Wheeling, Parkersburg, and Charleston, W. Va., one fare plus $1.00 for the round trip; tickets to be sold and good going June 26–29, good returning June 28–July 2, but must be stamped and vised at Station Ticket Office prior to July 2.

By deposit of ticket with Joint Agent, Walker Building, Massachusetts Institute of Technology, corner Boylston and Clarendon Streets, Boston, not earlier than July 1 nor later than July 4, between the hours of 8 A.M. and 6 P.M., and payment of fee of fifty cents at time of deposit, an extension of return limit may be obtained leaving Boston not later than August 1, 1903.

From Central Passenger Association territory; *i.e.*, west of Trunk Line Association territory as above and north of the Ohio River, east of Lake Michigan, and east of and including Chicago, Peoria, Quincy, Keokuk, Hannibal, and St. Louis, one first-class fare for the round trip, tickets to be sold and good going June 25–27, with return limit and extension privileges same as Trunk Line announced above.

Stop-over may be obtained at New York on return trip on tickets reading via New York, provided tickets have been validated in Boston and are deposited with Joint Agent at 13 West 24th Street, New York City, immediately on arrival, and payment of fee of $1.00; but in no case will the stop-over at New York extend beyond August 1. Joint Agency open between 8 A.M. and 6 P.M. daily from June 29 to August 1.

Lines south of Trunk Line Association territory (Southeastern Passenger Association) have announced rates via Savannah or Norfolk and Steamer of one fare plus $6.00 for the round trip, and via all other routes one fare plus $2.00 for the round trip.

The Western Passenger Association; *i.e.*, lines west of Central Passenger Association territory, have named "One lowest regular first class tariff fare to Boston and return."

The Canadian lines and lines through Canada have concurred in the arrangements, and will sell tickets at one fare for the round trip.

The Plant Line announces that it will make half rates from Halifax, Hawkesburg, or Charlottetown, good going to Boston any time during June and returning to and including July 4th sailing.

The Intercolonial Railway of Canada will make reduced rates from points on its line to Halifax, St. John, and Boston.

The Field are advised to consult their local ticket and passenger agents for full information, and it is suggested that purchasers read the contract on the ticket and have the selling agent explain any provisions not fully understood.

## Meeting of Normal Graduates.

A MEETING of the normal students of the College who have graduated under the auspices of the Board of Education will be held in the Mother Church on Wednesday morning, July 1, 1903, at nine o'clock.

### Reports from Branch Churches.

Reports from Branch Churches to be read at the Annual Meeting of the Mother Church, to be held June 30, 1903, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 22, 1903. These reports are expected from all churches.

No report should occupy more than two minutes in reading.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## The Brotherhood of Man.

In commenting upon the recent refusal in Pennsylvania to grant a charter for a Christian Science Church, *The Universalist Leader* has the following to say, "As an organized form of religion, with particular beliefs and its multitude of believers all over the country, it stands in the same relation to the general public as do other churches, and is equally with them entitled to protection and all the privileges granted to other bodies of believers. If at any time members of this singular communion so conduct themselves as to come in conflict with the law in the administration of their beliefs, let them take the consequences; but to deny the Christian Scientists the right to organize under charter of the state, is an unjust discrimination against them as a sect or body of believers. Such a decision, if formulated into law, would resemble the obsolete statutes in some of the states which denied the oath to Unitarians for non-belief in the Trinity and to Universalists for non-belief in eternal hell-torments."

This expression in behalf of individual religious liberty, appearing, as it does, in the official organ of a denomination not in sympathy with many of the teachings of Christian Science, is as pleasing to Christian Scientists as it is creditable to the broad-minded editor of the *Leader*. There was a time, not so long ago as "when the memory of man runneth not to the contrary," when the slightest mention of another's religious belief aroused feelings of anger and resentment; when persecutions from the most petty to the most barbarous stirred no protest. The progress of the world is not more apparent in the remarkable mechanical and material achievements of the century just closed than it is in the spirit of tolerance always expected and usually observed in current religious discussions.

In line with this increase of Christian tolerance are the following words of President Roosevelt on the occasion of the dedication of Grace Memorial Reformed Church in Washington:—

"We must in our lives, in our efforts, endeavor to further the cause of brotherhood in the human family; and we must do it in such a way that the man anxious to find subject for complaint or derision in the churches of the United States, in our church, may not be able to find it, by pointing out any contrast between our professions and our lives.

"This church is consecrated here to-day to duty and to service, to the worship of the Creator, and to an earnest effort on our part, so to shape our lives among ourselves and in relation to the outside world that we may feel that we have done our part in bringing a little nearer the day when there shall be on this earth a genuine brotherhood of man."

The ministry of Mrs. Eddy, the Discoverer and Founder of Christian Science, has been a gentle but persistent leading toward this "genuine brotherhood of man," and humanity has been blessed by her labors. What this brotherhood is, and how it is to be attained, is foreshadowed in her book, "Science and Health with Key to the Scriptures," p. 340:—

"'Thou shalt have no other gods before me.' (Exodus, xx. 3.) This First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the trinity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. Its divine Principle bases the Science of being, whereby man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." M.

## Likeness the Basis of Interpretation.

The law that like begets like, on which Christian Science bases its declaration that man, the offspring of Spirit, is wholly spiritual, is attended by another law of kindred deep import; namely, that only like can apprehend like.

This is enunciated by Paul when he says, "they that are after the spirit, do mind the things of the spirit," and by John when he links the realization of our kinship with God, to our perception of the divine perfection. (John, 3 : 2.) We have long since learned that a just estimate of men, the true interpretation of their thought and life, must always be sympathetic. We recognize that a music critic must be a musician, that an unartistic nature cannot express the true values of an artist's ideal or achievement, and for the simple reason that he cannot perceive them. Respecting many other things, the culture and common sense of the world have adjusted themselves to the law that like is apprehended only by like; but in the realm of religious thought it is to be seen that the story of the past is, in large part, a history of man's stupid or unconscious attempt to violate this law. The appeal of the spiritual has always been placed at a disadvantage in view of the pettiness and distortion of that human concept which has undertaken to predetermine the form and order of its presentation.

This tendency to array the things of spirit in the fustian and feathers of human sense has long since become a habit, and humanity has grown so accustomed to the exhibition that when at long intervals some one has awakened to the incongruity and irreverence of the performance, and has risen in protest and appeal, he has been declared heretical and excluded from the synagogue. Religionists have ever been most zealous for the preservation of their idols, and the more uncouth and forbidding the caricature, the more fervid, ofttimes, has been the rally to its defence.

Naturally the most lamentable results of this habit have pertained to the imposition of the limitations and associations of common thought upon our concept of God. The human conceit of the anthropomorphic nature of God, His impulses and ordering, may be found on well-nigh every page of the Old Testament, and it may be said that it is not entirely absent from the apostolic writings.

This is not at all surprising. Under the given conditions it could not have been otherwise. The inability of the finite adequately to apprehend or express the infinite, is no less manifest to-day than in the past, but we are awakening to the fact of the inability, and this means much. It means that the thought of the infallibility of antiquated creedal statements of spiritual truth, is fast passing away. Further, men are seeing as they have never seen before, that the highest, noblest, and therefore most authoritative concept of Truth, will be most naturally and fittingly expressed in those present realizations which are attended

Digitized by Google

by the spiritual demonstrations that Jesus said would attest the presence and sovereignty of the right idea, the Christ, in all times.

It means we are becoming more teachable, more accessible to Truth, and less satisfied with the undemonstrable propositions of our past belief.

Distrust of the reliability of human sense, is the first step toward escape from the possible deceptions of human sense. As we grow to be more God-like, our apprehension of God becomes more spiritual and self-consistent, and "Perfect God and perfect man" comes to be more and more "the basis of every thought" (Science and Health, p. 257). The stream of sequential ideas and impulses is thus purified and ennobled, and we are made worthy of that ministry to which every God-like man is called, and which renders him a source of inspiration and strength to all about him. W.

## An Evening Query.

WHO has been the guest of the day?

When the glad greeting of the morning sunshine banishes the dream of night, two guests come knocking at the door of consciousness. One radiant with gladness and gratitude, aglow with the activity of life and love, asking of the day only time for the service of God and man, and knowing but one law,—harmony; the other anxious, full of suggestions of apathy, of discontent, of fear; self-distrusting, whispering persistently of discord, arguing for heredity, for temperament, for material pleasures, material necessities, even material pain. What gruesome fascination is there claiming a power to hold us to the spectral, the counterfeit, the false, even while we know we are in the very presence of purity and peace and joy?

This our morning experience is unique, although it obtained in the Garden of Eden and has been prompt at the awaking of every son and daughter of Adam down to this very morning. Unique, in that guest is host and host is guest and both are claiming to be *I*.

Whether the days be bright and blithesome or dark and doleful depends upon which of these guests occupies the house. If we take up the joyous refrain, "I'm glad and grateful, Love is true, Life is all, and God is good, hearts are kind, happiness is mine;" then the dawning light takes on a roseate glow and the hours winged with good deeds speed away, leaving each a blessing to hallow the coming twilight.

But sometimes, as if we spoke them, the words are heard, "Another morning! dark, drizzling, dreary. I'm weak and tired of the struggle." These phantoms of error cunningly masquerade in robes of truth, and unless we agree with the adversary quickly, and recognize it while we are able to deny its reality and see the subtle suggester as not "I," but a counterfeit, our day will sink into a brooding twilight, the fulfilment of whose gloomy prophecies will be entailed upon to-morrow. Too late we shall find that we are in the shadow, that we have entertained the wrong guest.

This duality is only seeming. It is the forbidden fruit. The reality is one abiding presence, Love,—one I, Love's reflection. The host and guest are in reality one, the true man, the image and likeness of God. Let us throw open the door and entertain royally this, our only guest, right consciousness,—the true self. S.

## "A Sweet Love-Offering."

A PLEASANT incident in connection with the new church building in Concord was the receipt by Mrs. Eddy, a few days ago, of "a sweet love-offering of two hundred dollars for the Leader's Room in the Christian Science Church at Concord, N. H." With the gift was the following message:—

"With the love of the children of First Church of Christ, Scientist, New York City, for their dear Mother."

In line nineteen of the editorial "God's Giving, Abundant," of our issue of June 6, the word *infinite* should have read finite. This error appeared in only a part of the edition.

# From our Contributors.

## The Ounce of Prevention.

CLARENCE W. CHADWICK.

THE twofold mission of Christian Science is not always apparent to beginners. They are very prone to magnify its curative features and even to go out of their way to tell their friends what Christian Science will do for them. It is a point that they are sometimes inclined to be over-zealous about, not realizing that the physical healing is but one step out of matter into the realm of reality. The next all-important step is to learn how to forestall disease, and then begins the practical application of a law which is found to be just as efficacious in preventing disease as in curing it.

The Master once said to his students, "If ye know these things, happy are ye if ye do them." We are all placed in just this position. We know a great deal of the letter of Christian Science, and when in need of physical help we are very devoted to our Science, declaring that we have lost all faith in medicine, and that we are very sure that Christian Science can help us. And Christian Science does help us, and in its infinite compassion it helps us again and again. But there comes a time when the desired help does not come so speedily, and we begin to wonder why.

The reason is pain to any one who has had this experience,—he has failed to make use of the ounce of prevention which would have been worth more than a pound of cure. In time of peace he has not prepared himself for war. Neglected opportunities now stare him in the face and he learns a severe lesson, but a most needed one. One makes little use of his talents if he sits idly by and only in time of dire distress applies Christian Science simply as a curative agent. It is the daily application of its teachings, especially in time of peace, that attests our love of God and our gratitude for what Christian Science has done for us. Christian Science is the panacea for all the ills that flesh is heir to, but it is not a medicine chest to be drawn upon at will. It is not a patent "cure all" system that can be bought or influenced by human will or wisdom. Christian Science reveals to us a Principle, obedience to which heals men physically, morally, and spiritually. Mere belief in this Principle does not heal or save us, but intelligent obedience to its demands accomplishes everything.

There is frequent occasion to say to students and patients, "You can well afford to labor for an understanding of Christian Science, for you will not only learn how you are healed, but you will learn how to protect and keep yourself well in the future." The tendency of human nature is to "let well enough alone," but this is fatal in Christian Science. We cannot rest upon what Science has already done for us, but must place ourselves in a position to receive more and more of its truth all the time. There must be the unselfish desire to live it and love it, and unless this desire is exercised, the time soon comes when we find little comfort or consolation in its teachings.

It is even more needful that we overcome and prevent the experience of sin than of sickness; indeed, this is the higher work that confronts every Christian Scientist. It is the key to health, happiness, and success. The healing

Digitized by Google

of sin is a distinctive feature of Christian Science that separates it from all other systems. Too great stress cannot be laid upon this one point, for the Scientist soon learns that unless he handles and overcomes sin, he fails in his effort to heal disease. Spiritual food is a daily need, and we cannot expect to succeed unless we partake of it. Do we, as Christian Scientists, partake of it regularly and systematically? Do we keep constantly in thought that we must seek "first the kingdom of God and His righteousness"? Do we rely upon Christian Science to handle every problem that confronts us, whether it be called mental or material? Are we just as earnest and industrious in using the ounce of prevention as in applying the pound of cure? If these questions cannot be answered in the affirmative, let us remember these Scriptures: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" "For the letter killeth, but the spirit giveth life."

---

## Strife and Striving.

SAMUEL L. MYERS.

ONE in high position has given utterance to this sentiment: "The law of worthy individual life is fundamentally the law of strife."

It can readily be observed that wondrous meaning is concealed in the adjective "worthy." The question may be asked, what is an unworthy "individual life"? Also, whether there is not a strife in such a life?

Our text-book, in answer to the question "What is Life?" says, "Life is divine Principle, Mind, Soul, Spirit, without beginning and without end" (Science and Health, p. 468).

Our best authorities give the definition of strife to be, "Exertion or contention for superiority; contest or emulation, either by intellectual or physical efforts."

It can be argued from a mortal mind view, that strife enters largely into the motives and actions of human beings. Not having a clear conception of what Life is, they are led into highways and hedges of mortal existence by the *ignis-fatuus* of mesmerism and animal magnetism, either acquired or self-imposed.

Admitting that strife and its correlative thought are unscientific, the only condition of consciousness among Christian Scientists is that of a noble emulation. They best can work who best agree. From this state of mind the law of strife is excluded, as not being a "fundamental law." It is this scientific consciousness which is ever ready to listen to the silver speech of Truth in its sweetest tones, because the spiritual hearing is quickened. It is then and then only that the "law of worthy individual life becomes fundamentally the law of harmony."

The seeming strife which is manifested in some issues of the press and from the pulpit about Christian Science will have its day, and is destined to become as the tale which has been told, or an idle dream. Christian Science has already helped to cast down some idols from their pedestals and to grind to impalpable dust some of the links in the chains that held humanity in bondage. No doctrines can be apprehended as truths if they contradict each other, or contradict other truths given us by God.

The imprecations which gave a lurid coloring to some of the sermons of a century ago were hurled at hearers for many years. Reading them to-day, after the onward strivings for truth have shed a softening ray upon their adamantine severity, they leave no impression, unless it be one of pity that such brilliant men wasted their energy in beating the air.

Compare the theology of Calvinism with the message in Science and Health, and we realize the effect of truth's seeming slow but ever forward tread.

However deep the incrustations of mortal thought have seemed to cover the true apprehension, the time approaches when the striving will cease, and the Science of Being in all its beauty will bless mankind. The strife of error's claims to be recognized will cease to be heard by the devotees of truth.

The universal acceptance of Christian Science is not yet a fact. Although the strife of mortal mind is growing less and less, yet we cannot say that the millennium has arrived. The strife of beliefs still goes on.

The various methods of mortal thought manifested by the followers of the world's great moral leaders, when considered in the noonday brightness of Christian Science, are but the strivings of mortal thought to reach a higher plane; and they will in God's good time lead the misguided ones to an acceptance of the teaching and practice of the man of Galilee.

Christian Science is based on absolute facts which Jesus taught, lived, and demonstrated. While his human life was a strife against all sin and error, the ultimate and determinate fact was his resurrection and ascension, proving beyond question that it is Spirit, and not matter, that is finally triumphant.

Knowing that man is immortal, and that the infinite God loves us all, we can look upon the strife of the world, and see that it is only the hour before sunrise, that the pure light of Christian Science is coming,—so we also may lighten the darkness of mortal mind.

In reading carefully the history of Abram, we see a demonstration over the strife manifested by the herdsmen. His words to the tumult were, "Let there be no strife, I pray thee, between me and thee;" his main thought was obedience to the command of God. When we remember, that among pagans and idolaters, here was one man who took God at His word; left kindred and home to go into a strange land, not even questioning the results; his striving to demonstrate obedience is an object-lesson to our spiritual eye, whether the calls of Truth come as the "still, small voice" or the sonorous sounds from Sinai's mount.

Truth conquers, but often slowly. Error claims to have a wondrous vitality. We never know at what moment success awaits our strivings against error,—generally when most unexpected,—nor with what effect our strivings are or are not to be attended. Christian Science should not be a mere watch-tower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious. The province of Christian Science is to hold the full cup of truth to the thirsty lips of mankind,—to give better and more true ideas of God.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." These are the words of our Master, who knew human frailties. It is not the striving which is prohibited, but it is the strife engendered by the multitude of those entering the gates opened for choice to mankind.

It is just at this point of choosing the strait gate that the Pandora box of mortal mind is presented by so-called reformers in the realm of ethics. As Christian Scientists we are not opposing the various sects in religion, in so far as they follow the Sermon on the Mount, but what we do deplore is the lamentable fact that after nearly twenty centuries of what is termed salvation, we find that sin, disease, and death have not been lessened as they need to be. Is it any wonder that mankind are striving to find another gate through which they may enter, and find health, happiness, relief from sin and sickness?

Let us lay aside the statement that "the law of worthy individual life is fundamentally the law of strife," and cling steadfastly to the great fact in Christian Science, that God whose government is harmonious, is the only Life.

As we are awakened from the dream of life in matter we

Digitized by Google

re brought "face to face with the laws of infinite Spirit, nd behold for the first time the irresistible conflict between ıe flesh and Spirit. . . . Then it is, that you (we) behold or the first time the divine Principle that redeems man from nder the curse of materialism,—sin, disease, and death. his spiritual birth opens to the enraptured understanding much higher and holier conception of the supremacy of ipirit, and of man as His likeness, whereby man reflects he Divine Power to heal the sick" (Miscellaneous Writngs, pp. 16, 17).

## The Absolute.

ELSIE FORREST EARLEY.

It is probably as much the absoluteness of Christian Science that attracts attention and condemnation as any other phase of its practice. The world likes to change, —to move to and fro in its own grooves. "Anything for a change," is one of its mottoes, though it professes to love "the one altogether lovely," who is "the same yesterday, to-day, and forever." Science comes with its mighty statement of creation, "It is good," and admits of no relative positions, no comparable measures. Its condemnation by materialism is immediate and sweeping.

Is the world right, and is the statement of Science but the reckless clamor of radicals? Should it elicit the curse of vain babblings or the blessing that flesh and blood hath not revealed it? It seems that even the recounting of its works scarcely satisfies the world, and we may quickly agree with our adversary and admit the impossibility of satisfying a thought that is so far from knowing its own desires. But to those awake to their meaning, the proofs are sufficient and the hungry multitudes are being fed.

Perceiving the absoluteness of good, does not lessen creation, so we are neither robbing nor being robbed of anything. The absoluteness of Love divine does not minimize our loftiest ideals; the absoluteness of Mind takes not one iota from the universe, and the absoluteness of Truth knows no subtraction. If Science seems to take prestige from pleasure, what does it give in return but the sweet assurance of joys forever, and is this subtraction or transformation? If it seems to take reality from life as a material existence, does it not bring immortality to closer view? Is this robbery, or is it the gift of unseen riches? If it seems to take away remedial agencies, does it not remove the necessity for such agencies, thereby restoring a lost inheritance? Can we call it robbery when more is given than is taken away?

No rule is absolute save the rule of Truth, which is without a reverse in fact. Truth is nothing less than absolute; and actuality needs no halting basis of argument, divinity needs no human measurement. The dead of human doctrines need only to bury their dead, that the living law may be made plain. The commandments of Moses reached their absoluteness in the gospel of peace; and the gifts of the apostles in the unity of Christ.

No division of the riches of eternal Truth is necessary, —no rivalry among the ideas of Mind; for the blessing of one is the blessing of all; and there is Life and Truth and Love for all.

The concentration of the affections on good and their consecration to good means the opening and the keeping open of every avenue of our consciousness to the height and depth and breadth,—the magnitude,—of Infinity. Concentration and consecration are firm and constant qualities of Being, and our apprehension of them approaches perfection only as it ceases to fluctuate and is permanent and peaceful. Absolute consecration quickens the activities of virtue; for it is the recognition and inspiration of loving service in the Father's vineyard, and the aspiration toward "the kingdom, and the power, and the glory forever."

## An Interesting Possibility.

W. P. W.

In the book "Pulpit and Press," Mrs. Eddy quotes from two poems by John G. Whittier, and adds this footnote: "About 1868, the author of Science and Health healed Mr. Whittier with one visit, at his home in Amesbury, of incipient pulmonary consumption."

In the book of "Whittier's Poems," there is one entitled, "The Clear Vision." It is dated "2nd Month, 1868." While not scientific in every part, it so clearly portrays the typical effects of Christian Science that it seems not improbable that this is a recognition of that visit. Five stanzas of the poem read as follows:—

I did but dream. I never knew
What charms our sternest season wore.
Was never yet the sky so blue,
Was never earth so white before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the bough's designs
Of beauty in its leafless lines.

Did ever yet such morning break
As that my eastern windows see?
Did ever such a moonlight take
Weird photographs of shrub and tree?
Rang ever bells so wild and fleet
The music of the winter street?
Was ever yet a sound by half
So merry as yon schoolboy's laugh?

O Earth! with gladness overfraught,
No added charm thy face hath found;
Within my heart the change is wrought,
My footsteps make enchanted ground.
From couch of pain and curtained room
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Fair seem these winter days, and soon
Shall blow the warm west winds of spring
To set the unbounded rills in tune,
And hither urge the bluebird's wing.
The vales shall laugh in flowers, the woods
Grow misty green with leafing buds,
And violets and wind-flowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for its chastening grown,
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear.

If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world, as it is written, "Commune with your own heart, and in your chamber, and be still." In thy chamber thou shalt find what abroad thou shalt too often lose. . . . In silence and in stillness a religious soul advantageth itself, and learneth the mysteries of Holy Scripture. There it findeth rivers of tears, wherein it may every night wash and cleanse itself; that it may be so much the more familiar with its Creator, by how much the farther off it liveth from all worldly disquiet. Whoso therefore withdraweth himself from his acquaintance and friends, God will draw near unto him with His holy angels.—Thomas a Kempis.

Digitized by Google

## For the Children.

### The Nothingness of Evil.

A. L. R.

ONE day, when quite a young child, I accompanied my father to the field where he was at work husking corn. I amused myself for a time, running back and forth through the rows of corn which towered far above my head, but presently my childish fun was changed to fear at sight of a strange man standing in my pathway ready to grasp me with his outstretched arms. I ran screaming to father, sure that the man was following, for I could hear the leaves rustling behind me. On reaching father's side, more dead than alive, I scrambled into his arms, laid my head on his shoulder, and sobbed out the words, "Oh, papa! the man is after me!" Father quickly hurried in the direction in which I pointed, and very soon came upon the innocent cause of my fright, at sight of which I began to scream again. I shall never forget father's loud, merry laugh, and his reassuring words, "Why, my little one, it is only a scarecrow;" and then to assure me still further, he unbuttoned the creature's coat, took off its hat, and showed me just a man of straw.

Many years have come and gone since that incident of childhood, and with the passing of the years, the form of the dear father has gone from our sight. But, through the sweet revelations of Christian Science, I have still a safe and sure protector, to whom I can flee in moments of fear. I turn to my heavenly Father, and am tenderly sheltered in the arms of divine Love, until I see and know that the objects of all my fears, are, after all, only figures of straw.

---

There is a little boy nine years of age, who has been healed of organic heart trouble by attending our Sunday School, and who is the only Scientist in his family as yet. He has his own pocket edition of Science and Health, and has just sent for his own *Quarterly*. His parents are wealthy people and have taken him to California and elsewhere for treatment, but without results. When he had been instructed in Science a few weeks, he was running up stairs one day, and his mother cried out, "Oh don't run so, dear; it will kill you." But his reply was, "No it won't mamma; I'm God's child now, and my heart can't fool me any longer."—F. B. J.

---

### The Housatonias.

Half a dozen Quaker ladies,
  Straight and slim and small,
In a sunny Berkshire meadow
  By a low stone wall.

"Is thee come to Yearly Meeting?"
  "Yea." "And thee, too?" "Yea."
"Verily, and thee is early!"
  "Opens next First-day."

And in truth, the next May Sabbath
  All that meadow fair
Scarce could hold the Yearly Meeting
  Set for session there.

In their little gray-blue bonnets,
  Chatting, brim to brim,
Half a million Quaker ladies,
  Straight and small and slim.

SARAH J. DAY.

## Among the Churches.

### Church Opening at St. Joseph, Mo.

At the opening morning service in the new building of Second Church of Christ, Scientist, 910 Edmond Street, every seat in the auditorium was filled, and in the evening there also was a large attendance.

The church was formerly used by the Reformed Church. It has been entirely remodeled, painted, and papered, and is now very attractive. The seating capacity is about four hundred.

Second Church of Christ, Scientist, was organized June 25, 1900, with thirty-five charter members, and since that time the membership has more than doubled.

At the close of the regular service, Mrs. Fairleigh, the First Reader, spoke in part as follows:—

Surely the days of the primitive teachings of Christ must be coming back fast and near, when crowds meet together to hear the simple and unqualified words of God read and explained in their spiritual import without either comment or explanation from the reader, and an outsider who attends the services cannot fail to be impressed with the earnest attention which is given to the reading of these lessons that mean so much to us, as we realize that the kingdom of heaven (or hell, just as we make it) is within our hearts now, while all evil will in time be burned away by the infinite love of the Father.

Then the Lord will be seen in his holy temple, "the structure of Truth and Love," and when this our tabernacle which is not made with hands, eternal in harmony and peace, our pure white city, is seen and known of all men, then indeed will all the material "earth keep silence before Him," all material claims to intelligence, wisdom, substance, glory, will be silenced in the presence of the King of Glory.—*St. Joseph* (Mo.) *Gazette.*

---

### Church Opening at McPherson, Kan.

The first step toward our church organization was made in February, 1898, when the Christian Scientists organized into a society and rented a hall for public service.

In March, 1902, we became an incorporated body, receiving a charter from the state. Shortly after this, a lot on Main Street was purchased. Before any definite action was taken in regard to building, we learned that the church building formerly occupied by the United Brethren was for sale, and in February of this year, it was purchased, the church fund in the mean time, having grown sufficiently to make full payment. The work of repairing, decorating, and furnishing was begun at once, and by May 10, all was in readiness for the opening. A part of the church has been fitted up as a reading room.

We are but a little band of members, and we feel very grateful for this successful result of our efforts. We shall endeavor to hold the church thus established true to that which it represents, and make it a worthy tribute to our beloved Leader. The sentiment of all was expressed by our First Reader at the opening service when he said,—

"This little church is an expression of our love and gratitude to the Discoverer and Founder of Christian Science, Mary Baker G. Eddy. But we know that the best indication of our love and loyalty,—that most appreciated by her,—is living close to God, and bringing out in our daily life the fruits of the Spirit."

We wish to take this opportunity to thank those who have so kindly and willingly given us their help.

*Correspondence.*

---

He who gives away money or goods may impoverish himself. But he who gives away wisdom, justice, friendship, good will, grows rich through his giving.

Digitized by Google

## Testimonies of Healing.

Five years ago last Christmas, I heard the words Christian Science for the first time.

I called on a colleague and found her in a very bad state of mind. She told me that she was suffering extremely with stomach trouble, and that she could neither stand nor walk. The physicians who examined her said that she must never again wear tight dresses, and must always wear a support, which she did.

She had come to Dresden to study for the stage, and this interruption made her very unhappy, for she did not know whether she would ever again be able to sing. At that time I still had confidence in physicians, and could therefore give her no comfort. About a week later I met her in the street; she walked up to me with a happy smile and said, "I am quite well now." Upon my inquiry what had wrought this change, she answered, that she had taken treatments in Christian Science. As she was a Russian, and not able to speak English, she could give me no more information, but said that an American who was a Christian Science practitioner had wrought the change. I laughed at her, called her credulous, and said, "This must be a nice, new American humbug!" I myself was at that time under medical treatment, but receiving no help. I was suffering from nervousness, which had been brought on by trouble and excitement. I had inflammation of the ears. Paralysis of the nerves, which had made life a burden to me for several years previous, was then returning, and more severe than before. I was preparing to take my examination as teacher of vocal music, but had to be excused from several subjects, and finally was in such condition that I could not hear a musical note. At night I wandered about in my room with bare feet, because I did not wish to disturb any one else; during the day I was so tired that my whole body ached. I was also having throat trouble, believing that the climate was injurious to me.

A specialist for throat disease did all he could, prescribed tonics and other medicines, but nothing helped me.

It seemed that the only thing left for me was to give up all study and lead a quiet life in the country; but I could not do that, for I had to earn my living.

In this unhappy condition, suggestions of suicide frequently came to me. But divine Love led me in a wonderful way to God, in whom I had no faith.

During the first days of March I moved to the house where my colleague boarded, and after a few days I was advised to try Christian Science treatment. Without a particle of faith I went to a Scientist, and even after my first treatment I ridiculed Christian Science. However, I went again the next day, and conscientiously followed her directions to give up medicines and all external applications.

O, blessed liberty! They only know what freedom is, who have gained some understanding of Christian Science. After a few treatments, peace came to me; I could lie still during the night, then sleep returned, and all suffering disappeared, so that after several weeks, I looked the picture of health, and my friends inquired what had wrought this change. Instead of being tired of life, a gladness, the joy of living, came over me, and this gladness has steadily grown upon me. In fact, I have become young again. What a glorious release it is to know that there is but one law, and that all cruel, man-made laws and theories are powerless.

I dare not think what would have become of me without Christian Science, and therefore it is my great desire that I may some day see and thank her who has taught us to know the only true freedom.—C. S., Dresden, Germany.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The fact that Copernicus' birthplace was also mine, has at times given me great satisfaction. Often have I stood at the foot of his monument and admired the courage of the famous astronomer, who dared to overthrow false views in regard to our planet; yet his mission was small in comparison to that of our beloved Leader, who, in Science and Health, gives us the key to the kingdom and shows us the way into the unexplored realm of Spirit.

Born of Jewish parents and reared in their faith, I never had any opportunity to study the life and teachings of the Redeemer. For many generations Jewish children have been taught to be afraid of him. In our home we were forbidden to give utterance to the name of Jesus. When a child, I often wondered whether Jesus had committed some terrible deed to cause such bitter feelings. Then I secretly visited the religious classes of my Christian girl friends, hoping to be enlightened on the subject, and was soon convinced that Jesus' only mission had been "to redeem the world." Our Jewish religious instructions gave me but an empty form; and I always left school with an unsatisfied feeling.

After being graduated from the teachers' training school, I left Germany with my parents, who emigrated to America. Soon after, I married and then my suffering commenced. The cheerful, happy girl became a sad, anxious, troubled woman; for a number of years I saw the darkest side of life. Death took away two of my children, and after that I lost my health completely. My husband employed the best medical aid, but it afforded me no hope. As a last resort, they sent me to California, hoping that the climate there might benefit me, but it made no difference. In my despair I went to a so-called Christian Science healer and had her give me treatments. At first I improved, and, full of hope, returned to Denver, but soon the trouble returned, all the old symptoms of stomach-trouble, nervousness, etc., began to reappear. My condition was getting worse every day.

At last the first ray of the true light came to my life; God led me to another practitioner in Christian Science, who lovingly cared for me, and in April, 1895, gave me class instruction. From that time on, my whole life was changed. A great hunger after righteousness came over me. My human mind, which had heretofore been filled with selfishness, anger, bitterness, was being purified, and I found health and peace. I became a member of the Mother Church and also of the Christian Science Church in Denver. It is my daily prayer to reflect more and more of divine Spirit, that my home may be a place of unity and peace, that nothing but blessing may pervade the atmosphere, for wherever we find faith, there is love; love brings peace; peace, blessings; where blessings flow, there is God, and where God dwells, there is no need.

MRS. CLAUDIA MARX, Denver, Col.

---

I cannot express the boundless joy that I have experienced from being healed by Christian Science. Nearly eight years ago I was vaccinated, and as a result I have suffered ever since until about a week ago. A disease of the blood followed the vaccination, so loathsome that I refrain from describing it. About two months ago, a friend lent me a copy of "Science and Health with Key to the Scriptures," and after reading it five times, I am entirely healed.

How delightful to feel that, in reality, there is no sin, sickness, or death.

Our gratitude to Mrs. Eddy no tongue can express.

MISS IRENE K. WILBUR, Milton, Wis.

Digitized by Google

I have felt for a long time that I ought to write my thanks for the many blessings I have received since coming to Christian Science. About six years ago I borrowed Science and Health from the public library. Here at last I found the book I had been looking for all my life. An acquaintance was at that time being treated by a Christian Science practitioner. She told me that the Scientists healed by their religion, and since I had always believed that the Church ought to heal, I thought perhaps I had found at last the true religion. Before finding the truth of Christian Science I turned entirely to the unknown God, and prayed as I never prayed before. The only childhood prayer I retained was the Lord's Prayer. I could not repeat "lead us not into temptation;" I used the words, "let us not fall into temptation." I knew my prayers were answered, when I read Science and Health by Mary Baker G. Eddy.

I rejoice that not a cent has been spent for medicine either for the children or myself for the last six years. I have been often discouraged, but one day it came to me very clearly that discouragement is ingratitude, and since that time I have not been so despondent. Christian Science is everything to me, it would be impossible for me to enumerate all the blessings it has brought to my home. All the ailments peculiar to children have been healed quickly by Science treatment. A lady who was a doctor saw one of the children eating oranges while her face was swollen with mumps. She said she would not have believed it possible if she had not seen the child eat the acid fruit. Whenever the children are in trouble they ask me to read to them. My little boy, five years old, was healed of measles by reading to him from Science and Health.

MRS. KATE JOHNSON, Denver, Col.

---

"Thy word is a lamp unto my feet, and a light unto my path."

This has been proved to me in every way. When Christian Science came to me I was a wreck, physically, mentally, and financially; but since the reading of Science and Health turned my thought toward the light, I have found that as far as I am willing to receive the word and live it, all comforts are supplied me. I am especially grateful for the spiritual help. I know that things which I did and thought last year I would not do or think this year, and am satisfied. Through the careful and prayerful study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been lifted from sickness to health, from sorrow to peace, from lack to plenty, and, the most beautiful of all, from darkness to light.

MRS. HANNAH S. COLLVER, Seattle, Wash.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines, 700 pages.

For description, price, and other information, see 1st page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Bible is a great book and contains much that is wonderful and philosophical, but after all, the Bible is the book of the common people. A religion that is to appeal to the universal heart of humanity must be intelligible to the common people. If God wrote a book that was intelligible to only a few, He intended that only a few should be saved. Do you suppose that a father whose family was in a distant land would write a message of love that could be understood by only two or three members of the family? Such a thing is absurdity itself. Jesus was always talking about commonplace things in an easy, every-day manner. He illustrated great truths with every-day objects: "A sower went forth to sow," "The birds of the air," "The lilies of the field," and such other of the commonest objects from city, field, or farm. He is ever inviting us to take up the duties of Christian service that we might learn of him and come to know him. In place of trying to do the plain, simple duties of practical life, many go into the realm of speculation and burden themselves with abstruse theories and useless controversies. After all, I do not think it matters so much "what Jesus would do" if he were here, as what you and I are doing while we are here.

G. H. SIMMONS.

There is no more certain way of bringing up a race of unbelievers than for the teachers of religion to inculcate anything not in accordance with the facts, because they fear the use that may be made of the facts. And the moment any pupil or congregation gets the impression that the religious teacher is adjusting his teaching in the interest of what he considers "safety" rather than bravely uttering his convictions, that moment his influence for good has practically vanished.

What we need in our professors' chairs and pulpits and Sunday Schools is not a nicer calculation as to the effect of certain teachings, but more thoroughly grounded convictions based upon the most candid, scholarly, and spiritually minded investigation as to what is the truth that God has given the world in the Christian revelation. No religious teacher is bound to disclose all he believes, without regard to the mental and spiritual condition of those whom he is addressing; but he is under the strongest obligation to teach nothing that, as far as it goes, does not correspond with his personal conviction.—*The Watchman.*

In an article in *The Christian Register* on "Reason and Emotion" the Rev. Howard N. Brown says: "It does seem a thousand pities, however, that the real intellectual force of our day cannot be more effectually applied toward a new enlightenment of faith, to set it free from errors through which the Church has suffered much. It seems to me that in no way whatever could more be done for the future of our race than to restore to that Christianity which is sure to shape the life of Western races for many generations yet to come something of its original purity and simplicity as it came from the lips of Christ. But this cannot be done by any reason which is practically dead to the touch of religious feeling and emotion, which lives only in its own intellectual realm, and regards as useless or worse than useless, those sentiments that were strong and mighty to save long before it was born. It cannot be done by an intellectualism which cares so little for the Church that any whim of the moment takes precedence of the claims of organized religion."

The chief help from Christ to the end of all greater life and better, is always mediatorial. He shows the possibilities. We see him, while yet amid the common ways of life, finding grace in all things. He was never alone. He saw the whole world as personal. All in all it was the temple of the spirit to him. Flowers and stars were its shrine; and all things were its oracles. The radiance, vital and life-giving, was all around wherever he stood, and the divine breath blew evermore to refresh and inspire him. All space and all time abounded with instant powers and voices. And it is to this gentle life, and better, that he came to lead a world of souls dwelling apart and alone, in desert solitudes and arid atmospheres, in dry creeds and ceremonies, and in the far country of sin. "Come," he seems to say to us, "come with me and live. Enter into my baptism: find your way hither into the noble life of man, and enjoy the light that reveals all things and be no more in darkness or death."

*The Universalist Leader.*

Bishop Lawrence in an address at Yale is reported to have said: "Is it not a fact that strength of convictions, earnestness of purpose, and a burning faith make a man narrow and unsympathetic with other movements? Do not religion and intolerance naturally go together? Must not a man of convictions fight those who are not of his convictions? There is no doubt that religion and intolerance have often been boon companions, and men of earnest purpose have often been narrow. The reason has been that beneath the religion has been a latent skepticism in the truth, and beneath the earnestness of purpose timidity of faith. Intolerance is the eternal companion of skepticism. What sort of men have touched most keenly the hearts of men in the past generation? Neither captains of industry nor political leaders nor hard conquerors, only those who have been fired with the spirit of God."

Everything has its wonders, even darkness and silence; and I learn, whatever state I may be in, therein to be content. Sometimes, it is true, a sense of isolation enfolds me like a cold mist, as I sit alone and wait at life's shut gate. Beyond there is light and music and sweet companionship, but I may not enter. Fate, silent, pitiless, bars the way. Fain would I question his imperious decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile, and whispers, "There is a joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.

HELEN KELLER.

The Baptists say that they are not sectarian. "They abide solely and strictly by the New Testament" in regard to baptism, Church membership, and the Lord's Supper. Other Churches say the same thing. The possibility of so many different interpretations of the documents which are taken to be the charters of so many different Churches confirms the judgment of those who claim that the Christian Church was not founded by Jesus, by direct intention, but was a natural outgrowth of Christian life and hope. It differs now in various branches, because in various ways the life of that earlier generation has been transmitted to us. Whatever a Church now practises it attaches to some ancient saying or custom and so justifies its claim to be the one, true original Church of Christ.

*The Christian Register.*

A man's opinion depends largely on his experience. If I should tell a South Sea Islander that I had walked across a New Hampshire lake in January, he might tell me that that was contrary to reason, but I should know that what he meant to say was that it was contrary to his experience. When the evangelists tell me that Jesus walked across a Palestinian lake in April, I have no right to say that the story is contrary to my reason. It is simply contrary to my experience. But my experience is rather a diminutive affair. If I am to cut down Christianity to the dimensions of my experience, there will not be much left. The fact is, Christ transcends my experience at every point. What he said runs as far beyond me as what he did. "I do always those things that are pleasing unto him." That is further beyond me than walking on the water.

DR. CHARLES E. JEFFERSON.

*The Literary Digest* quotes Dr. Breed as follows:—

"The ministry of to-day, particularly the city ministry, has been crowded into the condition of Martha of Bethany, 'cumbered about much serving,' so that it gets with Mary to the Master's feet all too seldom. If there is one sentiment above all others which we ought to lay to heart in this connection, it is that expressed in one of our most beautiful Gospel songs:—

Take time to be holy,
Speak oft with thy God.

And many of us will answer, 'Alas, true! But I am not able to take the time. My engagements are more than I can meet. I keep the vineyards of others; my own vineyard I cannot keep.' There must be some change effected in all this by some means."

The great trouble with most of us is not that we have too little in life, but that we expect too much. The sure way to get nothing out of existence is to expect everything. A young woman complained that "life held so little happiness for her." "Have you tried putting some in now and then, and seeing how much it will hold?" was the suggestive reply. Those who put nothing in, and look for happiness to produce itself, are inevitably disappointed.—*Selected.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE.—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, 1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 662 |
| COMMUNION IN THE MOTHER CHURCH. | | 663 |
| FROM OUR CONTRIBUTORS. | | |
| Restfulness and Work. | R. N. | 664 |
| Decision versus Indecision. | Agnes Florida Chalmers. | 664 |
| Gethsemane. | I. E. Fellers. | 665 |
| THE LECTURES. | | 666 |
| EDITORIAL. | | |
| Mrs. Eddy Explains. | | 668 |
| Welcome the Light. | | 668 |
| Truth Brooks No Delay. | | 669 |
| FOR THE CHILDREN. | | |
| Spiritual Gardening. | | 670 |
| SELECTED ARTICLES. | | |
| The Golden Rule. | | 670 |
| Women and Christian Science. | | 671 |
| The Right to Pray. | | 671 |
| Judge Righteous Judgment. | | 671 |
| ANNUAL MEETING AND COMMUNION NOTES. | | 672 |
| TESTIMONIES OF HEALING. | | 672 |



Vol. V. BOSTON, JUNE 20, 1903. No. 42.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The results of the first season's trials in raising cotton in Porto Rico by the United States Agricultural Experiment Station leads to the conclusions, officially announced by Commissioner of the Interior Elliot, that the poorer, sandy soil of Porto Rico, when fertilized, will produce a remunerative crop of sea island cotton, and that the dry months of winter and early spring are adapted to the successful harvesting of this crop. A first crop raised at Rio Piedras, eight miles from San Juan market, yielded twelve hundred pounds of seed and fibre to the acre.

Mr. Andrew Carnegie has purchased and presented to Harvard University the Baron De Beyet zoological collection. The collection is especially rich in specimens of extinct birds and animals of Central Europe and Northern Asia, containing many that cannot be duplicated anywhere in the world. The baron has made a life-long study of the subject, and his classifications have been accepted by most of the European universities. Harvard is particularly fortunate in getting possession of this collection, which has already been classified.

It is stated that the Northern Securities Company will be voluntarily dissolved and that the stocks of the Great Northern and Northern Pacific will be returned to the original shareholders. It is stated, however, that the appeal now pending in the United States Supreme Court will be carried to its conclusion in order that the court of final resort may establish the status of such companies.

Sir Thomas Lipton's fleet, Shamrock I., Shamrock III., the ocean tug Cruizer, and the steam yacht Erin, arrived off Sandy Hook early Sunday morning and came to anchor at 9.30 A.M. at Tompkinsville. The fleet had fair weather and light winds. The trip from Gourock, Scotland, was made in 16 days 22 hours.

**Foreign.**

The enabling act for the new Grand Trunk Pacific Railway has advanced to its third reading in the Canadian Parliament. Construction of the line seems assured. Under the charter, a line 3,860 miles in length extending from Quebec to Port Simpson on the Pacific coast will be built. Its cost is estimated at seventy-five million dollars. It is asserted that the new route will provide the shortest route between London and the Far East, and that it will also shorten the distance between the United States and the East, as Port Simpson is about 550 miles nearer the ports of China, Vladivostok, and Manila than Vancouver or Seattle, and 650 miles nearer than San Francisco, while it is about as near as these ports to Hawaii, Australia, and other important ports of the Southern Pacific.

Through a military revolution the Obrenovitch dynasty of Servia has been destroyed and Karageorgevitch, a descendant of Karageorge who founded the nation in 1807 by driving out the Turks, has been proclaimed King, and the constitution of 1901, which had been repudiated by Alexander, again proclaimed. Alexander had become despotic and objectionable to the people, and the change is apparently acceptable. Alexis, brother of the new King, visited America in 1899.

The new $10,000,000 steel rail mill of the Consolidated Lake Superior Company at Sault Ste Marie, will probably be ready in about a month. This company expects to supply the 150,000 tons of rails annually consumed in Canada, as there are no other large rail mills in the Dominion. The tariff of seven dollars a ton on imported rails becomes effective July 1, and will tend to keep out the cheap rails hitherto disposed of there.

The German Antarctic steamer Gauss has arrived at Simonstown, Cape Colony, where she will refit before returning home. She left Cape Town December 7, 1901. The expedition has been a success and not a single casualty occurred during the long stay in the Antarctic waters. A new land, covered with ice with the exception of an inactive volcano, was discovered and named Emperor William II. Land, and numerous scientific investigations were made.

General Matos published in Curacoa last week, according to press dispatches, a manifesto addressed to the Venezuelan people, confessing that the revolution is crushed and terminated and saying he will ask President Castro to guarantee the safety of himself and all his followers, so that they may be able to return to their homes in Venezuela and work for the consolidation of peace and the prosperity of Venezuela.

President Loubet will arrive in London July 6 on his return visit to King Edward. He will remain in London three days, leaving on his return to Paris, July 9. The president of the French republic will reside at St. James Palace as the King's guest.

The loan guaranteed by the Chinese government at five per cent interest, in connection with the construction of the Shanghai-Nankin Railroad projected by a British and Chinese Corporation, is $16,250,000.

President Palma has sent a message to Congress asking for authority to sell the Triscornia Railroad, which was built by the American military government.

**Industrial and Commercial.**

The commerce of Alaska during the fiscal year which ends with this month seems likely to aggregate over $20,000,000 exclusive of gold. The most important of the articles shipped from Alaska to the United States is canned salmon, the value of which during the ten months ending with April, 1903, was $8,401,124, or more in the ten months in question than the entire sum paid for Alaska in 1867, which was $7,200,000. The next largest item in the shipments from Alaska are: Other fish and fish products, $751,984; furs and fur skins, $394,590; whalebone, $115,994, and copper, $100,513. The shipments to Alaska are varied in character, including provisions, clothing, and material for use of miners and those engaged in the canning industry. The largest single item is manufactures of iron and steel, $1,616,604, of which $730,618 is tin plates and sheets, chiefly for use in manufacturing cans for the salmon canneries; next in order are provisions, $718,273; manufactures of wood, including lumber, $562,454; manufactures of tin, $440,011; breadstuffs, $298,292; wines and liquors, $238,665; tobacco and manufactures of, $188,330; coal, $172,032; fruits and nuts, $171,601; cotton manufactures, $129,192, and eggs, $128,347.

Phenomenal success in growing macaroni wheat in Nebraska and South and North Dakota from seed imported from Europe in 1901 and 1902 is expected to result this year in a marked increase in the acreage of this wheat in the West. As a result of trials by the experimental stations of western agricultural schools the practicability of growing macaroni wheat in this country has been thoroughly established, and hereafter it may be classed as one of the great crops of the grain belt.

About one hundred and fifty thousand acres of South Dakota land was last year sown to macaroni wheat. This year the acreage will be nearly doubled. Practically the same area will be planted in North Dakota, with a considerably smaller area in Nebraska and Kansas.

There are a number of macaroni mills in Minnesota and North Dakota, manufacturing macaroni, spaghetti, vermicelli, etc. To supply the mill demand of New York and Pennsylvania, thousands of bushels of macaroni wheat are imported annually. The importation of the finished product alone amounts to fifteen million pounds annually.

It is announced that the Carnegie Steel Company will immediately begin enlarging its South Sharon plant by adding to its twelve furnaces five more open hearth furnaces. The improvement will cost about $750,000. The addition will make the South Sharon open hearth works second in size to Homestead, which is the largest in the country, having twenty-four furnaces. The plant will have an output of eighteen hundred tons of steel a day.

Statistics just compiled by the *Northwestern Miller* show the consumption of wheat by the western mills last year to have been nearly 148,000,000 bushels, which was ground into 34,135,000 barrels of flour. As the combined product of wheat in the Northwestern States last year was less than 200,000,000 bushels, the figures show that three-fourths of the entire crop was manufactured into flour here.

**General.**

The first week of June twelve steamers, mostly of the larger class, departed for Nome from Seattle with full cargoes and passenger lists. The lowest estimate of passengers already taken is thirty-five hundred. They come from all parts of the world, but the larger proportion are men who have spent several summers in the North and are returning at the earliest time possible to begin work in the mines. The amount of machinery going is said to be greater than ever before, and confidence in the richness of the country seems still unbounded.

It was decided to adopt the International Pitch as the official standard for all musical instruments at the national convention of the Federation of Musicians recently held in Indianapolis. This action of the federation solves one of the problems that has confronted musicians and manufacturers of musical instruments for many years,—the uncertainty of the standard of pitch.

A statue of William Ellery Channing was unveiled in the Boston Public Gardens on June 1. This date marked the hundredth anniversary of his ordination to the ministry. The figure of bronze is of heroic size, and stands in a canopy of granite, giving the effect of being in a pulpit.

# CHRISTIAN SCIENCE SENTINEL

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

## The Communion in The Mother Church, June 28, 1903.

### Loving One Another.

*Golden Text:* "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John, 13 : 34, 35.

**Responsive Reading:—1 Corinthians, 13 (Revised Version).**

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3 And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6 Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9 For we know in part, and we prophesy in part:

10 But when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.

13 But now abideth faith, hope, love, these three; and the greatest of these is love.

**The following Citations comprise our Sermon.**

I.

| The Bible, | Science and Health, |
|---|---|
| Jeremiah, 31 : 3; | 140—25 to 27; |
| Hosea, 11 : 4; | 302—27 to 29; |
| Romans, 8 : 35, 37–39; | 340—12; |
| 1 John, 4 : 16. | 496—5. |

II.

| | |
|---|---|
| James, 2 : 8; | 205—22; |
| Romans, 13 : 8–10; | 272—3 to 5; |
| Galatians, 5 : 13, 14; | 516—12 to 15; |
| Galatians, 6 : 1, 2. | 572—12 to 17; |
| | 518—21. |

III.

| | |
|---|---|
| John, 3 : 16; | 406—1 to 4; |
| Matthew, 9 : 2–7; | 412—12; |
| Matthew, 10 : 1. | 454—17 to 23, 31; |
| | 365—17; |
| | 569—12 to 15. |

IV.

| | |
|---|---|
| Psalm 133 : 1; | 276—1 to 10; |
| Philippians, 2 : 1–5; | 467—8 to 12; |
| 1 Peter, 1 : 22; | 469—30 to 5 next page; |
| Ephesians, 5 : 1, 2. | 514—26; |
| | 515—22. |

V.

| | |
|---|---|
| Leviticus, 19 : 17, 18; | 88—17 to 19; |
| Romans, 12 : 9, 10; | 447—1; |
| Matthew, 23 : 10–12; | 366—13 to 20; |
| 1 John, 3 : 18. | 55—15 to 21. |

VI.

| | |
|---|---|
| John, 14 : 31 (1st sentence); | 572—6 to 8; |
| | 241—19; |
| John, 15 : 9, 12–14; | 25—16, 27; |
| 1 John, 3 : 21, 23; | 54—1 to 5; |
| 1 John, 4 : 21. | 326—3 to 5. |

**Science and Health references for editions prior to the 226th.**

I. 34—16 to 18; 198—26 to 28; 235—10; 492—7.

II. 101—19; 168—8, 9; 509—20 to 23; 564—1 to 6; 511—26.

III. 404—16 to 19; 410—21; 451—9 to 15, 23; 364—18; 561—5 to 8.

IV. 172—1 to 10; 463—8 to 12; 465—29 to 3 next page; 508—13, 32.

V. 254—7 to 9; 443—30; 365—14 to 21; 360—9 to 15.

VI. 563—27 to 29; 137—23; 330—17, 28; 358—29 to 1 next page; 221—18 to 20.

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

## From Our Contributors.

### Restfulness and Work.

R. N.

NOTHING in Christian Science has appealed to me more than the quiet restfulness that it brings. Like many others, I had for years been tossed about by many a wind of doctrine, earnestly seeking but not finding that peace which I knew must be possessed by those who could really "rest in the Lord" and "wait patiently for Him." What useless efforts one makes, and what long distances one travels, in the search for that which we know, in Science, lies here right at hand. One is reminded of the wealthy man in Tasmania who, many years ago, failing to find spiritual rest where he lived, determined that he would travel until his desire was met. Building himself a small ship he sailed round the world, and then, an unsuccessful and disappointed man, he returned to his home. There one night he had the divine vision and entered into that life of communion with God that he had for years sought in vain. He knew then that God has no limitations; that the limitation is in mortal, sensuous man, and that God is nearer to us than hands or feet, and more ready to help than we are to ask.

The period of mental unrest, while it may betoken a hopeful condition in so far as it indicates aspirations for deliverance from sensuous bondage, is clearly one of infertility. It is a time of spiritual barrenness. What growth there is may too often be classed as mortal weeds that if allowed free play will soon permit "the cares of this world, and the deceitfulness of riches, and the lusts of other things" to come in and choke the word. But thank God, though, in the words of our Leader, "it is attended throughout with doubt," yet this is followed by those who enter upon the study of Divine Science, with "hope, sorrow, joy, defeat, and triumph," and then "when the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels" (Miscellaneous Writings, p. 204).

Restfulness in Christian Science comes from knowledge. "We know whom we have believed." We know the perfect unfailing, unchangeable Principle. We know that while, to mortal sense, all things are fleeting and nothing is stable and reliable, and feel that all that is worth possessing is real and eternal; and that the pitiableness of life, that which to many makes earthly existence a saddening spectacle, is a condition that can be overcome. "I had fainted," said the Psalmist, "unless I had believed to see the goodness of the Lord in the land of the living." This optimistic vision is the daily privilege of every Christian Scientist, reminding him that amid storm and the stress of life there is a "secret place of the most High" where spiritual understanding may be learned, where an abiding sense of this divine presence may be realized, and where courage may be renewed by the thought that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

But restfulness is not the fruit of mere meditation even on good and holy things. Desire for spiritual satisfaction must be accompanied by action. Rest comes after labor. We value that most which has been won after earnest seeking and strenuous toil; and when, after a long period of battling with doubt and fears, of hungering and thirsting for spiritual certitude, of wanderings in the maze of religious beliefs which meet the benighted traveler on every side, there comes the first glimpse of the eternal abiding which Christian Science gives, the relief is a life-long memory, around which there encircles a perpetual halo of spiritual satisfaction. It is the objective of the Christ invitation "Come unto me," the realization of which is only possible to those who have known what it is to be weary and heavy laden, and who at last enter the Valley of Decision.

And what work we can do in this spirit of restfulness! We are free, now that our search has brought a clearer apprehension of Truth, to "voice a higher order of Science," that is a clear call, to be obeyed faithfully and to be answered loyally only by conforming to the rules. The night of doubt is past; the day of spiritual growth, of warfare with error, of practically demonstrating the Divine rule is always at hand—is indeed now. We are each called to be a "ruler over many things," to "walk worthy of the vocation wherewith ye are called." "Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart,—one in motive, purpose, pursuit" (Miscellaneous Writings, p. 135).

Let us not be beguiled by the thought that the Promised Land in Science upon which we have entered is a place where we can "sit and sing ourselves away to everlasting bliss;" the field of work is more vast. It means constant watchfulness; diligent study; possibly defeats that should afterwards lead to greater victories; and a continual growth in the apprehension that Christian Science is the clearest, most practical, most spiritual, most Biblical religion that the world has known.

### Decision versus Indecision.

AGNES FLORIDA CHALMERS.

THE reader of the eighteenth and nineteenth chapters of St. John is astounded at the helpless indecision of Pontius Pilate in passing judgment upon Jesus. The ruler's reluctance to take a firm stand for Truth, followed by his unwilling consent to the crucifixion of Jesus, shows very plainly how malicious evil, if not strongly resisted, first confuses, then influences, and finally takes possession of mortal mind.

Pilate was, when first consulted, unwilling to take an active part on the side of either Truth or error. When Jesus, the representative of Truth, was presented for Pilate's judgment and condemnation, this earthly governor replied thus to the Master's accusers, "Take ye him, and judge him according to your law." Pilate virtually admitted in this statement that he had no wish to stand upon either side. Personally he believed the truth as presented by Jesus was good, but he did not care to take a decided stand for any revelation held in derision by the high priests and their servants.

When the Jews further urged Pilate to take an active part in the death of Jesus, the governor finally consented to investigate the charges against the prisoner. If Pilate had made a thoroughly disinterested study of the sinless life and career of this man of Nazareth; if he had informed himself regarding the Truth and Love set forth in the teaching of this perfect Master of the way of Life; if Pilate, the governor, had called to his hall of judgment the impotent man who had long waited in vain for the moving of the waters (mortal mind laws); if he had interviewed the man born blind, and had summoned Lazarus to tell what things he knew concerning this Jesus of Nazareth,—if Pilate, the ruler, had thus carefully examined into Jesus' true career, he would, undoubtedly, have liberated the prisoner.

The examination of Jesus promised by Pilate was nothing more than a farce. Instead of saying, "Hast thou the words of eternal Life?" he questioned, without spiritual pertinence, "Art thou the King of the Jews?" Jesus answered, "My kingdom is not of this world." So also when public opinion is led to pass judgment upon the merits of Christian Science, is not the superficial method of Pilate often used? is not the question pertaining to the material rather than to the spiritual again asked? The indisputable cures of Christian Science are not summoned to bear witness.

Digitized by Google

Pilate's views of Jesus and his reluctance to take an active part in the condemnation of the great teacher, followed by his unwilling assistance in the crucifixion, when separated from the context of St. John, read as follows:—

"I find in him no fault at all. Behold, I bring him forth to you, that ye may know that I find no fault in him. Behold the Man! Take ye him, and crucify him: for I find no fault in him. Behold your King! Shall I crucify your King? And Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth, The King of the Jews."

When urged to change the wording of this title to the derisive one, "He said, I am King of the Jews," Pilate displayed a greater degree of decision than he had shown throughout the trial and crucifixion of Jesus in these words, "What I have written I have written."

Upon reading this testimony of Pilate, one cannot but pity him for his weakness. The influence of mortal mind, unresisted, finally overpowered him, and Pilate found himself an unwilling tool in the hands of the persecutors of Jesus. If the ruler had closed the portal of his consciousness to the first evil suggestion,—that he assist in putting down the representative of Love, he would have found the strength to have securely barred the door of thought to the voice of malicious hatred. Pilate resisted but did not overcome the malice of the high priests. Mrs. Eddy says (Science and Health, p. 48), "Pilate—pale in the presence of his own momentous question, 'What is Truth?' and ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what life is, and what the true knowledge of God can do for man—Pilate was drawn into acquiescence with the demands of Jesus' enemies."

The struggle between truth and error goes on to-day, as in Pilate's time, in the consciousness of every one of the world's workers. Error comes with its high priests and splendor of many servants beseeching us to take an active part in the crucifixion of that which reveals Truth. We cannot be indecisive Pontius Pilates. Let us hear the eternal ring of truth in the sentence Jesus uttered, and answer every question of error with his assurance, "My kingdom is not of this world." My kingdom is the kingdom of decision in Truth, adherence to Principle, fidelity to Love, and heirship to Life.

With the first decisive rebuke given to error and the servants (so-called laws) of error, we are free to choose Truth as the master whom we would serve. If the first thought is positive in its adherence to Truth, there will be no pitiable wavering between good and evil.

Even though Pilate's position as an earthly ruler and counselor should have been expected to bring him a certain degree of historical prestige, his career is nothing more than an indecisive blurr.

Turn from this picture of unsatisfying indecision to the life of the great Demonstrator, Jesus of Nazareth. In every decisive moment of the life of Jesus (and every moment of the Master's ministry was a moment of decision), there is strength for whoever is tempted to doubt the omnipotence of eternal good. Jesus never wavered. He never wondered what was best to be done. During all his life and teaching, he never questioned the worth of one of his deeds or lessons. He never doubted the wisdom of his commands. His direct, "Fill the waterpots with water," at Cana's feast, though the material senses would have regretted the command as soon as given, was never countermanded or altered. Again, Jesus said to the nobleman, "Go thy way; thy son liveth." There is no wavering, indecisive doubt manifested in words like these. And again, when the apparent scarcity of loaves and fishes seemed to question the wisdom of extending hospitality to the multitude, Jesus did not say, Call a few men to us, we can perhaps feed a limited number, but, in my opinion, we will not have enough for all. He never uttered such weak, unsustaining words. The words he said were, "Make the men sit down,"—not a part of them but all,—even to the last man of the five thousand.

A beautiful climax to Jesus' decisive adherence to Life is shown in two sentences spoken at the tomb of Lazarus, even before his wonderful demonstration over death had been brought out to those who waited at the grave: "Father, I thank thee that thou hast heard me," followed by the command that has established for all time the certainty that Life is the master of death, "Lazarus, come forth."

I have reviewed but four incidents in the life of Jesus, and yet these four events bring us face to face with the greatest master of decision the world has ever known. Mrs. Eddy says: "The 'man of sorrows' best understood the nothingness of material life and intelligence, and the mighty actuality of all-inclusive God, good" (Science and Health, p. 52).

Without decision there is no certainty, and certainty is the golden key to peace. Uncertainty never blessed the heart with one moment of happiness. Truth has lost none of its positiveness since the day when the great Demonstrator said, "Stretch forth thine hand," and thereby restored a withered arm with his decisive understanding of good.

There is a path of demonstration that is easy to follow because of its directness. In this way there is no bend,—no uncertain wavering from right to left. Whoever enters this path must, if progress is desired, be about his Father's business. There can be no dallying in the by-ways of sense, listening to the voices of material pleasure or fear; but every earnest seeker pauses long at the refreshing fountains of living waters, drinking freely until the senses of hate and envy and malice are forever quenched. Whoever enters this path of Spirit and journeys far along the way, never again cares to return to the by-ways of sense, for in the way of Spirit the hungry heart finds in Love and Truth and Life a plentiful supply for every need. The path of spiritual understanding is the direct way Jesus referred to when he said to his students, "Whither I go ye know, and the way ye know," and this way of Truth is easy to find although it is the only one that leads to eternal Life.

In this way of Life Christian Science was discovered, and she who has labored long and faithfully for the establishment of a gospel divinely commissioned to bring "love, health, and holiness" upon earth, is well deserving of the world's best gratitude.

Step by step the Science of Life illumines for all mankind the path Jesus, the way-shower, designated in the living words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." No man comes unto the Father except he come in the way of the spiritual understanding of God as All-in-all. Jesus said, "All things that the Father hath are mine." You and I come unto the Father and establish our heirship to His kingdom through knowing that to each of us belongs as an individual inheritance "all things that the Father hath." I am merely claiming what rightfully belongs to me when I say and know that whatever of peace the Father has is mine; whatever of love, whatever of harmony, whatever of health, whatever of riches, and whatever of life,—"All things that the Father hath are mine."

---

## Gethsemane.

J. E. FELLERS.

"GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love" (Science and Health, p. 586).

Digitized by Google

Christian Scientists know the depth of meaning contained in this definition. How often, alone with their own suffering or by the bedside of loved ones, have the Scientists watched in "patient woe" until the night—that ominous symbol of death and doom—was lifted by the dawn and lost in the day. When working faithfully and with understanding; when denying the claims of personal sense and declaring the allness of God, and when holding steadfastly to Truth and Love, they have been conscious of "the human yielding to the divine."

As from day to day they sought the health and happiness of others, who in many instances did not understand them; as they had their good work ridiculed and criticised, and yet were satisfied to "wait upon God," they learned that "love meeting no response, but still remaining love" is the highest standard of a Christian life, and the standard which all humanity must adopt at last.

The "patient woe" with which Jesus met the persecution and prejudice of his enemies by healing their diseases as well as their sins, taught a lesson so profoundly sublime that it took humanity three hundred years to forget it, and nearly sixteen hundred more to learn it again.

"The human yielding to the divine" cried out in the night of suffering, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done," and when he prayed, "Father, forgive them; for they know not what they do," he left for our guidance the greatest demonstration ever given to the world of "love meeting no response, but still remaining love."

Love is always constant, no matter whether reward or criticism is bestowed upon it. To think of Love as becoming fretful or resentful because it meets no response, is to deny its constancy and misunderstand it wholly. Love is omnipotent. To acknowledge any other power is to rob it of its own. Love is exacting. It demands an explanation for every tear and every sigh, for every admission of pain and discord. To suffer is to say that omnipotence is not all-power. Love is not satisfied with indifference. It insists upon loyalty and steadfastness. Love is divine, eternal, everlasting. Love has always been all, is all, and will forever continue to be all. The human yields to Love all claims of power, and when we fully realize these great truths, we shall understand our beloved Leader's definition of Gethsemane.

### Praise.

There's a song—how well we know it!
Softly sung in all our days,
"God is Love—to Him all glory!"
Angel thoughts and voices raise—
"God is Love—to Him all glory,
God is All—to Him sing praise!"

EDNA WADSWORTH HUDSON.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks but only to what he does himself, that it may be just and pure.

MARCUS AURELIUS.

### Railroad Rates.

For information regarding special railroad rates, etc., see the *Sentinel* for June 13.

The Field are advised to consult their local ticket and passenger agents for full information, and it is suggested that purchasers read the contract on the ticket and have the selling agent explain any provisions not fully understood.

## The Lectures.

### At Americus, Ga.

Mrs. Livingston Mims, of Atlanta, addressed quite an audience of our people Sunday afternoon May 10, at the City Hall, upon the subject of "The Spiritual Supremacy of Man through Scientific Christianity, the Religion of the Future."

She was introduced by Professor Mosley, who in turn was introduced by Superintendent J. E. Mathis, of the Americus city schools.

Professor J. E. Mathis said in part:—

Religion is a matter which ought to appeal to both judgment and faith; men ought to have the faith of the mustard seed, but they ought to know of the doctrine. Yet this will be inversely true as the sect is new or old. In any established school of philosophy its teachings are taken on faith by the larger per cent of its followers, but in the new school the order is reversed and the judgment controls in the selection of its adherents.

Every reformer in the religious world has had a bitter experience; he has been compelled at first to tread the winepress almost alone, and such has been the experience of the Christian Scientists; but, thank God, as the circle of intelligence broadens, the circle of bigotry and intolerance contracts, and any person with a message is sure of an audience.

I must confess that I know but little of the teachings of the Christian Scientists and it is to hear their side of the case, which will be presented so plainly, so logically by the distinguished people who will speak to you, that I am here.

Professor Mosley in his introduction said in part:—

The ideal of Christian Science is the ideal of Christianity, the ideal of a perfect God, a perfect man, and a perfect universe. The vision of Christian Science is the vision of Christianity, the vision of "new heavens and a new earth, wherein dwelleth righteousness." The truth of Christian Science is the truth of Christianity, the truth which makes free from all sin, disease, and death. The gospel of Christian Science is the gospel of Christianity, the good news that "the kingdom of heaven is at hand."

Christian Science does not claim to be a new religion, but the Science of the only true religion, the religion of Christ, the religion of divine Truth and Love. It is in perfect accord with all that is permanent and fundamental in historical Christianity, and at the same time is a reinforcement of those points which were dropped by the churches since the days of Jesus and the apostles, and which lay dormant until reiterated and demonstrated by Mrs. Eddy. It is "the friend and aider of all who would live by the Spirit," and a promoter of all true sanitary, educational, and moral reforms; in fact, it is in harmony with everything that tends to make life more ideal and perfect.

The historical basis or source of Christian Science is the Bible, which it interprets in such a practical and spiritual way as to make all its promises scientifically demonstrable. The fundamental doctrine of Christian Science is that of the omnipotence, the omnipresence, the omniscience of God. It makes the work of God, as revealed in the life and teachings of Jesus and in the ministry of the Holy Spirit, nothing less than the reconciliation of man to God, and man to man, and our perfect liberation from everything that is unlike God.

The ethics of Christian Science is the ethics of the Sermon on the Mount. It teaches the scientific necessity of the Golden Rule and reveals the natural as well as the divine wisdom of the Christ-way of overcoming evil with good, error with truth, and hate with love. Christian Science teaches that as we have the Mind and Spirit of Christ, as we live the Christ-life, we shall be able to do the works of the Master.—*Americus Press.*

Digitized by Google

### At Plymouth, Mich.

A good audience heard Judge Septimus J. Hanna of Boston, last evening [May 14] at the Opera House, upon the occasion of his lecture on Christian Science. The speaker was introduced by Mrs. Annie M. Knott of Detroit with a few brief remarks, and he held his audience in close attention while he talked interestingly upon his subject.

*Plymouth Mail.*

Mrs. Knott in her introduction said:—

*Ladies and Gentlemen:*—On behalf of First Church of Christ, Scientist, of Plymouth, I bid you welcome to this evening's lecture. This town is to be congratulated upon the fact that when this evening is over two lectures on the subject of Christian Science will have been given within six months, and if, as we firmly believe, the law of supply and demand is governed by the divine Intelligence, this experience is surely significant of good for all the best interests of this place. That so many are eager and willing to attend these lectures is full proof that mortal man can never be satisfied with material things, but is ever seeking the way toward the spiritual.

When the Church of Christ, Scientist, was first organized in Boston, its foundation purpose was thus expressed in the words of our Leader, "A church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17). This may truly be said to be the purpose in all Christian Science work,—through its literature, its healing and teaching, and the work of the Board of Lectureship; and there can be no question that Truth is reaching humanity through all these channels and slowly but surely changing all human thought about God, man, and the laws which govern the universe.—*Correspondence.*

### At South Bend, Ind.

A highly representative audience that comfortably filled the main floor of the Auditorium Sunday evening, May 17, and spread over into the balcony, listened with much interest to the address of Judge Septimus J. Hanna of Boston, who spoke under the auspices of First Church of Christ, Scientist, of this city, giving an exposition of Christian Science.

The Auten and Norman Eddy G. A. R. posts attended the meeting in a body. Judge Hanna is a veteran of the Civil War and expressed himself as especially pleased to see his comrades march into the meeting with the flag at their head.

Prof. Charles H. Bartlett, principal of the High School, in introducing Judge Hanna, spoke in part as follows:—

We are gathered here at the close of this beautiful Sabbath day to listen to the words of one who has made a profound study of those teachings now spread abroad through many lands,—teachings that set forth the doctrines of the Church of Christ, Scientist. When a man comes to us with the statement that he has received a new light on the great and all-important truths of the Christian faith, we must listen to that man. We owe it as a duty to ourselves, to our friends, and to the world that we listen to such a man, especially if he be a thinking man, a man of learning, of judgment, and one who loves God and who yearns to help his fellow-man. And can we, of this day, learn anything new concerning the nature of God, His will, and His love for the world? In the olden time God revealed Himself in many ways,—through the voice of an angel, the words of the prophet, the handwriting on the wall. In subsequent ages men have felt that they might learn to know God through the leaves, the flowers, the birds, the wind, the storm, the sunlight. But now our age recognizes that the revelation, especially for us, must come through the triumphs of human reason and through the work of love in the human heart and in response to the deep yearnings of the human soul. Such a new light on the old truths the Church of Christ, Scientist, claims to have for us and for the world, and the lecturer of this evening will point out to us the ground on which that belief is based, the reasons for the fond hopes which are thus cherished. It is therefore with great pleasure that I present to you Judge Septimus J. Hanna, who will now address us.—*South Bend Times.*

### At Kansas City, Mo.

An audience of nearly two thousand people crowded into the Christian Science Church, Ninth and Forest Avenue, yesterday afternoon [April 26] to hear a Christian Science lecture by Carol Norton, C.S.D., of New York City. Hundreds of people were unable to gain admittance into the church.

The lecturer was introduced by Arthur E. Stilwell, president of the Kansas City, Mexico, and Orient Railway Company. Mr. Stilwell said in part:—

When Jesus was on earth he went about healing the sick and casting out all manner of diseases. He told his disciples to go unto all the world and preach the gospel and heal the sick, and Paul, who came after Jesus, also healed the sick.

He said to the messenger that John the Baptist sent, asking if he were the one who was foretold by the prophets: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Jesus' whole life and teachings verify and illustrate the Christian Science religion, which not only brings good tidings to all mankind, but also brings health to suffering humanity.

### At Champaign, Ill.

Mr. Edward A. Kimball addressed a most attentive and intelligent audience at the Elk Auditorium, May 26. He by no means confined himself to discussion of Christian Science as a healing agency, though he treated that feature of it quite elaborately; but he discussed the subject as a religion chiefly, and he held that, while it had been much misrepresented and not infrequently traduced, it had made marvelous strides and was attracting to its ranks thousands of the most sane and thoughtful people in the world.

Mr. Kimball spoke here just about a year ago, and in introducing him on the present occasion, Mr. A. J. Cope referred to the former occasion, and spoke especially of the marked increase in the knowledge and acceptance of Christian Science which has taken place here since that time.—*The Champaign Gazette.*

### At Columbus, O.

Judge Septimus J. Hanna delivered a lecture on the general subject of Christian Science last evening [May 26] in the Board of Trade auditorium before an audience that comfortably filled the lower floor.

He spoke of the consecrated life of Mrs. Eddy, the creed of Christian Science believers, the causes and cure of sickness and sin, and the need of spreading the "healing and saving Gospel."—*The Ohio State Journal.*

### At Girard, Penn.

Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., delivered a lecture here May 17, on "Christian Science is Scientific Christianity." The lecturer was introduced by Rev. H. A. Abbott, pastor of the Universalist Church. The audience appeared pleased with the lecture. A goodly delegation of Christian Scientists was present from Erie. The local papers gave good synopses of the lecture.

*Correspondence.*

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Mrs. Eddy Explains.

"My recent reply to the reprint of a scandal in the *Literary Digest* was not a question of 'Who shall be greatest?' but 'Who shall be just?' Who is or is not the founder of Christian Science was not the trend of thought, but to lift the curtain on wrong, on falsehood persistently misrepresenting my character, education, and authorship, and attempting to narrow my life into a conflict for fame.

"Far be it from me to tread on the ashes of the dead, or to dissever any unity that may exist between Christian Science and the philosophy of a great and good man, for such was Ralph Waldo Emerson, and I deem it unwise to enter into a newspaper controversy over a question that is no longer a question. The false should be antagonized only for the purpose of making the true transparent. I have quite another purpose in life than to be thought great; time and goodness determine greatness. The greatest reform, with almost unutterable truths to translate, must wait to be transfused into the practical and to be understood in the 'new tongue.' Age, with experience-acquired patience and unselfed love, waits on God. Human merit or demerit will find its proper level. Divinity alone solves the problem of humanity, and in God's own time. 'By their fruits ye shall know them.'"

This clear and consistent statement of our Leader, appeared in *The New York Sun* of June 15, in the distorted form which we publish below.

It will be seen that the word *discover* has been supplied for the word *dissever,* in the second line of the second paragraph, and that Mrs. Eddy is thus made to say precisely the opposite of what she did say. The injustice of this misstatement of her thought is the more marked in view of the fact that the article was an explanation, and was made by one whose words receive the closest attention of hundreds of thousands of readers, and we protest against the wrong that has been done our Leader and our Cause under circumstances which so greatly augment its seriousness.

Those who are acquainted with Mrs. Eddy, who have been unspeakably blessed by the ministry of her life, and who know how unjustifiable was the charge which evoked her explanation, can but feel a sense of indignation that her effort to define her position was subject to this perversion.

### MARY BAKER G. EDDY EXPLAINS.

#### ANIMUS OF HER REPLY TO AN ARTICLE IN THE "LITERARY DIGEST."

"My recent reply to the reprint of a scandal in the *Literary Digest* was not a question of 'Who shall be greatest?' but 'Who shall be just?' Who is or is not the founder of Christian Science was not the trend of thought, but to lift the curtain on wrong, on falsehood persistently misrepresenting my character, education, and authorship, and attempting to narrow my life into a conflict for fame.

"Far be it from me to tread on the ashes of the dead, or to discover any unity that may exist between Christian Science and the philosophy of a great and good man, for such was Ralph Waldo Emerson, and I deem it unwise to enter into a newspaper controversy over a question that is no longer a question. The false should be antagonized only for the purpose of making the true transparent. I have quite another purpose in life than to be thought great; time and goodness determine greatness. The greatest reform, with almost unutterable truths to translate, must wait to be transfused into the practical and to be understood in the 'new tongue.' Age, with experience-acquired patience and unselfed love, waits on God. Human merit or demerit will find its proper level. Divinity alone solves the problem of humanity, and in God's own time. 'By their fruits ye shall know them.'"

The statement as it was given out by the Discoverer and Founder of Christian Science is sufficient to explain her position, and in connection with the article published in the *Sentinel* of June 13, to dispose of the statements to which she alludes; but it still remains a mystery why reputable magazines and newspapers open their columns to writers who, seemingly for the purpose of belittling Mrs. Eddy and her work, allege that this, that, or the other person was the Discoverer of Christian Science.

Some of these writers, even now, offer in proof of their assertions time-worn and disproved absurdities which have subserved an unworthy purpose for many years; others seem content to make bald asseverations without any attempt at justification, and this despite the fact that encyclopædias and biographies unite in awarding Mrs. Eddy her rightful place in the world's affairs,—the only place she claims,—that of Discoverer and Founder of Christian Science and the author of its text-book.

By far the greater portion of Mrs. Eddy's long life has been spent within her native state of New Hampshire, and her present home, where she has resided for a number of years, is within sight of her birthplace. Her friends and neighbors, who have known her in both her earlier and later years, have borne testimony to her intellectual and spiritual capacity for the position to which she has been called.

To those who have known Mrs. Eddy personally within the years subsequent to her great discovery, the words of the former editor of the *Sentinel* appeal most forcibly as representing their estimate of her character and attainments:—

"I can truthfully say that, intellectually, she is, without exception, the most acute and alert person I have ever seen; that she labors incessantly and unselfishly for the cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible. As to her religious character, I speak my profoundest conviction when I say that I believe it to be as nearly Christ-like as is possible to a denizen of this earth. I cannot conceive how a person on this plane of existence could walk more closely with God or exemplify a more exalted Christian life." M.

### Welcome the Light.

IF, when traveling in the darkness, a man should lose his sense of direction, or, as we say, be "turned round," and as the night wanes, should keep his back toward the dawning light, his eye steadily fixed on the western horizon, because, forsooth, he wishes and expects the sun to rise in that direction, he would be a fair representative of that state of human consciousness which often appeals to Christian Science and desires and expects the healing to follow in the order of its prescription.

Digitized by Google

After being treated for a short time by a Christian Scientist, a man said, "My cough is no better! To be sure, I can do now with one pair of glasses, where formerly I required two, the dyspepsia troubles me less, and I hear better; but I could do well enough with my two pairs of glasses, the dyspepsia was of minor consequence, and I could bear with the deafness. It is my cough I want healed, and that is no better!"

This is a typical experience. We want help, but we want it in our way; and because it does not come as we expect, we do not recognize it as help when it does come.

We are willing to admit improvement in some respects,—a clearer thought, greater general freedom, a lighter heart, perchance, at the same time we keep on saying, "but my claim is not being met." And pray what is "my claim"? Darkness,—surely, and only darkness,—and certain it is that the admission of light in any direction must dispel the darkness.

But why doesn't help come in our way? Well, for the simple reason that our way is always determined by our greatest fear. Moreover, we may have lost the proper sense of our direction, and are looking to the body for harmony, whereas harmony is to be found by persistently turning away from the discordant material body and declaring our right to the perfectness and peace, of Mind.

When, therefore, we in any way begin to respond to the government of Truth, let us promptly and gratefully acknowledge the signs of promise, although they may at first appear in the most unexpected direction, or part.

What matter if, while we long for physical freedom, we find greater spiritual light, greater pleasure in study, less repining, less thought of self, more love for others, more patience. What matter? This is healing, and all healing is one. The day is breaking, and when the sun has reached the zenith, all darkness will have disappeared.

"The Lord our God is one God," and just so sure is our body one body. Let us not regard it as a system of material organs to be anatomized and healed individually, one after another. Healing is the recognition, the realization of Life, and "organization and time have nothing to do with Life" (Science and Health, p. 249).

We are too apt to lose our sense of direction and look to the darkness of materiality rather than to the rising sun of spirituality. It is the omnipotence of action we need to realize rather than an active organ. We should know that man reflects omniscience rather than that he has a good memory. When we understand that sight and hearing are spiritual senses, eyes and ears will no longer presume to be imperfect. We cannot measure our wealth by the number of our coffers, but by the strength and tenacity of our realization that God is our infinite supply, and that therefore we, His children, can and do want for nothing.

God is one, and error's many phases are but parts and parcels of the same nothingness, the absence of good,—God. Light shines and our belief of darkness disappears.

Our bewildered senses and predetermined opinions may cause us to linger long, gazing toward the gathering darkness, even while the light of Truth shines full and free. It is well for us to cease conjecture and follow faithfully and obediently in the path to light which clearly defined itself to her who is high enough to trace its winding.

S.

## Truth Brooks No Delay.

THE saying of the old German poet that "The mills of God grind slowly," is often repeated, and this thought has no doubt helped some of us, now and then, to practise a kind of enforced patience which accepts a situation we have seemed too stupid or too ignorant to handle; nevertheless, it is competent to convey, and is constantly encouraging a subtle and pronounced error.

God has no occasion to bide His time that He may the more coolly and calculatingly o'erwhelm His enemies; He administers no slow vengeance upon any body or any thing, and he would not encourage us to grit our teeth and endure injustice and iniquity with the assurance that ultimately He will, in His own time, annihilate the evil-doer.

We realize in Christian Science that all these concepts, which have so long held sway in human thought, are far afield, unhelpful, and unworthy. Every manifestation of God,—the forces on which we tread (Science and Health, p. 124) and which fashion the fabrics of a spiritual universe that encompasses us with its wonders and its beauty,—all these are the swift messengers of an intelligence which knows no resistance to its unfoldment, and which from all eternity has but spoken and it was done. Every condition in God's kingdom is met upon the instant of its appearance, and it is in the fact that the invariability of divine law inheres. As speeds the light to the banishment of every pretence of the dark, so springs to its instant consummation every least idea of Him with whom we have to do.

When our thought has been freed from the inertia of a grossly material sense and we enter the more ethereal though not less crowded and tangible, realm of the humanly invisible, the elimination of the time element is more and more marked. The flight of the electric impulse through the vast, uncharted stretches of space, startles us with its confirmations of that immediateness of effect, however distant the point of manifestation, which makes it one with cause. The only logy thing in the universe is no thing, it is a lie.

The disabilities entailed by this false concept are apparent and serious. Human experience and habits of thought have begotten familiarity with slow growth, and in no small degree they have led us to think of truth as time-consuming in its work. It is very easy to acquire an unconscious facility in compounding those narcotic explanations which effect permanent injury while affording a passing relief, and if we are thus led to be content with delays in demonstrations, and to explain them without due consideration of our own possible dormancy and inexactness or intermittence of thought, we are sadly astray, and the results can but be lamentable. If we are led to be any more tolerant of our own slow pace in spiritual advance, any more compromising or obliging in our attitude toward our own recognized weaknesses, or any other enemy of good, then indeed have we joined hands with a tempter who will reward us with pain.

Happily the truth is available here also, and all these dangers may be avoided if we are but alert and drink daily and deeply at that fountain which has been opened for us.

Our indebtedness to Christian Science mounts higher at this point, perhaps, than at any other, and for the reason that every possible danger and weakness of human experience is savingly reached by the right apprehension of Him in whom all things "move and have their being," the realization of His omnipresence and the instant effectiveness of His all power.

W.

### Singing Birds.

O singing birds, O singing birds, ye sing in field and sky
The simple songs of love and joy ye sang in days gone by;
I hear you in the meadows now and up the mountain stream,
And as I listen to your voice I dream an old-world dream.

. . . . . .

O singing birds, O singing birds, who pipe in shade and sun,
Ye fill the world with gladness still, ye bind us all in one;
Your songs are of untroubled days, of mornings glad and free,
And merry rivers leaping down the mountains to the sea.

*Boston Transcript.*

Digitized by Google

## For the Children.

### Spiritual Gardening.

As the days have lengthened from spring to summer, I spend many pleasant hours in my garden, and learn many a beautiful lesson therefrom; for are we not all gardeners setting in order this garden called the human mind, striving so to till and cultivate the soil that the fruits of Love may be made manifest? I am going to enumerate some of the lessons as they came to me, lessons of love and patience working through the outer plane to the inner, struggling up from darkness into light.

FAITH.

When we plant a seed in the ground we do not surely know that in due time it will blossom into a flower, but working in faith we continue to tend it until we see a result, and the little seed we have sown in faith stands before us outwardly manifest, and will remain perhaps for years to gladden those who come after us. Had we doubted, had we first asked for a sign before planting the little seed these results would never have been secured.

PATIENCE.

It is not enough to plant in faith, we must wait for results; endeavoring neither to hurry nor impede, but on the contrary doing all that we have to do patiently, rejoicing in every gain we make. We have all heard of the child's digging up the seed to see if it were growing, and we are equally tempted at times to be impatient with the slow growth of the good seed we have sown; we watch it anxiously and at times may be discouraged, ready to cease tending, since it has shown no sign of ever blossoming; but one day, perhaps just the day when we are thinking least about it, the delicate leaves shoot forth, and soon the fair flower springs into being.

DILIGENCE.

We must also work at our garden; faith and patience are not all that it needs; good steady work will also be required of us,—seasonable work, doing the right thing at the right time, ay, and with the right tools too; with a spade that will dig deep into the ground, breaking up the resistance of mortal mind, and leaving a smooth, clean surface in which to sow; sometimes a sharp pointed instrument is necessary with which to dig out the deeply rooted weeds of error, which are choking up the good ground. We must not spare them, we must send the sharp point deep down and uproot the whole. If we are content with removing only the surface they will spring up again, and perhaps even stronger and more tenacious than before.

LOVE.

There are hidden sins with very little flowers above the surface and very deep spreading roots underneath, there are little insignificant weeds which spread their roots for many feet around, choking and impeding the growth of the sweet young grass whose hold upon the sod is so slight; for this kind of gardening we need love, love so abundant, so far-reaching, that our hand may be steady although we seem to be cutting into our own heart-strings. When the old weed is cut out we need to sow the fresh young seed, watering it perhaps with our tears, pressing it into the sod with persevering hands, tending and watching it that it may not be devoured by the birds of the air, going over the ground again and yet again, to be quite sure that no weeds have been overlooked or allowed to spread.

Yes, in this garden of humanity there is plenty to do, but as our Leader says, "the warfare with self is grand" and the reward sure to the honest gardener, to the one who knows how to prune and how to tend, how to sow and how to reap, to the one in fact who has *Faith, Patience, Diligence, and Love.*—MAY DONALDSON.

## Selected Articles.

### The Golden Rule.

JESUS declared, "Whatsoever ye would that men should do to you, do ye even so to them." All sane people desire that others should do for them that which redounds to their happiness, success, and general welfare. We seldom find an individual who wishes to be misjudged or mistreated. When we have erred, we prefer to be forgiven. Though we may have fallen many times, we are still anxious for another opportunity. Though we may have wasted time, talent, and money during a period of many years, we still crave for an opportunity to win the favor of our fellows. Though we may have repeatedly injured others as well as ourselves, and even to such an extent that our neighbors have lost all confidence in us and have utterly despaired of any good from us, we still long for the privilege of demonstrating our good intentions. When we have so utterly failed and have so completely given way to the influences of evil that we are in utter despair and without hope, we still long for a helping hand.

Human imagination could not picture the condition of an individual so low that he would want his friends to turn from him and do nothing to save him. Summing up the proposition we are inclined to say that a person seldom, if ever, reaches a condition in which he loses all charity for himself—all self-pity.

If we comply with our Lord's suggestion, we must have the same undying, unswerving, unchanging charity for others which we have for ourselves. Note the love of a mother for her child. She clings to her boy, soiled and sullied within and without, as her "precious child" when all others have abandoned him to his fate and turned from him in utter loathing. Under such circumstances it is not the degradation of her offspring to which she clings, but the individuality which seems to be clouded and obscured by evil. She has not forgotten the original child and believes that somewhere beneath the rags and tatters and the accumulated evil of many years, the pure untarnished babe of her soul is hidden away.

Christian Science ought to help us to observe the Golden Rule, for it broadens the brotherhood of man, since it reveals the universal fatherhood of God. It enlarges the human family and admonishes us that all men are our brothers. Consequently it fosters a brother's love for all men and makes us more ready to forgive and forget.

The exalted teaching of this Science could never make wrong seem right, but on the contrary emphasizes the right of right and the wrong of wrong, revealing the universe, including man, as the product or effect of the infinite good, and evil as being no part of God's creation and having only the power over mortals which they give it by indulgence in it. Science makes a distinct separation between the evil and the individual. Such an understanding creates the same desire to deliver one's neighbors from evil as one would have to deliver him from the coils of a serpent or the claws of a beast.

We would not condemn a neighbor, we would not hate him nor call him names because he has been bitten by a snake, because a viper clings to his hand. We would pity him rather and would seek to deliver him immediately.

Christian Science enables us to recognize all evil as a foreign and unwelcomed intruder. Even the most vicious wrong beheld in another is the result of ignorance. The Master's words indicated this when he said, on the cross: "Father, forgive them; for they know not what they do." Shall we understand from this that the brutal murderers who slew the best man that ever trod the globe knew not what they were doing when they nailed him to the cross and pierced his side? Even so, for the wilful wrong they did was the result of ignorance. The most malicious and

Digitized by Google

intentive sin is prompted by ignorance,—a false belief of pleasure, profit, gain, or benefit. ALFRED FARLOW.
In *Boston Times.*

## Women and Christian Science.

Mr. Editor.

Accepting your kind invitation to give for publication a "theory as to the causes that make women so active in new religions," I will present some reasons why women are so active in Christian Science, which was referred to in your article as "one of the most powerful, and at the same time most admirable, of recent religious developments."

In the first place, it is generally admitted that women, as a rule, are more intuitive than men, and more quickly grasp the spiritual truths upon which religion is based. As you well say in regard to Christian Science, "A woman with an extraordinary insight into human nature is the founder and present head of the cult;" and this is true of Mrs. Eddy because of her deep spiritual insight into the laws that relate o God and man's relation to Him.

Another reason why women are so active in Christian Science is because they derive much benefit from it. They are not only healed of hysteria, but also of organic and functional diseases that have defied all other remedies, and they have gained a knowledge of how to keep well that is of inestimable value. These benefits are not the result of "charlatanry and childish credulity" nor of "auto-hypnotism," but they are gained through a spiritual understanding of God's law, which is true Science.

Under such circumstances it is not surprising that women are active in Christian Science, but they have no monopoly of its benefits. The large proportion of men who attend the Christian Science services, and the testimony of lawyers, judges, former doctors and ministers, and prominent business men, proves that it helps the men as well as the women, and illustrates a divine law that is applicable to every walk of life. In Christian Science the men are learning "that religion must really mean something to them" also, and they are obeying Paul's injunction to "work out your own salvation," in the understanding that "it is God which worketh in you both to will and to do of his good pleasure." Thus the proportion of men who are active in Christian Science is greater than in most religious movements, for it appeals to their reason and practical common sense as well as to their spiritual sense. FRANK W. GALE.
In *San Francisco Examiner.*

## The Right to Pray.

IN this day and age of progressive thought, new and wonderful things are coming to the surface. Old ideas are being discarded and relegated to obscurity and newer and better ones substituted in lieu thereof. Progress is imperative. It recognizes no limitation. It is the activity of the ever unfolding ideas of Truth, which, regardless of the impediments of timid conservatism or ignorant prejudice and misapprehension of its blessings to humanity, ever manifests its beneficent influence and sweeps onward to success. God's law has so ordained it, nd that which in its nature and effect opposes progress in any line must inevitably yield.

The Christian ministers of our country offer up prayer for the safety and well-being of their congregation, the city, state, and government officials, and all those in whom they have an interest. If perchance those prayers should be answered and some individual healed thereby, would this be inimical to public health? It would be a long stretch of the imagination so to declare; and yet, if there is not a reasonable expectancy of the prayer being answered, why waste time in praying? Christian Scientists believe that "with God all things are possible," and with Isaiah they say, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." In their expectancy that God will hear and answer right prayer, they are sustained by the teachings of Scripture and by the fundamental truth underlying the Christian religion. It is their recognition of the need for health which impels them to ask for it. They recognize that to the mortal or human sense of things, sin, disease, and death are very real, therefore dangerous, factors in human experience in the sense that Paul said, "To be carnally [or mortally] minded is death."

To assume that "prayer is inimical to public health," practically amounts to a denial of the fundamental and eternal truths of the Christian religion, as taught by Jesus Christ and the whole Scriptures; to discriminate against the prayers of Christian Scientists and forbid such prayer, is unconstitutional. The Constitution of the United States guarantees equal rights and religious liberty; our dollars say, "In God We Trust," and the United States Supreme Court has said, per Mr. Justice Brewer, in Church of the Holy Trinity *v.* United States, 143 U. S. Reports, p. 457, "No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour [1891], there is a single voice making this affirmation. . . . If we examine the constitutions of the various states, we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four states contains language which, either directly or by clear implication, recognizes the profoundest reverence for religion, and assumes that its influence in all human affairs is essential to the well-being of humanity." JOHN L. RENDALL.
In *Keokuk* (Ia.) *Gate City.*

## Judge Righteous Judgment.

Mr Editor.

My experience as a Christian Scientist has only tended to strengthen my respect for the rights of others to hold such opinions as may seem to them in accordance with their highest sense of what is right. If, therefore, I ask for space to answer Mr. Barry's criticisms of my letter, I wish it distinctly understood that I have no desire but to place before your readers the standpoint of a large and rapidly growing Christian body.

Mr. B. admits his ignorance of the fact that many children have been brought back from the verge of death by Christian Science treatment. This fact is known to a great number of earnest and intelligent persons. The weight of evidence put forth by them is so great that in attempting to deny it he would be assuming a burden of proof too heavy for him to bear.

Christian Science is a religion of active well doing, and the public cannot be informed as to its teaching and practice by those who are not even familiar with its good deeds. If your correspondent believes that the health of any community has been jeopardized by Christian Science, let him point to a single instance of the spread of disease by Christian Scientists. Their practice has been before the world for over thirty years, and I do not recall such an instance in that time. On the contrary, Christian Scientists, through their fearless understanding of the power of God, are found to be public benefactors in the communities where they live. If disease is called contagious it should not be forgotten that mental and spiritual health, reflected in physical effects, is an hundredfold more contagious, if I may use such a term in describing the operation of good thoughts. Even from the standpoint of material medicine, half the battle is won when fear, alarm, and panic are averted in a stricken community.

If Jesus healed surgical cases, as your correspondent states, then this fact proves that his true followers should be able to do the same. In fact, Mrs. Eddy, while counseling conservatism in such cases, also writes, "It is but just

Digitized by Google

to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebræ" (Science and Health, p. 402).

In conclusion let me state that Christian Scientists have full confidence in the abiding sense of justice which characterizes our legislatures, when questions at issue are placed before them frankly and squarely. There is not the least likelihood that any of these bodies can be induced by false suggestions to place any bans in the way of any treatment by Christian prayer, to which they themselves and their families may be obliged to resort in the hour of need, when all more commonly accepted methods have failed.

W. D. McCRACKAN.

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

## Annual Meeting and Communion Notes.

THREE services will be held Communion Sunday, June 28, in the Mechanics Hall Building, Huntington Avenue, at 9 A.M., 11.30 A.M., and 2 P.M., with additional services later in the day if necessary.

The Annual Meeting will be held on Tuesday, June 30, at 2 P.M., in the same building.

A meeting of Executive Members (formerly called First Members) will be held Saturday, June 27, at 9 A.M., in the Mother Church.

The Mechanics Hall Building will be the headquarters for all committees, and will be open daily from 9 A.M. to 9 P.M., Thursday, June 25, to Wednesday, July 1.

The Mechanics Building has been engaged for continuous use from Thursday, June 25, until after the Wednesday evening meeting on July 1, and during the time that it is not in use for the regular exercises, it will be free to visitors as a central rendezvous both day and evening.

The Wednesday evening meeting will be held in Mechanics Building, July 1, at 7.30 P.M.

Those planning to attend the Annual Meeting may have their mail addressed in care of The Christian Science Publishing Society, 95 Falmouth Street, and it will be delivered to them at the Mechanics Building when called for between the hours of 9 A.M. and 9 P.M., June 25 to July 1 inclusive.

A committee on securing rooms in private houses for visitors who do not wish hotel accommodations, will be in session at Mechanics Building, Thursday, Friday, and Saturday, June 25–27, from 9 A.M., to 9 P.M. each day. No arrangements can be made in advance by correspondence with this committee, but all who apply to them in person upon their arrival in Boston will be cared for.

Visitors who desire hotel accommodations should make personal arrangements with the hotels, as this committee cannot undertake to make provision for them. Those who have not yet arranged for their rooms at the hotels had better do so at once, since the demand is very great.

Those who are planning to find a home through the committee will, on arrival in Boston, please leave their checked baggage at the depot and bring their checks to Mechanics Hall, where an agent will be in attendance to arrange for its delivery when their location has been provided for.

## Meeting of Normal Graduates.

A MEETING of the normal students of the College who have graduated under the auspices of the Board of Education will be held in the Mother Church on Wednesday morning, July 1, 1903, at nine o'clock.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—CHARLES KINGSLEY.

## Testimonies of Healing.

Christian Science was first presented to me in England. The friend who called my attention to the subject was a bright, intellectual American girl, whose opinion I was bound to respect and consider. I had for several years been troubled with what was called an hereditary disease, but in talking of the Science, the healing did not appeal to me particularly, although the subject itself I found new and interesting.

On returning to the United States the following autumn I visited this friend in the far West, and it was while there that I permitted her mother, who was a practitioner, to treat me in Christian Science. For many weeks I had been suffering from fatigue and anxiety, which no doubt aggravated the physical condition. After some time I graciously allowed the healer to treat me. Only those who have experienced quick healing can appreciate my surprise and pleasure at suddenly finding myself a well woman. It took me six months to believe it, but as I experienced no return of my old trouble it sealed my conviction that I had indeed been healed by something truly wonderful. I can never express my mental condition during this period. Everything was changed, everything was different,—the flowers, the trees, nature itself had a new promise. The world was full of joy and I was inexpressibly happy.

An amusing incident happened at this time. I asked my friend, who had returned to Boston, to send me some Christian Science literature, as I was eager to begin an investigation for myself, but when twenty dollars' worth of small black books tumbled out of an express package, sent C. O. D., I must say that I had a slight sense that I was getting Christian Science in large doses. It has proved, however, to be the best investment I ever made. I might also add that my friend knew my requirements and included a Bible in the collection.

I returned to Europe with all of Mrs. Eddy's writings, hoping and expecting to do much good, and while my limited understanding did not prove equal to the ancient arguments of mortal thought, all the pressure brought to bear of every name and nature did not blot out the fact to me that I had been healed by Christian Science. That experience was mine, and I knew it. How grateful I have been for this deep-seated conviction, for in a dark hour of grief,—the passing away of my dear mother,—it led me gently but finally to the true understanding of Life as eternal and exempt from all suffering and sorrow. Since that time I have had class instruction and have had many occasions to prove for myself and others, that the demonstrable truth expounded in Science and Health is as exact as the law of mathematics.

For four years I have been a constant reader of all the Christian Science periodicals, and regret the necessity of admitting that never before have I expressed my appreciation for the manifold benefits received from these various publications. That the presentation of any subject has much to do with its acceptance is generally admitted, and among the intelligent people who are coming into the ranks to-day there should be no difficulty in securing such articles as will best promote the cause and its progress.

A story told by a Scientist who has been doing beautiful work in the mining sections of Colorado revealed to me more than ever before the immense amount of good accomplished by the distribution of the *Journal* and the *Sentinel*. It seems that in these districts very little reading matter is to be had, and those who are fortunate enough to have gleaned some understanding of the Science are eager to hear more and to help others. I was deeply impressed by the picture drawn of these rough miners, whose life and occupation cut them off, as it were, from the outside world, gathering themselves together around a

Digitized by Google

bright camp fire to hear read aloud the testimonies in some stray *Journal* or *Sentinel* which had found its way into their camp. This lady told of their faith, their hope, their charity, their radical reliance on God in every emergency, and of their reverence, often touching and profound, for Mrs. Eddy, whose personality they had never seen, but whose thought in her writings had touched their hearts and changed the current of their entire lives.

I am only beginning to realize the scope and universality of Christian Science, and with this realization has come the understanding that the individual's interests are not bounded by local environment nor his capacity for good confined to geographical location. With this expanding thought has come a genuine appreciation and love for our Mother Church, sentiments which need to be cherished in the spirit as well as in the letter.

I rejoice to say in the dawn of a new light and a greater faith that my heart overflows with love to her who protects herself and her church from the darts of the enemy and declares the supremacy of Life, Truth, and Love. What cannot Love do! The turning and overturning will go on until He whose right it is shall reign.

IDA RUTH STEWART, New York, N. Y.

---

Although I am a member of the Christian Science Church, an old friend, whose friendship I cultivated when I was a German school-teacher, has been trying to exercise power over me. Old Adam would make us believe that this friend, a tobacco pipe, can drive away the blues, and I had never made an earnest attempt to cast it away. I either could not or would not see that it was a false friend; I still attributed power to it, I believed that it aroused me to new activity and all such nonsense, and all reading of Science and Health seemed to be without success in regard to this mesmerism. Finally the hour came when the devil had to surrender this rampart, with many others that had been erected in me.

About four or five months ago, a man who was editor of a newspaper here died, and the physicians declared it to be cancer of the throat, caused by smoking. This made such an impression upon me, that I determined to give up smoking, and part with my false friend, which my wife called my idol. I tried to get rid of this devil of smoking, through will-power. But there I reckoned without my host; the desire for the weed was stronger than my will, and I had to say with Luther: "We can do nothing with our own power." So I determined to rid myself of this evil with the only remedy,—Truth as revealed in Science and Health. In short, I started aright to overcome the foe.

One treatment destroyed the enemy (whom I formerly believed to be a friend), and so entirely that I am convinced it can never return. When I now look back upon that time and think of that first week, when smoking ceased to be an enjoyment for me, I cannot help seeing the funny side of it. How old Adam resisted in me. The first day I made believe to long for my pipe and lighted it. I really used will-power to take a few whiffs, then laid it down on my desk. This manœuvre went on every day for about a week, until I, or rather old Adam in me, was convinced that there was no longer any enjoyment in it, and that these burnt offerings, which had heretofore been daily lavished upon the devil of smoking, must cease.

I wish to add that my wife, my children, and I have received many, many blessings through Christian Science, for which we thank God with all our hearts, and we wish to thank Mrs. Eddy for her wonderful work, for Science and Health, which reveals to us God and His word in the true light.

It was a great joy for me as well as the other Christian Scientists in this city, when we heard that a Christian Science periodical was to be published in the German language, and how glad we were when we held the first number of *Der Christian Science Herold* in our hands. May it become a true herald, a messenger of peace to all Germans here as well as in our Fatherland.

A. B., Oshkosh, Wis.

---

The following testimony is taken from John M. Harrison's introduction of the speaker, upon the occasion of Carol Norton's lecture in Haverhill, Mass., June 2.—EDS.

*Ladies and Gentlemen:*—It was but a few years since I was sick, miserable, and in the depths of despair. I had known nothing but ill health from my birth, and this discordant condition had steadily increased until I could go no farther. I had consulted the best physicians of the communities in which I had lived, and each of these good men had earnestly labored, with the best light he possessed, to heal me, but without anything more than temporary success. Finally one, who proved to be the last to whom I went, frankly told my wife that any one who had suffered so long as I had need expect no permanent relief. My business was in a condition of stagnation; I was without means, without health, and now without hope of health. Even the prospect of a speedy passing away was denied me; the future presented not one ray of brightness.

Reared under a pious, God-fearing mother, a member from her childhood of one of our largest orthodox denominations, I had repeatedly gone to my Bible and endeavored to find in it a way of escape from my troubles. I read there that Jesus healed the sick, that his disciples and the apostles did likewise, and his statement as related in the last chapter of Mark's gospel that all who believe upon him should do the same. The healing of sickness appeared to be the natural accompaniment of the gospel he preached, of the Truth he taught. I earnestly prayed to God for health, but I received no evidence that my prayers were heard.

It was at this critical moment that a friend suggested that I try Christian Science. I had ridiculed Christian Science, made all manner of fun of it and of its adherents, but upon this occasion I stopped to consider the question. It was the only thing of which I knew that held out any hope to me; even should it not help me it could not hurt me; I had nothing to lose by trying Christian Science, and I determined to go under Christian Science treatment. The next day after I did so I was better, the day following I was further improved, and from that time I have known no remedy for any ill but Christian Science.

I secured a copy of Mrs. Eddy's book, Science and Health, and began to read it. I found it clear, sensible, and logical, and the light which it threw upon the Scriptures made it a new book to me. Passages which heretofore had been obscure I could now understand and see their practical import. I was convinced that Christian Science was the truth, and I made up my mind, God helping me, to live my life as nearly as I could in accord with its teaching. Upon beginning to do so my health continued to improve, my business began to straighten out, and every avenue of life grew brighter; and I can truthfully say that from that day to this, in the proportion that I have lived in accord with the precepts of Christian Science, I have experienced health, harmony, and happiness.

This personal experience is in substance the experience of every Christian Scientist, and we would be lacking in common humanity, and that spirit of brotherly love practised and commended by Jesus of Nazareth, if we did not exert every proper effort to spread this gospel, which we indeed have found to be "good news," that all may have the opportunity of sharing these blessings which we enjoy.

---

About nine years ago I was healed by Christian Science. I had been sick nearly two years, and although not confined to my bed all the time, I was not able to work. The doctors told me that it would be a long time before I could

Digitized by Google

get well. Medicine did me no good. My sister, who was interested in Christian Science, induced me to try the treatment, and I wrote to a Scientist who treated me for a week. This healed me and I then wrote to her that I could get along without further help, when she advised me to get Science and Health and read it. Since my sister had one I used hers, but soon discontinued reading it. I was so well I thought I had all I needed. In a few years I was married, and when our first baby was born it passed away, and I was brought back to Science. Two children have come to us since, and had we accepted Christian Science from the first, it would have saved us much suffering. I have had some demonstrations with the children lately that have proved that God is ever-present and does not forget His children if they only obey.

MRS. AMELIA ECKEY, Mount Union, Ia.

---

I always felt that I would like to express my gratitude for what Christian Science has done for me, and now I have also *Der Christian Science Herold* to be grateful for. I am German, and I know it will be a great help among my people. I lent the *Herold* to one of my friends who was very much opposed to Christian Science, and her thought has changed by reading it. Now she expresses love for the Science.

About seven years ago I came to Christian Science for healing. I had been suffering for over nine years, and during the last part of that time I was never a day without pain. I had tried different doctors, but found no relief. Before I went for healing I resolved to try Christian Science for a year. My healing was slow, and I am grateful now that it was so, for by it the Bible was made a new book to me.

The Bible and Science and Health are my daily companions. Sometimes I felt discouraged, but the thought always came to me, "Keep on; if it helps others, it will surely help you." Month after month passed by and I felt no change, when, to my great joy, a still, small voice said to me one day, "God is the only power." From that time I grew stronger, and now I am perfectly free. I have had many demonstrations of the power of Truth in healing sickness in my family, and my children have made many demonstrations for themselves, but I am most grateful for the spiritual understanding which I received through my healing. I am unable to find words to express my love and gratitude to Mrs. Eddy.—L. W., Berlin, Ont.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The vernacular in which God speaks to man is human experience. The unique value of the Bible is that it is the record of the experience of men who stood in peculiar relations to the unfolding of God's plan which culminated in the human experience of Christ and the building of the Church under the guidance of his Spirit. Cut the humanity out of the Bible and there will be little divinity left. Behind that humanity always remains the sense of the presence of God. The world, too, speaks to us in human tones, but in its greetings, its demands, its grief and laughter, too often the sense of the presence of God is absent or hidden out of sight. We need to read the Bible daily as a corrective for the world's forgetfulness of God, and for the training of our thought in using His presence and His will as a test and measure of proportion for the work and play of life.

That human language which God speaks finds its purest and its clearest utterance in the life and words of Christ. All the Bible is of him. In its pages all the long preparation is depicted and the story of his life on earth is given. The personal relation to him, and through him to the social uses of the world, must always be the central sphere of life for the disciple. The Spirit, we are told, shall take and declare of Christ unto us. But unless we are familiar with the record of his life and works and words, how are we limiting the power of God's Spirit to do this work?

*The Congregationalist and Christian World.*

Professor Josiah Royce of Harvard says in *The International Journal of Ethics:* "Humanity's important business has generally been mismanaged in proportion to its significance. I remark merely that this holds true in the case of the highest of all humanity's interests. My proof is in the best-known facts of history. The variety of contending faiths, the cruel, mutual misunderstandings that the followers of opposing faiths have cherished toward one another, the religious wars, the multiplication of sects, the confusion of the essential with the trivial in religious life, the substitution of the conventionality in religious practice for spirituality in religious experience, the enormous waste of energy over confused thinking about religious matters,—these are a few of the evidences of the truth of my principle. Religion has fared, in even comparatively recent history, far worse than the cause of human liberty, far worse than philanthropy, incomparably worse than the care of physical health. Nothing has man treated worse than his own and his brother's chances of spiritual salvation. Nowadays, to be sure, the religious situation is much improved. The religious wars have almost ceased. But many evils remain."

F. N. Peloubet, D.D., author of "Select Notes on the International Lessons," says in *The Homiletic Review:*—

"Any one who has been in close contact with educators and educational matters during the last ten or fifteen years, as I have been compelled to be on account of the earnest desire to improve the Sunday School and its teaching by means of all that can be utilized by day-school methods and principles and pedagogical theories, can recognize the truth of the picture. Never before has there been such a conflict of opinions, such a storm of criticism, such a condemnation of the established order, such a whirl of new theories, such a battle of ideas, such a series of experiments.

"Sometimes when we hear these sharp criticisms of the Sunday School in conventions and papers we are inclined to be troubled and discouraged, till we listen to what is said about the day schools, and recognize that the criticisms of the Sunday School are but a summer breeze compared with the storm hurled against secular education and its methods."

Rev. W. H. Rainsford says in *The Outlook:* "One of the secrets of a successful ministry is to preach what you believe to be true and nothing else. If it is true, it is going to win. . . . Now I have no definite system such as I once had, a tradition received from my fathers. But in giving up the old systematic faith I have felt no loss; this other is so much richer and bigger. I had a delightful sense of exhilaration when I grasped this great principle capable of universal application,—that people are the children of God. I tell them that and it thrills me as I say it, no matter how commonplace the words are. If a man has a spark of the divine in him when he is born into this world a crying, helpless baby, that spark is not going to be extinguished; God is not to be undone. . . . There is something in the soul of every man that responds to the divine reality in a messenger, if he is a real messenger. I believe that as firmly as I believe anything, and I repeat that to the young clergy, and my boys and girls, and all over the land wherever I have a chance."

The Rev. F. R. Leach, in an article in *The Standard* on "What I would do were I a Layman," says: "Above all else, if I were a layman, I would try to live a life that would be a witness for Christ. I would seek to do business with men, so that they would want to do business with Christ. I would deal with men in business, so I could deal with them in religion. Some laymen do their own business in such a way that they cannot talk to their business associates on the King's business. I would put making a life above making a living. Laymen can do more than they dream of by taking Christ with them to their places of business. Christ is shut out of business, and out of the hearts of men. He longs to enter both. The Christian layman has a great field before him. It is yet undeveloped."

Love is power. . . . We see an illustration of it in Jesus of Nazareth. He had no mechanical devices at his command. He was not supported by financial, political, military, and social power. He did not appeal to science to aid him. Yet we behold in him wonderful power. No military leader ever commanded such an army as the Captain of our salvation commands. No statesman ever contributed so much to shape the currents of history as Jesus. No teacher or thinker ever controlled the thought of men as he has done. What is the secret of his power? His love. Not his miracles. Not his teaching. His love is drawing all men unto him. Love will give men power over themselves, over their children, over their neighbors, over the lost, over their enemies.

*The Christian Advocate.*

The second day's session of the Presbyterian General Assembly at Los Angeles, Cal., was devoted entirely to receiving reports of special committees appointed by the last General Assembly. The most important of these reports was that of the committee on evangelical work. Dr. Roberts announced that all the eleven amendments to the confession of faith had been adopted by the presbyteries by an almost unanimous vote. Not a single overture received less than 195 affirmative votes nor more than nine negative votes. Three presbyteries voted against the revision as a whole.

If we would gain light either on the theory or the practice of religion, we must sincerely desire the light. We must use the light we already have. We must patiently seek light in the double way of prayer and rational inquiry. Never as long as the world stands will any religiously benighted soul thus patiently desire and pray and labor for the break of day, without at last seeing the eyelids of the morn unsealed, and the painfully dusky east gradually redden into the sun.—E. F. Burr.

This love of one another was to be the mark and seal of Christians; it was to distinguish them from other men, so that those who were not Christians, looking upon their lives and seeing them free from the jealousies, the quarrels, the violent and bad passions of other men, might confess that God was in them of a truth, and that so heavenly a fruit could proceed from nothing else than the tree of life eternal.

Thomas Arnold.

G. G. B., a Baptist, says in a letter in *The Christian Register:* "It seems to me that the lesson for Unitarians to-day in these three particulars is the lesson for us all,—less of the formal, more of the real; less of that which tends to make a man think he is religious because he has said or sung something, and more of that which drives men to action because they see that it is true."

There is no possible way of getting into the kingdom of God here or hereafter, save by the laws of the kingdom of God, and those laws are clean hands and a pure heart. Clean hands mean honesty, uprightness, integrity everywhere. And a pure heart means a heart that has the life and the love of Jesus Christ as its love and the work of Jesus Christ as its work.

Rev. J. Stanley Durkee.

The faith of our deeper need is that faith which means steadying vision of the divine unseen and the divine eternal; profound consciousness from moment to moment of what the poet has called "the deep below the deep;" nobler conviction within us that the real value of things is a spiritual value.

Rev. Quincy Ewing.

---


### LITERATURE FOR DISTRIBUTION.

Supplements to the Sentinel.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

German Supplements.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

Price:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

Pamphlets.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

Price:—One copy or more, six cents each; twelve copies to one address, sixty cents, twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

Reprints from the Journal and Sentinel.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

Price:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 678

FROM OUR CONTRIBUTORS.

A Responsive Heart. Hattie P. Williams. 679
Faith in Understanding. Kate Swope. 679
The Lesson of Obedience. Jack Mulock Jackson. 680
The Message of Christian Science. Mrs. Blanche H. Hogue. 681
A Grateful Heart. Rosa Motschman. 681
My Prayer in Christian Science. M. E. W. 681
Eternal Day. (Poem.) Mary Irving Keith. 681

THE LECTURES. 682

EDITORIAL.

Communion. 684
A Complete Concordance to Science and Health. 684
Rumor. 684
The Illogic of Discouragement. 685
A Neighbor's Comment. 685
Regarding Return Tickets. 686

THE BUILDING FUND. 686

AMONG THE CHURCHES.

New Meeting Place in Foxcroft, Me. 687
Improvement in Fond du Lac, Wis. 687
Progress in Davenport, Ia. 687
A Growing Church in Waupun, Wis. 687

TESTIMONIES OF HEALING. 687



Vol. V. BOSTON, JUNE 27, 1903. No. 43.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

MARY E. SPEAKMAN, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

The American squadron on the European station is to be at Kiel, Germany, during the whole of regatta week, June 23 to June 30. England is very anxious, it appears, to have the same squadron present at some event in British waters, either the review of the British fleet at Spithead or the yachting regatta at Cowes.

An invitation was recently extended to Professor Booker T. Washington of Tuskegee Institute by Lord Gray of the British South Africa Company to visit South Africa and make a study of the racial conditions on British Territory and report to the company plans for bettering the educational, moral, and industrial conditions of the people; but as it would take him away from the institute for some time he has declined the offer.

If the plans of the New York Fine Arts Federation do not miscarry, says the *Boston Transcript*, the city will shortly have a large and imposing building for the exhibition of works of art, something after the model of the Paris Salon. It is stated that funds have been promised already by an anonymous donor, and that the sum is large enough to insure the success of the scheme.

Miss Annie L. Peck, the well-known mountain climber and lecturer, has sailed to South America with a party of scientists who will attempt to scale Mt. Sorata, one of the highest mountains in the world, with its elevation of over 20,000 feet.

Herbert W. Bowen, United States minister to Venezuela, has just returned to New York on a two months' leave of absence, after which he will go to The Hague court where certain matters of the Venezuelan imbroglio will be considered.

Andrew D. White, former ambassador to Germany, is reported as favoring a Pacific port for Russia in Manchuria. The interior development of Siberian Russia would in consequence, he says, be greatly facilitated.

**Foreign.**

The Salon Medal of Honor, which consecrates the successful career of great French artists by the suffrage of their peers, has been awarded to M. Gabriel Ferrier, who is spoken of as not a great painter, but a good one. He won the Prix de Rome in 1872, won a second medal in 1876, a first in 1878, and a gold medal at the Exposition of 1889.

The whaling ship Gjoa has sailed from Christiana with a party under Captain Ammundsen to endeavor to locate the northern magnetic pole. The expedition, as planned, will follow a new route which will take the party directly across the North Pole. The Gjoa can be handled by a crew of seven, and is provisioned for a four years' cruise.

Servia has formally accepted Karageorgevitch as king. He will be known as King Peter. Russia has officially recognized him as king. The sentiment in the European capitals is for the punishment of the assassins of the late King Alexander and his household.

Leong Kai Chew is addressing his countrymen in various cities of the United States in favor of the reform movement in China.

**Industrial and Commercial.**

The *Scientific American*, commenting upon the French express engines of the de Glehn type, says: "The work accomplished by these engines, when judged in the light of their weight and fuel consumption, is undoubtedly better than the performance of any class of locomotives in the world. The Chemin de Fer du Nord, which for several years has been notable for its fast expresses, provided during the season of 1902 twenty additional express trains, whose running speed averaged from start to stop 55 miles an hour and upward. Eighteen of these trains were scheduled to run at 56 miles an hour and upward; twelve at over 57 miles an hour, nine at 58 miles an hour and over, three at over 59 miles an hour, and two at over 60 miles, the fastest train being scheduled at 63.5 miles an hour. The trains are by no means light, averaging about the same as our Empire State Express, or say 200 tons. The most remarkable work done by these engines has been in hauling heavy express trains on up grades when very high speeds have been reached and maintained. Thus, with a 225-ton train on a run of 78¾ miles from Paris in 77 minutes and 44 seconds, a steady speed of 65 miles an hour was maintained up a grade of 1 in 200. On another run a speed of 64.6 miles an hour was made on an upgrade of 1 in 250, the run ending at Arras, the 120 miles from Paris having been made in 115 minutes and 25 seconds, or in 102¾ minutes after deducting delays, of which there were several. The average start to stop speed was exactly 70 miles an hour. An even more remarkable performance in some respects, was a run from Paris to St. Quentin with a load of 350 tons behind the tender, when the distance of 95¾ miles was made in 99 minutes. On this occasion the engine took its load of 350 tons up a grade of 1 in 200 thirteen miles in length at a steady speed of 62.1 miles per hour. In all the history of locomotive performances, either in America or Europe, there is no authentic record of anything to approach this uphill work by an engine weighing only 63 tons."

The perfected organization of the Bluff City Oil Company at Pine Bluff, Arkansas, capitalized at $100,000, is reported, and a plant to be ready for the new cotton year will be erected; additions to the Lowe Manufacturing Company and to the Eastern Manufacturing Company at Huntsville, Alabama, will double their capacity; the new Apalache cotton mill under construction at Greer Depot, South Carolina, capitalized at $350,000, will have 17,000 spindles and 375 looms; additions are planned for Tupelo, Mississippi; Jamestown and Kings Mountain, North Carolina, and many other places in the South.

The value of raw cotton exported from the United States during the eleven months ending with May, according to the preliminary figures of the Treasury Bureau of Statistics, is $308,747,095, which exceeds by $5,000,000 that of any previous corresponding eleven months. The quantity exported is not equal to that of the years 1898 or 1899, but owing to the higher price the value is greater.

**General.**

Professor William Crookes, before the International Chemical Congress at Berlin recently, according to press despatches, dealt with the possibility of reducing all the elements of matter to one ultimate basis by finding what each and every element is resolvable into a single form of energy.

The subject was "Modern Views of Matter—the Realization of a Dream." Sir William cited the utterances of Sir Humphrey Davey and Faraday as anticipating the possibility of reducing the elements to simpler bases, and sketched the significance of the Roentgen rays and Becquerel rays and the experiments of Curie and others. He said:—

"All these observations find internal connection in the discovery of radium, which is probably the basis of the coarser chemical elements here. Probably masses of molecules dissolve themselves into the ether waves of the universe, or into electrical energy. Thus we stand on the border line where matter and force pass into each other. In this border-land lie the greatest scientific problems of the future. Here lie the final realities, wide-reaching and marvelous.

"The nineteenth century saw the birth of new views regarding the nature of atoms, electricity, and ether. While our views about the composition of matter are generally satisfactory to-day, will that be the case at the end of the twentieth century? Do we not again see that our investigations have only a temporary value? Will we be content to see matter dissolving into a multitude of revolving electrodes?

"Such a mysterious dissolution of atoms appears to be universal. It occurs when a particular place is rubbed with silk. It is present in sunshine, in a raindrop, in lightning, in a flame, in a waterfall, and in the roaring sea."

During the present year there will be placed in the Dover-Calais service the first turbine propeller cross-channel passenger vessel ever built, marking an important event in ocean travel. Her length will be 310 feet; beam, 40 feet; number of turbines, three; number of propellers, five; speed, 21 to 22 knots. The median shaft will have one propeller, the two lateral shafts two propellers each. The propelling machinery will consist of three Parsons steam turbines the center one high pressure and the two lateral ones low-pressure. When steaming ahead, the steam is admitted to the high pressure turbine and after expanding about five fold passes to the low-pressure turbines where it expands about 25 fold. It then passes to the condensers, the total ratio of expansion being about 125 fold, as compared with 8 to 16 in ordinary triple-expansion reciprocating engines. Steam can be admitted by suitable valves into the low-pressure engines only, which can also be reversed. The builders claim this gives a manœuvring efficiency equal to the ordinary twin-screw steamer.

Among the advantages claimed for vessels equipped with turbine steam engines are complete absence of vibration, increased economy in steam and coal consumption resulting in an increase of speed and decrease of weight, increased stability because of lowered center of gravity of machinery, perfect balancing of engines permitting lighter foundations, reduced diameter of propellers permitting greater immersion and obviating "racing" in rough seas.

It is said that the world's rubber industry is likely to be revolutionized by the introduction of a fibrous rubber obtained from the roots of a plant discovered by a French botanist on the sandy plains of French Congo. Specimens of the plant, scientifically named Lundolphia Thrallonii, had been previously collected in seven places, including Lower Guinea and the Lower Congo. Very recently a French firm realized its possibilities, and has since produced excellent rubber.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From our Contributors.

### A Responsive Heart.

HATTIE P. WILLIAMS.

HAVING had almost continuous consciousness of health during seven years of Christian Science experience, and therefore so few demonstrations over physical errors to give, and yet desiring to add my mite to the support of our periodicals, it has become clear that the expression of an awakened and regenerated thought, is a contribution; also that as it is not difficult for a plant, nourished by the sun and dews of heaven, to bud, expand its blossoms, and throw open its heart laden with fragrance to a waiting world; so the Christian Scientist, nourished by his daily food of truth, should find no difficulty in giving to a waiting world the results of daily growth, fragrant with the perfume of Love. It should be a glad outpouring of that which has been received, assimilated, and increased tenfold, until there is no room in consciousness to hoard it for one's own use, but one realizes that it must be given out freely and unselfishly to swell the voice of that mighty testimony that is filling the earth with its notes of joy and peace, sweeter than any sound that has yet reached the human ear, telling of freedom from the bonds of false thoughts of God and man.

Obedience to a lie is the enslavement of hypnotism, and mortal man has therefore during all his seeming span of earthly existence been under a hypnotic spell, for he has been believing a falsehood about God and man. He has been believing that there are mortal, physical laws which he must obey, when all the while the truth remains that there is but one law, the law of Spirit. This truth appears first to mortal man as a faint light, and as he follows it, guided by divine wisdom, it grows brighter. He realizes the impotence of the supposed laws which he has heretofore obeyed, and rejoices in the growing sense of freedom from material beliefs; he realizes the utility and practicality of the law of Truth and Love in his daily affairs. The burden of fear is lifted from shoulders bowed beneath its load, and the things that once seemed real, are understood to be mere ghosts of mortal belief. He learns to walk leaning more and more upon the One Mind, One Love, for guidance and support; his constant endeavor is to realize his unity with this Mind, Love, and to understand the wondrous meaning of "God is All," which understanding will usher him out of the realm of unreality into the kingdom of reality where no intruding belief can mar the perfect harmony of spiritualized consciousness.

A great and most helpful means for gaining entrance into this kingdom of reality, is a cheerful and earnest study of the Lesson-Sermons, accompanied by the prayer that the truth enfolded in each subject may be disclosed. These lessons are efficient aids to the growth of every Christian Scientist, and we should be very careful that we do not look upon this study as a mere duty, but rather as a privilege for which we are increasingly grateful.

### Faith in Understanding.

KATE SWOPE.

IN our first steps in Christian Science much seemed to depend on the miracle to keep us established in faith. We needed a sign, we wanted to see the footprints of our progress as evidence that we had advanced. We encountered many disappointments because it was effect we sought, rather than cause. We looked to phenomena to support our faith, instead of looking to our faith to produce phenomena. The mind action was not always correct. The Science of Mind is exact, so much so, that any deviation from its rule results in failure. As a man thinketh so is he, and as is his thought, so is his result. If he looks to phenomena to sustain his faith, instead of trusting in his faith to produce phenomena, the true order is reversed, and he is not working in Science. He is not governed by law; in his timidity he is looking to effect, not to cause, for manifestation. He thinks if he could but see some little result he could have more faith, whereas just the contrary is true; if he had more faith he could see some result.

"Seek ye the kingdom of God; and all these things shall be added unto you." The kingdom of God, Jesus taught, is within you, and by seeking the illuminated consciousness within, we shall find dominion over all things.

I know a Christian Scientist who went to a Wednesday evening testimonial meeting the third day after she had most successfully proved for herself the power of Christian Science in obstetrics. Said a surprised friend, "Why, I can hardly believe my eyes to see you here," and the Scientist answered, "It should not be hard for you to believe it after it has happened; I believed it before it happened." That is the mind action which carries demonstration with it,—the believing before it happens. There is no failure in such a prayer. It conforms perfectly with Jesus' teachings: "whatsoever ye shall ask in prayer, believing, ye shall receive;" and again, "all things are possible to him that believeth." Jesus said, to one who approached him for healing, "Believe ye that I am able to do this?" We need often to face the Word of Truth, in the treatments we realize, and ask, Believe ye that Truth is able to do this? It is Truth,—believest thou that?

The comparison of Christian Science with the Bible will show such an illumination of its texts, such an identity of teaching as to convince one that this is restored Christianity. This alone produces the marvelous increase of faith and sense of security found in Christian Scientists. Faith is that sensitiveness to Truth which knows it by its touch alone. Faith is of God; it is the recognition of the unseen; it is the "substance of things hoped for." Faith needs no external evidence to support it, and neither leans upon, nor begs of phenomena to sustain it; rather does it control and bend all external means to its own end,—the thing hoped for.

Man was made to have dominion over all things, and he is not manifesting this dominion so long as he leans on the thing he seeks to govern, for support in demonstration. If he is so controlled by phenomena as to be dependent on its evidence for encouragement, how can he expect to

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

govern it by making it follow his faith? Naturally such a procedure produces discouragement. The young Scientist may wish to see some marvel, and, like Thomas, make his believing dependent upon sight, whereas a better way is to make one's believing produce something to see. Not seeing a result when and where and how he has planned it, he may become discouraged. But our ways are not God's ways. Our mind action is not always scientific.

We have known beginners, with ardent enthusiasm, to grapple with prodigious problems of destiny, with a zeal out of all proportion to their patience, and to become discouraged because a few treatments did not produce a complete regeneration in mind, body, and destiny itself. It is a discouragement that comes from blindness, from a lack of grasp of the needs of the occasion, lack of insight into the enormous odds against him on the mortal side, lack of sense of proportion. A good general makes a careful survey of the enemy.

Understanding goes beyond faith in that it is wisdom and sight; yet understanding must forever include faith. If one contemplates escape, it is wise to make a careful survey of the country one is in. Sometimes the way to detect a counterfeit dollar is to examine it minutely, carefully, and cautiously. The advancing Scientist is more patient because of a general grasp of the needs of an occasion, and I have known such an one to dwell in faith, in the substance of things hoped for, for years; and we have seen such faith become so established that it thrived without sign, token, or testimony for encouragement. Such faith in right thinking never faileth.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," clearly expresses the will of God. Christian Scientists understand the will of God, and must have faith in that understanding. Even if the faith be no larger than a grain of mustard seed, yet must it be used faithfully and confidently in behalf of further growth. All that is necessary to correct one wrong thought is one right thought. One error needs but one reversal. One lie needs but one correction, and so Christian Science treatment is very simple. It meets the will of evil with the omnipotent will of good,—God. The confidence in Christian Science treatment is based on a knowledge of the will of God. The Christian Scientist is in no breathless suspense of fear in contemplating the will of his God, for in understanding God, he perceives His will also. Therein understanding transcends faith, yet must he have a perfect faith in that understanding.

He must live in cause, not effect; seeking Mind rather than manifestation. He must not lean on the shadow of himself. His faith is the substance (the reality) of the thing hoped for. What the eye of faith sees is the real, rather than the later appearance of its form. If the thought runs after effects, seeking support from a sign to sustain a realization of Principle,—God,—the hour of dominion over the external is not yet at hand. He is not then mastering matter; he is its leaning, begging servitor, and the Master is not as yet unveiled within him.

"Believe also in me," the Master said; and again he said, "I am in you;" and again, "whosoever . . . believeth in me [the Master within] shall never die;" and again, "Ye believe in God, believe also in me." Believe was his most frequent word; believe in God and in His man, he said. "I can do all things through Christ which strengtheneth me," expresses a perfect faith in the spiritual understanding. How superior this power to the "I will" of human strength!

What are we believing in? What are we relying on? On the power of the Word, on the statements of Truth, on our understanding of God? or on some external sign of its efficacy? Is our confidence erect in the knowledge that Christian Science reveals Truth, Life,—the law which is annihilation to everything that is unlike God? Do we know the Truth that makes one free? and further, do we know that we know it? Have we faith in our understanding? Do we believe that Truth destroys error? Do we believe that Truth is able to do this,—to heal? Let us remember Jesus' query, "Believe ye that I am able to do this?" Let us believe in the power of the Christ, that Light which lighteth every man that cometh into the world, that spiritual perception which is the recognition of being, and which is the healer. Let us proceed confidently, believing that the Word is able to heal, knowing that the same spiritual law is in operation to-day, which thundered throughout the void, in the dawn of the ages, when God said, "Let there be light," and when manifestation echoed and re-echoed throughout a vaulted firmament that glorious afterthought, "and there *was* light."

## The Lesson of Obedience.

JACK MULOCK JACKSON.

As one who has been greatly helped lately by learning the lesson of obedience in Christian Science I would like to relate somewhat of my experience, in the hope that it may aid others even as I have been aided. It is often said that fear and worry are responsible for much of our trouble, and failure to come out of discordant conditions. So they are, but they are not the original cause.

The primary cause as I have learned it, is disobedience, the consciousness of being disobedient to our highest knowledge of Truth, right, and spiritual law causes fear. No two persons can be judged by the same standard, as to what they are expressing in their lives, therefore let none of us fail to pursue a certain line of duty simply because we say our neighbor is not doing so. What may be a progressive condition for our neighbor, may be only marking time for us. We must go forward.

Many of us have said, figuratively, perhaps literally, "Yes, Christian Science is a grand truth, and I believe in it, but I cannot (or will not) do such and such a thing" or "give up such and such a thing," reserving to ourselves some particular specific course or pursuit which we know to be unscientific, but which we decline to abandon. Such has been my own attitude for years, but having seen the error in its true light, I should like to warn others.

I wish I might convince every one who reads these words that this mental attitude of conscious resistance toward Truth, or any spiritual duty, is the cause of a great deal of discord, mental and physical. After years of very painful experience, during which my efforts to find relief would literally fill a book, I can confidently declare that nothing but Christian Science fully and freely accepted and expressed will solve this problem.

Until I decided to reserve to myself no particular error of any sort, but to yield myself absolutely to the call of Truth, I could not begin to tell how irksome and discordant were my business conditions. "A hell of discord," is not too strong a phrase to describe what I endured to sense. Others may be in this pit, and it is for them I write. With amazing repetition, all my efforts in a material way to escape this torment, failed utterly, and so will all such efforts to the end of time, so long as there is a conscious mental resistance to the leading of divine Mind.

Finally it was borne in upon me that material conditions can neither confer happiness nor discord. All that is real is spiritual, and in the spiritual forever abide and all is harmony.

Great is the peace of mind which comes from obedience, it can be experienced but not adequately described, for it transcends all material definition.

In connection with this experience, there has come to me a parable which seems apropos. Christian Science or harmony is as a great river flowing ever irresistibly to the boundless sea of divine Love. If we are always and unreservedly obedient to its law and claim upon us, we

Digitized by Google

are in this great river, supported by divine Mind, enjoying the wealth of God's goodness, with nothing to harm us or make us afraid. If we are disobedient, even if it is only in one (to us) small particular, we are as a chip which lies on the river's brink, very close, it may be, to the river and yet not in it, and experiencing none of the harmony which lies at hand and which may be ours if we permit it. The chip on the bank might as well be a thousand miles away, and the one disobedient practice cuts us off completely from the river of harmony.

We cannot be too grateful for this priceless gift of Christian Science, which has come through the unprecedented obedience of one noble woman, Mrs. Eddy.

## The Message of Christian Science.

THE world has had, in this age, a message,—a message which adds nothing to the Christianity of Christ, takes nothing from it, but one which so interprets the life-work of the Master that to the Christianity of the people an immeasurable degree of the knowledge of God is added and a weight of doubt and fear and misery is taken away.

This message is called Christian Science. The messenger is a woman of pure and consecrated life who has been given the wisdom to deliver and protect this message. Those who have heard it are striving to be Christian Scientists—Scientific Christians.

First, one, or two, or three in a community heard this message, responded to its demands, and received its blessing. As the value of it grew upon them, they gathered together "in his name" to study the Scriptures in the light of this revelation which had brought peace and healing to them.

The trials of pioneer days strengthened and purified, and out of it all there have grown many companies of happy Christians, who are so enriched and blessed that the upspringing of beautiful church buildings is a natural and spontaneous expression of their joy and gratitude. All over our land these eloquent witnesses have been established, and it is cause for much rejoicing that the faithful workers are enriching us all by the evidences of their fidelity.

The real reward which is coming to the Christian Scientists in this hour is not in the beautiful church buildings, in the external signs of prosperity which mark the progress of our cause, but in the ever-increasing knowledge of God which is coming into the heart and life as the result of sacrifice, obedience, and loyalty.

Jesus said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Those who are obeying this are learning that in finding the kingdom, in abiding in its safe shelter, in excluding from thought everything unlike that kingdom, lies the real reward, the real joy.

The external building has been "added" because it is the honest fruit of right thinking, right living. It stands as the symbol, the witness, not as the thing itself.

It bears witness to fidelity, to unswerving allegiance to a perfect ideal, to consecrated toil in the endeavor to make that ideal a living, practical reality. It is a testimonial to the meek and consecrated life of our Leader, whose teachings have aroused this generation to a clearer comprehension of the saving, healing mission of Jesus the Christ, and it gives glorious evidence that "God is with men" and that the demonstration of His loving redemption of "the children of men" is at hand.

In the presence of this we cannot be proud, we cannot give or receive congratulations; we can only be grateful, and endeavor to live such lives as will be worthy the great trust given to us.

From the address of MRS. BLANCHE H. HOGUE at the dedication of Second Church of Christ, Scientist, Salem, Ore.

## A Grateful Heart.

ROSA MOTSCHMAN.

I SHOULD like to express my deep and long-felt gratitude to our Leader, Mrs. Eddy, for the wealth of literature she has given us,—a world of knowledge meeting every want, satisfying every craving of the hungry and thirsty. Well may we rejoice that privilege is given to put our heart-felt love for her and for our Cause into action through the establishment of the Mother Church Building Fund. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." May divine Love spread its wings over our beloved Leader and her work.

## My Prayer in Christian Science.

M. E. W.

To be ever conscious of my unity with God, to listen for His voice, and hear no other call. To separate all error from my thought of man, and see him only as my Father's image, to show him reverence, and share with him my holiest treasures.

To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, cleansed from the flesh.

To send no thought into the world that will not bless, or cheer, or purify, or heal.

To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love.

## Eternal Day.

MARY IRVING KEITH.

ETERNAL day! Eternal day!
One prayer the multitude shall pray.
Gone is the need of sect or creed
Where "Israel's God is God indeed."
With one accord all hearts will say,
"Lord, this is thine Eternal day."

Eternal day! Eternal day!
Earth's gloomy shadows flee away;
Past is the night; the Lamb, the Light,
Our robes are glistering and white,
And in Love's pure effulgent ray
The world has found Eternal day.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

Digitized by Google

## The Lectures.

Special interest attaches to the following report of the first lecture on Christian Science ever delivered in Ireland, and of the lecture in London, Eng. The currents of progress and civilization have in the past been uniformly to the westward, but America is now reversing the order, and the shores of the lands from which our Fathers came are being laved by a return tide of spiritual good.—EDS.

### At Dublin, Ireland.

The first Christian Science lecture in Ireland was delivered by Judge Ewing in the Antient Concert Rooms, Dublin, May 5, before a very large and representative audience. The subject was "The Religion of Jesus Christ." It was very impressive, and throughout the lecture the most marked attention was given by the audience.

The lecturer was introduced by the Earl of Dunmore in a few appropriate words.

The following cablegram was sent to Mrs. Eddy on behalf of First Church of Christ, Scientist, Dublin:—

"Rev. Mrs. Eddy, Pleasant View, Concord. Grateful thanks for sending Judge Ewing. Lecture much appreciated, large audience. LADY ASHBOURNE."

To which the following reply was received:—

"To Lady Ashbourne, Merrion Square, Dublin. Accept thanks. Glad Judge Ewing pleased you. EDDY."

*Correspondence.*

### At London, Eng.

Under the auspices of Second Church of Christ, Scientist, London, the Hon. William G. Ewing, late Justice of the Superior Court of Illinois, last night [May 25] delivered a lecture on Christian Science to a large audience in St. James's Hall. The address was not in the least sensational in character, for, as Judge Ewing pointed out, he was anxious to show members of the old Christian Churches how much they had in common with Christian Scientists, rather than to dwell upon their differences. He ventured to say that not only were there many religious beliefs in which they were in perfect accord, but he went further, and declared that after fifteen years' study of the subject there was no solitary principle which for the last five hundred years any intelligent man had held in the old churches which he would have to surrender if he became a Christian Scientist. Healing was merely subsidiary to their belief. They believed that God was their strength and their Redeemer, and they went to Him for a cure for every ill which came to humanity.

*The Daily Chronicle.*

### At Dover, N. H.

Mr. Carol Norton, C.S.D., of New York City, delivered a lecture on "The Meaning of Christian Science" in the Unitarian Church, Sunday afternoon, May 17. The church was very kindly offered for this occasion by the pastor, Rev. Ward R. Clarke, who also introduced the speaker. The church has a seating capacity of about two hundred and fifty, and nearly all the seats were occupied by a thoroughly attentive and appreciative audience.

Rev. Mr. Clarke, in introducing the lecturer, spoke as follows:—

Four years ago in the Opera House at Meadville, Pa., I listened with pleasure and profit to an earnest apostle of Christian Science. After the lecture I went to the special meeting in an upper room across the street, and there, with a quiet enthusiasm, the speaker bade his brethren be faithful and never to hit back when persecuted. It seemed to me like a meeting of apostolic days with Paul addressing his little company of believers in one of the ancient cities, and urging them to be Christ-like in their bearing toward all men, especially toward those who opposed them. I have not followed that speaker's career during the past four years, but we meet to-day on the same platform. Since I believe him to be an earnest searcher after truth, I welcome him to this Unitarian pulpit which stands for a reverent devotion to the God of truth and goodness and beauty.

Truth for man has many aspects, since humanity is extremely complex, and I believe that each phase of truth should gladly come into relations with all other phases, that in life's great variety there may be unity.

Wherever Christian Scientists are helping people to better health and to nobler and purer and kinder living, I bid them God speed. It gives me pleasure to introduce to you Mr. Carol Norton of New York, one of the authorized lecturers on Christian Science, who will now address you.

*Correspondence.*

### At Cambridge, Mass.

On Tuesday evening, May 12, under the auspices of First Church of Christ, Scientist, of this city, Mr. Carol Norton of New York delivered in Union Hall an eloquent and able lecture on "The Meaning of Christian Science."

The hall, which was tastefully decorated for the occasion, was filled to its utmost capacity by an attentive and interested audience, numbering about fifteen hundred people.

The proceedings were opened by the First Reader, Mr. Wilfred G. G. Cole, who welcomed the audience on behalf of the church, and introduced as chairman the Rev. William P. McKenzie, also a member of the Board of Lectureship.

Mr. Norton was introduced by Mr. McKenzie as follows:

*Friends:*—I have been invited as a citizen of Cambridge to introduce to you the lecturer of the evening. It may be of interest to you to know that he is of distinguished New England ancestry, and is through his mother's family related to the poet whose home in Cambridge is a shrine for visitors from far, and whose love for its beautiful surroundings was commemorated by the reservation of Longfellow Park. Dr. Norton is himself a poet, as either in feeling or expression all those must be who find the deeper harmonies of life. And of these harmonies he has come to speak. He will tell how Christian Science eliminates the discord of disease, and establishes the wholesome and concordant condition of health; how its influence weans men from ill habits, and vicious tendencies of temper and morals, and enables them to enjoy the frictionless, well-ordered activity of right-doing. It seems fitting that this city of Cambridge, which bears a shining name throughout the land for the intellectual culture of its citizens, this city wherein is the seat of the most ancient university on the continent, should be hospitable to news of this great modern religious movement; and this hospitable reception to truth has been shown by the assembling of audiences larger than the halls could accommodate at the two previous lectures of the series offered to the public by First Church of Christ, Scientist.

The lecturer has been lately at the Pacific Coast; indeed, from Canada to Texas, and from Washington Territory to Maine, he has been busy as he has gone about to "preach the gospel of peace, and bring glad tidings of good things," which glad tidings have found their statement for this age, and proof of their present value, through the simplicity and devotion of Mary Baker Eddy, the Discoverer and Founder of Christian Science. I have now the honor to present to you Carol Norton, C.S.D., of New York City.

*Correspondence.*

Digitized by Google

### At Buffalo, N. Y.

The lecture delivered by Mr. Carol Norton in the Teck Theatre on May 3, was attended by a good-sized audience which listened with profound interest.

The lecturer was introduced by Mr. Everand A. Hayes of this city, who said:—

*Ladies and Gentlemen:*—Thought is a power capable of being cultivated and directed. It cannot be seen, yet its effects are visible to the material eye. All good thoughts are the offspring of infinite Mind, and this fact is more universally recognized to-day than ever before. There seems to be an abiding desire on the part of the people to become better acquainted with God. Humanity is yearning to understand more of divine Principle. Weary of the weight of mortality's woes, weary of dogmas and deceits, weary of unsatisfactory creeds and misleading sects, the children of men are fast turning to the living waters of Christian Science. Earnest desire is honest prayer. Persistent longing for spiritual knowledge betters mankind. The clouds of error will gradually disappear and the patient seeker for Truth will sooner or later awaken from this mundane dream miscalled life, and find himself in the glorious presence of the omnipotent King in the realm of heaven. He will then be surprised to learn how near God has been to him all the time, and how thin the veil that hides His presence.

A very small opaque disk held close to the eye will shut out from sight the marvelous beauty of earth and sky; yet the beauty has at no time been absent notwithstanding its seeming disappearance. Error is the disk that dims our spiritual vision, it is the "beam that is in thine own eye." Cast it out, and the manifestations of God will appear a thousand times more glorious than the material beauties of the celestial and terrestrial universe.

Uncomprehended, the Bible is a barren book; when, however, its pages are scientifically and spiritually understood, it becomes the greatest civilizer and educator known to earth. The advance of the Cross and the white banner of Love is rapidly redeeming nations, states, and individuals from superstition, sensuality, and unwisdom. Christian Science is the leaven that is fast leavening the whole lump. It is a sacred, practical religion rigidly requiring its adherents to be pure in thought and word and deed.

Its believers now compose a vast army following Christ, Truth. This army is constantly becoming more numerous and powerful as it advances. Its enemies are the beliefs of sin, sickness, and death; but they are being scattered and swept away as withered grass disappears in consuming flames. Behind this army are not the wounded and dying. Blood and desolation are not in its track. Disease and woe follow it not. But instead thereof the lame walk, the blind see, the deaf hear, the sick recover, and the sinner ceases sinning. Where once there were vice, disease, and misery, now there are health, prosperity, happiness, and a joyful peace to those who have found the truth. The old man with his aches and sorrows has been put off, and the new man, reflecting divine Love, put on. Christian Scientists seek to follow the immortal Way-shower, to emulate his example, and to obey his bidding, "Go, and do thou likewise."

With us this afternoon is one of the foremost of Christian Science workers and a disciple of that world-famed, noble, and God-blessed woman, Mary Baker G. Eddy. On behalf of Second Church of Christ, Scientist, of this city, I now introduce to you Carol Norton, C.S.D., of New York.—*Correspondence.*

### At Decatur, Ill.

On Sunday afternoon, April 26, Judge Septimus J. Hanna delivered a lecture on Christian Science at Powers Grand Opera House under the auspices of First Church of Christ, Scientist. There was a large audience present, and from the attention and appreciation that were shown during the discourse, it was apparent that many were deeply interested. The lecturer was introduced by Mr. Robert I. Hunt, a prominent business man of this city, who spoke in part as follows:—

It is only just that I should state that I do not stand here this afternoon as the exponent of any creed or the representative of any particular theological belief. We are fortunate in having with us one who is to tell us about a religion founded upon the ever-living Truth and Love. Any belief based upon underlying and fundamental Principle must work for the highest there is in life, must stand for the best there is for humanity.

Something like thirty years ago this afternoon it became my duty to stand before a religious organization and enunciate the Biblical injunction, "Prove all things; hold fast that which is good." This afternoon Judge Hanna of Boston, representing the Board of Lectureship of the Christian Science Church, will address us. He also will no doubt adjure us to "Prove all things; hold fast that which is good." It is my pleasure to introduce Judge Septimus J. Hanna of Boston.—*Correspondence.*

### At Braintree, Mass.

A lecture on "The Meaning of Christian Science" was delivered on May 22 by Carol Norton, C.S.D., in the Town Hall. An audience numbering about five hundred people drawn from Braintree and surrounding towns listened attentively throughout the whole of the able address.

The speaker was introduced by Rev. F. M. Burrows, pastor of the First Congregational Church of Braintree, who said:—

*Ladies and Gentlemen:*—It is the somewhat differing lines of thought that engage us which furnishes the true occasion and fitness of my presence on this platform to-night. I am here as an expression of Christian fellowship. It is my privilege to assure the speaker of the evening of the open hospitality and unprejudiced mind of this Braintree audience which he addresses. This does not mean that we, as the Athenians of old, have idle and itching ears for strange things. I hope that the time will never come when our Anglo-Saxon civilization shall so far lose its character as to be indifferent to the moral tendency of the teachings that are uttered from its platforms. We, at least, are not thus indifferent, and I could not consent to the performance of this pleasant duty to-night but for a feeling which I hope is well founded, that there is between us a real basis of fellowship in our mutual striving after the higher ideals of human life as these lie revealed in the person of our common Lord and Master, Jesus Christ. I am therefore grateful to the Christian Science organization of Braintree for according to me the privilege of making this expression of Christian fellowship and introducing to you the speaker of the evening, Mr. Carol Norton of New York.—*Correspondence.*

### At Sheldon, Ia.

Mrs. Annie M. Knott lectured here March 16, to a fair-sized audience who listened throughout with marked attention and interest. It was evident that a sincere desire existed for information on the subject of which she spoke. The lecturer was introduced by Mr. Charles F. Butterfield.

*Correspondence.*

### Notice.

The State Publication Committees are requested to meet with Mr. Alfred Farlow at Huntington Chambers, Boston, Monday evening, June 29, at eight o'clock.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Communion.

BEFORE this issue of the *Sentinel* will have reached all our readers, thousands of Christian Scientists will be assembled in Boston for the Communion in the Mother Church and for the Annual Meeting. The *Sentinel* extends to all a cordial and fraternal welcome. What profit their journey will afford them largely depends upon their own receptivity, but still more upon what each one has brought to this "great bridal feast of Truth and Love."

To the extent that we are fulfilling our solemn "promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497), will we receive "good measure, pressed down, and shaken together, and running over." By bringing to these annual gatherings a pure and abiding love for our neighbor, yea, for all mankind, we secure a spiritual uplift and blessing beyond our most earnest expectations.

Our faithful and beloved Leader has devoted herself unreservedly to the interests of humanity; by precept and example she has lovingly and unselfishly led us in our Master's footsteps, and in so far as we have profited by her wise leadership and loving counsel are we prepared to commemorate our Lord's "last spiritual breakfast with his disciples in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea" (Science and Health, p. 34). She has, in the following words, expressed the significance and purpose of our communion: "This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight" (Science and Health, p. 35).

May our Communion be truly a "joyful meeting," and may each one of us return to his individual duties and bear its blessings to others with a larger sense of God, a purer and holier purpose; then shall we know that we have communed with infinite Love, and that we have gladdened the heart of His servant. M.

### A Complete Concordance to Science and Health.

WE are pleased to announce that some time ago Mrs. Eddy, ever mindful of the needs of students of our text-book, arranged for the preparation and publication of a complete concordance, and that this book has just been issued by her publisher.

Students have long felt the need of a complete and thoroughly accurate concordance, and have hoped that such a book might be compiled for their use, but few have had any conception of the great labor and expense involved in the publication of a work of this kind. Some idea of the magnitude of the undertaking may be gained when it is known that the concordance is a book of five hundred and ninety-five pages, 6½x9½ inches in size; that it contains eighty thousand references, and that more than ten thousand principal words are indexed. The compiler and several assistants have been engaged upon the work for more than a year and a half, and have used the utmost diligence.

Our inspection of advance sheets justifies the opinion that the plan followed is well calculated to produce the best results, and that the work has been thoroughly and intelligently done. That the book will meet with a hearty welcome is certain.

Our Leader is entitled to, and will receive, the thanks of all Christian Scientists for the latest addition to our literature, and for her watchful care for our needs. The following is the Publisher's announcement. M.

### THE NEW CONCORDANCE.

A COMPLETE CONCORDANCE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES is now ready for delivery. This work has been compiled from the latest revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. The following is reprinted from the Preface with Mrs. Eddy's permission:—

For many years there have been calls for a more complete index to "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," and although the index prepared by the late Rev. J. H. Wiggin about the year 1885 was quite large, neither it nor subsequent indices fully met the requirements of the students of our text-book. It finally became apparent that the only satisfactory way to meet this need was to prepare a complete Concordance, which should include all prominent words and phrases which the student may desire to find. I am confident that this work will fully meet his demands.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., May 15, 1903.

A COMPLETE CONCORDANCE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES; 595 pages, bound in cloth, marbled edges. Price, prepaid, single copy $5.00. Twelve or more to one address $4.50 each. Direct all orders and make remittances payable to JOSEPH ARMSTRONG, Publisher, 95 Falmouth Street, Boston, Mass.

### Rumor.

SHOULD we paint Rumor in her real vestments, every earnest Christian would shrink aghast and deny all kinship with this thousand-tongued adventuress. And yet perhaps not even the best Christian can declare himself wholly free from the seductive habit.

Rumor knows neither kindness nor exactness, she is untrue to confidence and regards not courtesy. Secrecy with uplifted finger casts her treasures to the wind when she confides the slightest hint to Rumor. Of vivid imagination, fluent speech, sensational and unscrupulous, how easy it is for Rumor to exaggerate and distort while multiplying a harmless statement of the morning and make the evening ring with a malicious jargon, until the originator of a remark finds himself, like poor Gabriel Grubb, confused, bewildered, and wholly unable to adjust the fugitive to its original impulse and expression in a moment of unsuspecting honesty and unguarded trust.

The weedy domain of Rumor may seem too remote from the clean and wholesome pathway of the Christian Scientist to contaminate it with a growth of tares and thistles. But we must be careful lest the baneful seeds find rootage and crowd out life's sweetest blossomings.

Christian Science defines for us the manifestation of love, of charity, of scrupulous honesty, of kindness, and in contrast with the old requirements of an unattainable

Digitized by Google

perfection, it teaches how to live a life which is inoffensive because of its exaltation.

Evil cannot be barred by force from human thought, it must be nullified by the conscious indwelling of good, and this is the true basis of reform in all departments of human experience. Legislation may lay the heavy hand of the law on corrupt literature, upon the unchaste drama, upon any vice, and so do much good, but the invulnerable defence against the invasion of any error is the pre-emption of good.

The wise mother, recognizing the social needs of her children, makes their home attractive to good companions; thus their taste is refined, their standards raised, and coarseness and insincerity find no welcome.

It is said that, "An idle brain is the devil's workshop," so also do hands and ears and tongue serve him unless they are about the Father's business. The adequacy of the preoccupancy of good is sustained by our Leader: "The way to extract error from mortal mind is to pour in Truth through flood-tides of Love. Christian perfection is won on no other basis" (Science and Health, p. 201).

In the home where Love reigns we find no ear for rumor, no tongue for gossip. There is so much to tell of gratitude and joy and beauty and truth, so much of good news (the Gospel) that there is neither time nor voice for the idle or mischievous rehearsal of the imperfections of personality, or the vapidities of rumor.

It is not enough to consider whether a rumor which we are tempted to repeat be harmless; the ingress of error may be made easy simply by a negative. We must be assured that it will bear a blessing to some one or some thing, and that we are actuated by a kindly motive in its utterance, otherwise we may well pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." S.

## The Illogic of Discouragement.

AT the sunset hour of his long earthly day, and as a climax to the earnest reminders, instructions, and appeals with which he had sought to prepare the people for future temptations and struggles, Moses uttered those memorable words of cheer which have been an inspiration and encouragement to fainting hearts through all the centuries: "Be strong and of a good courage, fear not, nor be afraid: . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

The great law-giver had experienced unnumbered trials during his life-long leadership of a nation of foolish, petulant, and heady children, and at the last, when within his reach, the satisfaction of his one great longing and aspiration was denied him; nevertheless, in this hour of supreme disappointment, he expressed a triumphant and reposeful confidence in God, and thus revealed how thoroughly he had learned his lesson, how well fitted he was to commend to others the truly courageous faith,—

> that will not shrink,
> Though pressed by every foe;
> That will not tremble on the brink
> Of any earthly woe.

Temptations to discouragement multiply rapidly. They germinate in every assertion of human weakness, and are nourished by every least concession to the power of evil, and for those who give them entry they speedily become a prolific pest, the harbinger of depression and defeat.

Discouragement is the only phantom to which many good people, including some would-be Christian Scientists, still cling. It is their pet bogie which, under indulgent patronage, daily exercises its prerogatives and extends its sway. To its efficiency as a convenient instrument of self-torture, we can all bear testimony, and certainly no guarantee of failure is more reliable, no road to the desert of despair more direct. It may be conceived in that which is but a mere passing incident, and yet may culminate in a chronic hopelessness of indifference, or atheism.

The Christian people who are still deceived by its falsities are many, and among them may be found those who have not only "received the promises," but for whom God's fulfilling presence has been abundantly demonstrated; even their joy is often dispelled, their efficiency cancelled by this seductive mesmerism, and for them, verily, it is sin.

The distinctive feature of this weakness, when found in a professed Christian Scientist, is its incongruity. It is entirely out of keeping with his faith, and is no less needless than unworthy. It has, and can have, no touch or alignment with either Principle or its manifestation, and yet it is always declaring its legitimacy and reasonableness. It is most alert and companionable in the hour of weariness, and would even pose as a comforter while covertly inciting our imagination to make mountains out of mole-hills. Recognizing its subtlety, and the folly and sin of its indulgence, we are prepared to have done with it, to join hands with wholesome, well-grounded courage, and be happy.

Courage inheres in genuine faith, and is inseparable from it, and the contrary thought that it is an added acquirement, to be gained only through long experience in overcoming, is very much to our disadvantage. Courage is strengthened and established by the activities of faith, but in every period and degree of its realization it is an incident of spiritual knowing. This explains its frequent and splendid exhibition by those who are novices in point of experience, but clear and responsive in their apprehension of Truth. It is the normal attitude of him who knows in whom he has believed, and who perceives the temporality and nothingness of error's every claim. It pertains naturally and inevitably to all who are "strong in the Lord and in the power of His might," who have accepted the assurances of God's ever-presence and are proving them true, and nothing but inexplicable stupidity or the force of chronic habits of erroneous thought can, even temporarily, separate them from its rightful possession.

In the passage we have quoted, Moses names but a single basis for stable and fearless courage, and for the reason that this is all-inclusive and all-sufficient. "The Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Spiritual maturity will bring us added wisdom and varied riches, but the courageous spirit is imperatively needed, in the early as well as the later stages of our advance, and this need is to be continuously supplied in the consciousness of omnipresent good,—the daily dwelling "in the secret place of the most High," where no evil can befall.

The explanation of our Leader's unfailing courage is clearly disclosed in her impressive words,—

"Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you may speak 'as one having authority'" (Science and Health, p. 14). W.

## A Neighbor's Comment.

IN addressing the Brotherhood of St. Andrew recently, Bishop Burgess took occasion to speak disparagingly of women as leaders of thought, and expressed himself in discourteous terms respecting the Founder of Christian Science.

Among other things he said that "all great and noble religions had been founded by men, and that women seemed to lack the faculty of originating, possessing only the faculty of imitating."

Digitized by Google

In an editorial commenting on his exhibition of bad taste, the *Brooklyn Times* says:—

"Is not this rather an unusual attack to come from the Bishop of a Christian denomination? The greatest offence of Christian Science lies in the fact that it asserts that the days of miracles are not past. Is there anything unusual in that? There are other denominations and religions that assert that the days of inspired teaching and preaching are not yet over. If the inspired teacher still lives, why does not the divine healer still exist?

"Christian Science has grown during the last ten years. Undoubtedly jealous eyes have turned toward it. Splendid buildings for worship have gone up in many parts of this city, while other denominations have shown little progress in material growth. But there seems little cause for calling the belief 'absurd,' and placing it among 'superstitions.' It is particularly insulting to label it 'profitable.'

"If Christian Science is assailed as Bishop Burgess has attacked it, its future growth is assured."

## Regarding Return Tickets.

ALL tickets will be good June 28 to July 2 inclusive for return passage when stamped and vised, prior to July 2, at Station Ticket Offices of terminal lines; tickets reading by Boston & Maine R. R. at North Union Station, those reading by Boston & Albany or N. Y., N. H. & H. R. R., at Trinity Place or Back Bay or Terminal Stations.

An extension of return limit to August 1, will be made on all tickets, except those sold from New York City, provided tickets are deposited on July 1, 2, 3, or 4, and payment of fee of fifty cents, with Joint Agent.

The Joint Agency will be open for business in the Walker Building, corner Boylston and Clarendon Streets, July 1 to August 1 from 8 A.M. to 6 P.M. week days, and from 4 to 7 P.M. Sundays.

Stop-over may be obtained at New York on return trip on tickets reading via N. Y., provided tickets have been validated by Terminal or Joint Agent at Boston and are deposited with Joint Agent at New York immediately on arrival, with payment of fee of $1.00; but in no case shall the stop over at New York extend beyond August 1. The Joint Agency will be located at 13 West 24th Street, New York City, and will be open from 8 A.M. to 6 P.M. daily June 29 to August 1.

Stop-over at Niagara Falls, Philadelphia, Baltimore, and Washington not exceeding ten days under usual regulations, will be allowed within final limit of August 1 returning.

Tickets reading via Michigan Central, Wabash and Grand Trunk Railways between Buffalo and Detroit will be good by the Detroit and Buffalo Steamboat Co.

Plant Line tickets good to return up to and including sailing of July 4. No extension.

## Annual Meeting and Communion Notes.

THREE services will be held Communion Sunday, June 28, in the Mechanics Hall Building, Huntington Avenue, at 9 A.M., 11.30 A.M., and 2 P.M., with additional services later in the day if necessary.

The Annual Meeting will be held on Tuesday, June 30, at 2 P.M., in the same building. Cards of admission (for members only) can be secured by personal application at Mechanics Building. This should be attended to at once.

A meeting of Executive Members (formerly called First Members) will be held Saturday, June 27, at 9 A.M., in the Mother Church.

The Mechanics Hall Building will be the headquarters for all committees, and will be open daily from 9 A.M. to 9 P.M., Thursday, June 25, to Wednesday, July 1.

The Wednesday evening meeting will be held at Mechanics Building, July 1, at 7.30 P.M.

## The Mother Church Building Fund.

The following impersonal reports will be of interest to our readers.

---

I am happy to tell you that I have sent Mr. Chase to-day twenty-five dollars, from our Sunday School, for the Mother Church Building Fund. The attendance in our Sunday School is about fifty.

---

The Sunday School of our church has contributed one hundred and one dollars to the Building Fund of the Mother Church. Nearly all this money has been earned by the children in real hard work, some of it by self-denial. Instead of using their dimes for candy, etc., they have chosen to give it to the Mother Church, which they love.

---

With loving greeting to the Mother Church, the children of the Sunday School forward their first contribution to the Building Fund for the new church edifice in Boston.

On Easter Sunday it was unanimously voted to give twenty-five dollars as an expression of love, and to-day the amount is complete.

We will strive to make our daily deeds an offering sweet and pure, by healing the sick and destroying sin.

---

I teach the Sunday School of five little ones, and have put by our contributions (the baby pennies they are called), ever since our organization, for the dear Mother Church. I know how glad you will be for this little pioneer church.

One dollar of the money came from two children, about six and seven, and neither parent has ever been to a Christian Science service. The children made the offering to-day. Their mother let them work for it.

---

At a special called meeting it was decided to save the offering of the last Sunday of each month, commencing in May, for our contribution to the Mother Church Building Fund, and when it should amount to the sum of twenty-five dollars it should be forwarded. Our numbers are small but we were all united in wishing to make this demonstration.

---

At the annual meeting of our church last December, it was voted to pay over to the Treasurer of the Building Fund of the Mother Church, the Sunday collection of the first Sunday of every month until the church is built. The amount raised thus will be duly forwarded to the Treasurer. Our church was organized three years ago with thirteen members. We have made slow but steady growth. On our last communion we received six new members.

---

I have been advised by our official board to acquaint you with the fact that, including the enclosed remittance, we have to date sent seven hundred and twenty-five dollars to the Mother Church Building Fund, and we expect to continue to make monthly remittances to that fund so long as the necessity seems to warrant it. Judging from payments already made on the subscriptions, it is estimated that the total will reach twelve hundred dollars by the first of next January—that is, four hundred and seventy-five dollars more than our total payments to date. We hope the amount will increase beyond our estimate, however, but at this writing we are not warranted in increasing the estimate.

Digitized by Google

## Among the Churches.

### New Meeting Place in Foxcroft, Me.

The opening services of the Christian Science Society of Dover and Foxcroft were held Sunday morning, April 26, in their new hall on North Street, Foxcroft, and were attended by local members, their friends, and visiting Scientists from out of town.—*Piscataquis Observer.*

### Improvement in Fond du Lac, Wis.

The Christian Scientists, who have been holding their meetings in the Boyle Flats for the past year and a half have outgrown their present quarters and have fitted up an attractive hall in the Cole Savings Bank Building. The hall is handsomely decorated and is seated with chapel chairs.—*Fond du Lac Commonwealth.*

### Progress in Davenport, Ia.

First Church of Christ, Scientist, has opened its new church on Sixth and Perry Streets. The residence, which was purchased by the congregation, has been entirely remodeled until it bears but little resemblance to its old self.

The grounds surrounding the new church are beautiful beyond description. One of the features is a species of olive-tree which, bent and gnarled, rears itself above the stone wall on the Perry Street side, the fragrance of which pervades the whole place.—*Davenport* (Ia.) *Times.*

### A Growing Church in Waupun, Wis.

Last August we organized as First Church of Christ, Scientist, with twenty-six members, and we now have an average attendance of about forty.

We have our own church property, a most desirable and favorable location on which stands a dwelling house sufficiently large for our meetings, etc. We have given two lectures,—the first by Edward A. Kimball and our second, March 29, by Judge William G. Ewing.

We have two copies of Science and Health in our city library; two of Science and Health and one "Miscellaneous Writings" in the penitentiary located here, and copies of *Sentinel* and *Journal* are kept in the hotels of the city. The beautiful way in which our supply for our lectures was met by divine Love, removes all fear and doubt in undertaking any future work for the advancement of God's kingdom.

We gratefully and humbly rejoice in this fear-destroying and saving Gospel, and we are deeply thankful to our dear Leader for her loving, unselfish labor of love and faithfulness to Truth's revelation, and to the faithful workers at headquarters.—K.

---

Let us learn to be content with what we have. Let us get rid of our false estimates; set up all the higher ideals,—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.

DAVID SWING.

---

Think all you speak, but speak not all you think.
Thoughts are your own; your words are so no more.
Where Wisdom steers, wind cannot make you sink.
Lips never err when Wisdom keeps the door.

DELAUNE.

## Testimonies of Healing.

The following is an extract from a letter written to me by a mother whose child up to the age of nine had never walked, and could neither stand, nor use her legs to creep like other children until healed through Christian Science:—

"We are only too happy to give you our testimony about Ida. We never can feel grateful enough to you for what you have done for her. You can always refer to us and rest assured we cannot tell half of what has been done for her. She was very helpless when you commenced your treatment, now what a change—she is going all around the house. We feel as if a great burden had been lifted from us and our hearts are full of gratitude every time we look at her. We can hardly realize that it is the same child. She was out a little while this morning, and when I took her into the house she stepped up on the steps just as well as any one and walked up into the house. I did not have to lift her as I used to do. In fact, I cannot remember when I last lifted her, it was so long ago.

"God bless you both for your kind endeavors in our behalf. We never can feel grateful enough to you."

Her father writes me: "It is just happiness to see her get about." That patients can be healed at a distance, as Science and Health declares, is seen in the above case, for all her treatments but one were absent.

J. E. B., New Bedford, Mass.

---

To Christian Science I owe all. I know now that it sustained me through all my weary life of suffering. I never knew what it was to go a day without an ache or pain. When a child I never could enjoy any kind of play or exercise without crying with pain afterwards. I dared not enjoy myself as others seemed to, for fear of the after effects. After marriage there seemed to be a doubling of ills. There never was an hour that I was free from pain, and at times the suffering seemed more than I could bear, and would last for days. I was treated by six good physicians and two specialists, and they all pronounced my case a marvel. They had never seen or read of such a case, it was so complicated. All my physicians were good men, and did all in their power to alleviate my suffering and cure my diseases. I used magnetic treatment and electricity, all to no avail. I used all kinds of patent medicines, but none of them ever brought me anything like permanent relief. After the birth of my only child, it seemed for a few months as if I might get well, but soon all the old troubles began to return, and I continued to grow worse and worse until I accepted Christian Science. Surely there never was a more miserable woman on earth than I was, up to that time. I prayed day and night (for it was precious little sleep I got) for relief, and I never could or did feel that it was God's will that I should die and leave my dear ones.

I have often caught myself asking God what pleasure it was to Him to have me suffer so, and in my ignorance would pray to God to reconcile me to my suffering and fate, for doctors, preachers, and Christian women would all tell me that it did seem as if there ought to be something to cure me, but I must be patient and bear the suffering without a murmur, since God had sent it on me for some good purpose, and that after death I would not have to suffer; but, thanks be to our omnipotent, omniscient, omnipresent Father-Mother God, I have to a great degree realized Him to be an omnipresent God, right now. I have realized His healing love, and I have been brought to this knowledge through the teaching of Christian Science, as given us by our dear Mother in Israel, Mary Baker G. Eddy, whom to know is to love, for she knows and teaches nothing but the understanding of Love. To-day I am able to do any kind of housework with ease and pleasure, whereas until Christian Science came to me, I was a helpless, hopeless invalid, with life seemingly fast ebbing away.

Digitized by Google

Besides my own healing, I have been witness to other great cures. I love Christian Science, it is everything to me, for I know—I don't merely believe—I know it is God with us, the Christ-truth, and my constant prayer is to know more and more of Him each day. My little boy loves Christian Science. I am alone here in the acceptance and belief of this truth, but am willing to labor alone until others around me shall recognize God's omnipresent, omnipotent hand. Nothing can ever take Christian Science from me, for it has given me spiritual joy, the "peace of God, which passeth all understanding," and health.

MATTIE A. MCK. CUMMINS, Puxico, Mo.

---

About nine years ago, I first heard of Christian Science. My husband had been a sufferer for years with nervous dyspepsia. He had spent a great deal for medicines, but grew worse, and the skill of the doctor in the vicinity had evidently been exhausted.

When a friend told me of her wonderful healing, I persuaded my husband to try it. He went to a practitioner in Memphis, and after taking several treatments was made entirely well. Since that time he has been healed of a severe attack of erysipelas.

After my husband was healed, I had a trouble which seemed at first very stubborn but is now yielding to the truth.

We are both members of First Church of Christ, Scientist, Memphis; we take all the literature we possibly can, and demonstrate over many claims of error.

MRS. W. J. MASSEY, Massey, Tenn.

---

About ten years ago, I heard of Christian Science through a friend, who told me that a new church had been organized here under the name of Christian Science; and it was said that this healed the sick. I had a good hearty laugh at it and said, "I shall not believe that until I see it with my own eyes." And I paid no more attention to it until about five years ago.

About two months ago, a neighbor of ours, a German whom we have known for twenty years, came to us. He had been troubled with rheumatism and had spent a great deal of money for doctors and drugs without receiving help. We advised him to turn to Christian Science, although we ourselves did not believe in it, but wished to see how it would affect him. To our great surprise he was perfectly healed in four treatments. He came to my house shortly after, and in order to convince me of his healing, he danced up and down the room like a young man, although he is over sixty years of age. This made a great impression upon me, and yet I still would not believe it. My wife had suffered for several years, was afflicted with several diseases, the worst was rheumatism, and year in year out the bottles of medicine, pills, plasters, etc., were always kept on hand; however, she kept growing worse instead of better. About four weeks ago, she was suffering a great deal, could not sleep, nor even stay in bed at night, and we did not know which way to turn for help. I myself could not sleep and suffered with her. Then I, the unbelieving Thomas, advised her to go to Christian Science, and said that if it would help her I should put everything else aside and accept the doctrine of Christian Science, which seemed to me a tremendous step, for my wife and I had from our earliest childhood been brought up in a form of religious doctrine which taught that it alone could save.

My wife was healed in a very short time, perfectly healed, freed from all pain; she is now happy and enjoys good sound sleep. I myself felt better after I had listened to Christian Science a few times. We are yet far from regarding ourselves as good Christian Scientists, for it takes time to grow in understanding, yet our hearts are overflowing with gratitude for what Christian Science has done for us, and words fail to express it.

Here we now stand at a turn in the road; God has led us thus far and He will help us farther and show us the right way. Again I wish to say, I am very, very thankful for all that Christian Science has done for us.

PETER DE CLAIRE, East Marinette, Wis.

---

Before accepting Christian Science I was subject to severe and frequent pains in my side, which would keep me in bed at times for twenty-four hours.

I was treated for this trouble often during my first year in Science. Finally my teacher told me she felt it was nothing but my fear of this excruciating pain which kept me in bondage.

A short time after this I was in the East among relatives who had no knowledge of Christian Science, when I felt this dreaded pain again. I excused myself, realizing that I must then meet it and my fear too. For about two hours I held steadfastly to the truth, knowing that God is Love, and that perfect Love casteth out fear. When I came from my room after that blessed two hours I was free and have never since felt, for one instant, a twinge of the pain. If this were the only time during the four years that I had received benefit, it would be enough to make me wish to lead a better life and help others, but I must tell of the healing of a case of jaundice in the family. The disease was not healed for about a week, but we found that resentment was being strongly held by the patient, and when the nothingness of this was pointed out, the healing was almost instantaneous, and all sallowness disappeared during the day.

Our last baby was born under Christian Science treatment, and after the first twenty-four hours I was dressed, and the third day my nurse left me in an absolutely normal condition. What a blessed freedom from the laws of mortal mind! I thank God many times a day for this great truth and am very grateful to our Leader, whose life has been so unselfish and so pure that she has been able to reveal this truth to us.—G. M. L., Chicago, Ill.

---

As I read the first article in the January *Journal*, my heart was filled with gratitude to God, and to the writer, for the light and help it brought to me.

Since coming to Christian Science, it has been my most earnest desire to pray aright, and very often the question of how to pray, and what to pray for, has puzzled me; but the clear statements set forth in this article, have removed all questions and doubts for me. Words cannot express my gratitude for help received from all our publications.

I would like to say to those who are discouraged, because of slow healing, if you will cultivate a spirit of thankfulness for blessings already received, and keep your hearts filled with love toward your fellow-men, the clouds of mortal sense will grow thinner and thinner until the glory of His presence so shines that it will dispel all else. Do not fear that you will not be able to meet and master error with truth. God never leaves nor forsakes us, but we turn away from Him, when we believe that error has power to control us. I find it is by persistent effort in the right direction that error is overcome.

C. V. WILSON, Miami, I. T.

---

Christian Science came to me at a time when everything was so dark that life seemed a burden. By a dear friend I was told of Christian Science, and I wish to express my gratitude for what it has done for me and my household. I cannot praise God enough for what he has shown me through Christian Science teaching. I have

Digitized by Google

had many wonderful demonstrations in my family. Love doth magnify itself, and every day it shines more bright, as hearts and minds unite in praise to God.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "God is Love. Can we ask Him to be more?" (Science and Health, p. 2).

MRS. GEORGE CARTER, Centredale, R. I.

---

Christian Science had been but a name to me for years. I classed it with faith-healing, mind-reading, etc. A year ago, a friend who was a Scientist suggested that as a practitioner had come to Geneva, I should send my daughter to her. This daughter had, since childhood, suffered from severe sick headaches. No remedies, no doctor ever helped her, and we were glad to try something new. Her cure has been gradual, but she has gained in health and strength, and the attacks are more rare and not so severe. I myself was quickly cured of rheumatic gout of years' standing in two or three treatments. Another daughter was relieved of a painful swelling in her foot. For five years she had suffered intensely from this trouble, but a few treatments caused it to disappear.

Several other cases have come under my notice during the year, including the lameness of a young girl, deafness, insanity, and white swelling of the knee; they all have yielded to treatment. One remarkable case was that of a boy who had suffered a year with paralysis of the nerves. All one side of him was affected, including the eye, which had sunk back into his head. A woman affected with hernia for fourteen years has been cured, as well as her paralytic child, by Christian Science treatments.

A case of a man afflicted with heart disease, was most interesting. He was refused a life insurance policy by the company's doctor, after which he turned to Christian Science, and after two months' treatment returned and renewed his application for a policy. He was found to be in good condition, with no trace of heart disease.

Cases of family inharmony and financial trouble, have been relieved. In many cases the physical healing has been accompanied by regeneration of the spiritual nature, thus proving a double blessing to many Swiss people, who would never otherwise have known the great benefits demonstrated through Christian Science.

I. P. P., Geneva, Switzerland.

---

After reading the article, "Take up the cross," in the *Sentinel* for the second time, I said, "How glad I am to see that in print," for I had met just the experiences referred to as I entered the path that regenerates and makes us anew. I even took back the books, Science and Health, and Journals lent me by the Scientist who so patiently and lovingly said, "You will come back," when I had told her never to mention Christian Science to me again. I had reached the point where error would say to me, "Why it's too much work to reverse, to just turn upside down all you have been taught these thirty-three years" and it seemed as though my head was much confused at such times.

Well, indeed I did go back, when I had been to receive my brother, who was on his way from camp in Jacksonville, Fla., and who looked as if he could not live. They called it typhoid. I hurried to this little Christian Science friend, who not only told me that my brother would be all right, but that he *was* all right, and so put out my fear, which had made me tremble on that hot day as if I had a chill.

The brother did get well and is all right to-day. He and his wife are interested in Christian Science. I then bought the book.

The following winter I had an acute attack of inflammatory rheumatism. To please my husband, who did not then believe in Science, I was treated by one of the best physicians in Chicago for four months. All this time I clung steadfastly to my little book. The doctor was very full of fear for me, but I clung to the little friend like a child, and how many times through the singing of "In Thee, O Spirit true and tender;" "The Mother's Evening Prayer," and other hymns, did the misery become nothing.

The following fall I was allowed to have Christian Science treatment, and was healed in a week, and that was three years ago last fall.

My husband and I now belong to the Mother Church. To understand what Christian Science has done for us, one would need to know us before we began to study it, and see the difference between then and now. My mother, who cautioned me to be careful not to let it come between my Bible and me, wrote me lately that she wished she understood Christian Science better, and that were there a church in her town she would go to it in preference to any other. Thus this truth has reached our family. My husband's mother and father in southern Florida are earnest seekers also, the mother having been healed of yellow fever, through absent treatment.

I have learned that obedience to the still, small voice means much. There is only one way I can express my gratitude to Mrs. Eddy, my teacher, and my little friend who was so patient, and that is, by trying each day to reflect what has been given to me.

MRS. SOPHRONIA E. JENNINGS, St. Louis, Mo.

---

After twenty years' trying through material remedies to get relief from physical suffering, Christian Science was presented to me. I took the book Science and Health and pondered a small portion at a time. What I learned enabled me to give up the old belief that a diseased body caused an unhappy state of mind.

It was not hard for me to part with the old remedies, since I had lost nearly all faith in everything. I now know that personal hatred was my most serious enemy.

In the first Epistle of John we read, "Whosoever hateth his brother is a murderer." Mrs. Eddy says, "Hate no one; for hatred is a plague-spot that spreads its virus and kills at last" (Miscellaneous Writings, p. 12). I have pondered these and kindred statements in the Bible and Christian Science, and my experience has convinced me of the wonderful truth there revealed. I have been healed of painful maladies of long standing through the spiritual understanding I have gained of Truth.

The *Journal, Sentinel,* and *Quarterly* have been a great help to me and I love them all. I join a happy throng in gratitude to our strong and noble Leader.

ETTA L. PUTNAM, Houlton, Me.

---

My two boys, one nine and the other eleven, went out nutting one day with a little neighbor boy. The oldest one, Earl, fell from a walnut tree about twenty feet high. He lay there as one dead. A man at work in a stone quarry on top of the hill, saw what had happened, and came at once to help them. The first thing he said was, "Why, he is dead." At this the little neighbor, not a Christian Scientist, ran home to his parents and said, "Earl fell from a tree and is dead;" but the youngest of my two boys, Clarence, stood right by his brother and said, "He is not dead, God is his life, and God can't die."

By this time a woman came and wanted to use camphor, but Clarence held his hands over Earl's face and said, "We are Christian Scientists, we don't use such stuff." Earl began to show symptoms of life, and the man stood him on his feet, then Clarence put his arms around him and led him home, about a mile and a half.

When they reached home, I was not there. My daughter

Digitized by Google

and I had gone out for a ride. On our way a friend came out and stopped us and said that she had received a message through the telephone to stop me and tell me that Earl had broken his arm. I was protected with these words that came to me as a light instead of fear, "Lead, kindly light, amid the encircling gloom, lead Thou me on."

When I reached home, the house was full. All the neighbors were there, and my poor boy was screaming at the top of his voice. I went to him with these words, "Earl, be still; God will help us." It wasn't five minutes before he had quieted down and made no complaint of pain.

I had never seen a broken bone before, and knew nothing of the setting, so I took him down to the doctor and had the bone set. Earl was unconscious from that afternoon until the next morning. When he awoke, he went to the neighbor's and played the same as usual. The next week he went to school and used his hand as well as ever. About two weeks after this, he was at the neighbor's and was told that his arm was not set right, that he would have to have it broken and set again. I examined it and, to the senses, it showed very plainly that the arm was not set right. But this time instead of going to mortal man for help, I turned to God. From that time on the arm began to mend. The healing had come in the right way and it was complete.

I thank God for this wonderful healing.

MRS. AMANDA E. LAY, Burlington, Ia.

---

Few have more reason than I to thank God for Christian Science. I was treated for fatty degeneration of the heart nearly three years ago, and now, thanks to Christian Science, I have a healthy heart.

Many other illnesses have disappeared one by one. I am cured of the liquor and tobacco habits; I was so saturated with tobacco, after nearly fifty years of its use, that many physicians, though saying that I was suffering from its effects, assured me that I could not survive the stopping of its use. But, thanks be to God, Christian Science has proved their judgment to be wrong.

I had previously had slight attacks of apoplexy and vertigo, which sometimes lasted from five to seven hours, during which time I lay helpless.

I had double vision, seeing two of everything, but now my eyes are better and stronger than when I was a boy.

Nasal polypus and catarrh in its worst form developed, and my doctors said my liver and kidneys were diseased. Insomnia made the nights worse than the days and locomotor ataxia so fettered my limbs that I walked short distances with great difficulty.

To-day with a grateful heart I testify that I am a healthy, happy man, and have found a practical religion that meets all my needs. The Bible and Mrs. Eddy's writings are my constant study.—BENJAMIN ST. JOHN, Darien, Conn.

---

I have felt for a long time that I owed the *Sentinel* and *Journal* something, but thought I had no demonstration to give, as I did not come into Science for the physical healing. Upon looking back over the last five years I see that many ills have been overcome, and realize more than ever that even a little understanding of the supremacy of Mind is much to be thankful for. My father has had great fear of paralysis, as his mother and sister passed away with it. Last winter mother called me to come quickly, as father was ill. When I got upstairs he could speak only by making a great effort, and then not plainly at all. I commenced treating him at once. In a few moments he was better, and by night the only trace of the trouble was in his speech, which was thick and unnatural. In less than a week that was overcome. I feel very thankful to Mrs. Eddy for showing us the way.—M. E. G., Cliftondale, Mass.

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Rev. Francis L. Strictland says in *The Christian Advocate:* "But the most encouraging signs to-day—and there are many of them—are those which point to the oneness in sympathy, purpose, and aims among all Christ's followers; to a unity in effort toward that great end to which the Church is instrumental. Far more important than organic unity is this *community* of spiritual life. This must be realized first, for it is the only basis for organic unity that means anything. And it is being realized. The theological terms that were once party watchwords are becoming obsolete. Many dogmatic differences are fading. There is great freedom in passing from one Christian body to another, even among the ministers. Foreign missions and city evangelization have shown the imperative necessity of Christ's disciples working shoulder to shoulder in the great battle against sin and darkness. The days of dogmatism and of narrow sectarian spirit are passing away, thank God. Out of the smoke of theological controversy has come insight and larger charity. The present century is to witness splendid triumphs for the cross of Christ. And one of these will be a diminution of the number of denominations, due to the great strengthening of those mystic ties of love and loyalty to the common Master which bind together all who are his true disciples."

Newell Dwight Hillis, D.D., says in *The Homiletic Review:* "It is perhaps more important than ever before for Christian people to study the teachings of Jesus Christ, to practise simplicity, and to learn how to live on the higher levels. Christ offers to free us from needless anxiety and to teach us rest and victory. If religion is the eternal life, manifest in terms of time, under the eye and presence of God, then worry is a sin. Sickness that comes from fret is also a crime against God and His Son. Happiness and the sense of victory are duties. I know not how others feel, but for myself I believe there is a vast unexplored remainder here,—ore undug, veins uncovered, springs of water that are hidden, energies that we have not touched. And so long as the Churches and ministers and people in the pews ignore these teachings of Christ, that long will the Church and world suffer a great loss. God cares for you, therefore take no anxious thought. Oh, what a realm of happiness is hidden here! Because we ignored it, the 'Scientists' took it up and taught it." . . .

More and more the emphasis has been shifted from being good to doing good. Because good conduct is the only satisfactory evidence of a good inner purpose and spirit, it has been concluded that "deeds not creeds," acts not professions, are the primary things in religion. How much of this proceeded from the Church and how much by reaction from the world on the Church, it would be difficult to make out. But the tendency has been continuous and strong in the whole of the present generation, to accept a man's outward acts as the test and, indeed, the full equivalent, for his religion. If he prays, but does not do, his religion is vain.

I. M. A.

In *The Universalist Leader.*

Jesus truly said that in his teachings and in his character men would find the bread of life. These become the nourishment of the inner man as one accepts, appropriates, assimilates the truths and enters into the spiritual experiences of Jesus; seeks to live as he lived, in devotion to truth and duty, and in love to God and man. While we cannot live in the same conditions that surrounded Jesus, we have need of his convictions, his faith, his trust and love, and his loyalty to divine ideals. Possessing these in the degree that they mould and inspire our lives, we are fed from the eternal and unfailing sources of spiritual sustenance.

*The Universalist Leader.*

And Jesus might well enough say to the people of his time, standing on that dead level of old Judæa, "I am come that you may begin to live and may go on to life in greater abundance." And so it was to a higher style of life and living that we must refer the great words. It was not life in the senses, but life in the soul, the enlarged and amplified spiritual life, the life that takes hold of the things of God, the divine realities of the spirit, that Jesus would fasten in the minds and hearts of men. The well-remembered words of St. Augustine came to impress the same truth: "Thou hast made us for Thyself, O God, and we are restless until we find rest in Thee."—*The Universalist Leader.*

Something of large importance in the history of Christianity seems certain to come of the movement inaugurated at Pittsburg last month [April] looking to the union of Congregationalists, Methodist Protestants, and United Brethren. The same business reasons exist for the merging of denominations doing the same work in the same field on the same principles, as exist for the merging of great business enterprises. But for this movement there are also other higher and more potent reasons. Already we are receiving letters heartily approving the effort, and pastors are explaining its meaning to the Churches.

*The Congregationalist and Christian World.*

I am glad to hear each sect complain that they do not now hold the opinions they are charged with. The earth moves, and the mind opens. I am glad to believe society contains a class of humble souls who enjoy the luxury of a religion that does not degrade: who think it the highest worship to expect of heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind; who believe that the history of Jesus is the history of every man, written large.

RALPH WALDO EMERSON.

Were it not well, then, to begin with the substance, to learn to apprehend the reality of that kingdom which is all around us now, whether we recognize it or not,—to take our aims and endeavors into it, that they may be made a part of it however small,—to surrender ourselves to it, that our lives may do something towards its advancement, and that we may become fellow-workers, however humble, with all the wise and good who have gone before us, and with Him who made them what they are?

J. C. SHAIRP.

The voices that speak to the best within man are many and are sure to be heard by him who listens. Nature is thus vocal in many ways. No one who communes with her and seeks to interpret correctly her messages fails to receive help from her many communications. Beauty in its varied forms speaks to the finer sensibilities and invites to refinement in thought and feeling. Objects in which beauty and sublimity are combined incite to nobility and strength of character.—*The Universalist Leader.*

I maintain that infidelity, so far from increasing, is rapidly decreasing. A comparison of the religious condition of the older colleges to-day with that of the same institutions fifty years ago will show indubitably that there is in them to-day far more sturdy belief in fundamentals of the Christian religion. Further than this there is to be found to-day religious interest in our colleges which is absolutely unparalleled.

PRES. WILLIAM R. HARPER.

There may be no visible gathering of the nations, no palpable dividing of the sheep from the goats, yet daily, hourly, in all the myriad lives that throng this world, that solemn parable is coming true, and men are passing, little by little, away from right, away from God, farther and farther from peace and blessedness, or are "coming up higher," into the fuller, nobler life to which all true living ever tends.

BROOKE HERFORD.

People who write the sign of equation between Church membership and discipleship, who fancy that through the performance of certain rites and ceremonies they have acquired a certificate entitling them to the joys of heaven, men and women who say "Lord! Lord!" and then serve their own selfish purposes will never contribute anything of value to the settlement of the race problem.—*The Standard.*

The strength of a man's determination and desire almost decide his destiny. If he does not desire earnestly and strongly to be a really good man, he has a poor chance of becoming so. That poor, cold, languid half-wish that is all many men's religion ever rises to is seldom worth anything. At any rate, it cannot lift him into the higher regions of the religious life.—*Selected.*

It was not only a small boy, but one with a small amount of food that Jesus selected by which to work a miracle. Small gifts are not to be despised if we will let Jesus use them. What he wants is not the amount, but the willingness.—*The Standard.*

The world has no remedy for its miseries but the cure of its selfishness. The cross of Christ, the spirit of that sacrifice, can alone be the regeneration of the world.

F. W. ROBERTSON.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Buswell Trial. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

MISCELLANEOUS WRITINGS. A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

CHRIST AND CHRISTMAS, an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

PULPIT AND PRESS. A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

UNITY OF GOOD. It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

RUDIMENTAL DIVINE SCIENCE. An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

NO AND YES. A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

MESSAGE TO THE MOTHER CHURCH. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

OUR LEADER'S MESSAGE. The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

COMMUNION MESSAGE, June, 1902. The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

CHRISTIAN HEALING. A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

PEOPLE'S IDEA OF GOD. A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

FEED MY SHEEP. Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

COMMUNION HYMN. "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

THE MOTHER'S EVENING PRAYER. A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

CHURCH MANUAL. Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

THE NEW WORLD, 1492, 1866, 1892. A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

WOMAN'S CAUSE. By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

THE REVELATION OF CHRISTIANUS, and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


| | |
|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | 694 |
| THE COMMUNION AND ANNUAL MEETING. | 695 |
| THE LECTURES. | |
| At Providence, R. I. | 699 |
| At Haverhill, Mass. | 699 |
| At Benton Harbor, Mich. | 699 |
| At Grand Rapids, Mich. | 699 |
| EDITORIAL. | |
| The Letter of the Pastor Emeritus. | 700 |
| Communion Week. | 700 |
| The True Patriotism. | 700 |
| The Destructive Impulse. | 701 |
| Editorial Department. | 701 |
| LETTERS TO OUR LEADER. | 702 |
| AMONG THE CHURCHES. | |
| Christian Science in Manchester, England. | 702 |
| A Corner-stone Laid in Grand Rapids, Mich. | 703 |
| Church Organized at Oxford, Mich. | 703 |
| TESTIMONIES OF HEALING. | 703 |



Vol. V. BOSTON, JULY 4, 1903. No. 44.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

All the arrangements have been completed for the reception at Portsmouth, Eng., of the United States squadron on July 7. As soon as it arrives Admiral Hotham, commander-in-chief at Portsmouth, will pay an official visit to the Kearsarge, the United States flagship, and Admiral Cotton and his officers will be invited to dine at Admiralty House. On the same evening Captain Percy Scott and the officers of the gunnery school at Whale Island will entertain some of the American officers. On the following day Admiral Cotton and a number of his officers will leave for London to be present at the state ball. It is probable that the King will entertain the American and English officers at dinner on July 9. Admiral Cotton will dine at the United States embassy on July 10.

The grand jury which has been considering the investigations into the postal department, has returned an indictment against five individuals on the charge of conspiracy to defraud the Government. There are twelve counts under the indictment.

The investigations will probably be extended to the division of the Third Assistant Postmaster General, which deals with classification of mail matter and also to the Money Order Bureau and the Dead Letter Office. No formal charges have been preferred against these departments, the investigation being merely a matter of precaution.

The ancient manor house of Mount Airy, famous in history as the home of Lord Baltimore, the birthplace of George Washington Parke Custis, the historian, the stopping-place of Washington on his journeys from Mount Vernon to the Continental Congress, and the fireside around which gathered the Calvert, Custis, Washington, and Lee families, has just passed out of the hands of the direct descendants of the Calvert family to which the title of "Lord Baltimore" belonged, and becomes the property of Mrs. Mary Gibson of Cleveland.

The United States battleships Indiana and Texas, the frigate Hartford, and the torpedo boats Bainbridge, Dale, Barry, Chauncey, and Decatur were present in Boston harbor last week to participate in the exercises attending the unveiling of the monument to Major General Joseph Hooker on the Capitol grounds. In he parade were survivors of the Mexican War, of whom the youngest was seventy-six and of all the conflicts since.

The *Washington Star* thus describes the bronze group typifying War, one of the parts of the Sherman monument last completed: "A gigantic figure of an old hag stands erect on the body of a dead soldier. Her face expresses vicious wrath; her hair is unkempt; her figure gaunt; her arms are masculine in form. She is bound from head to foot, and strives with set determination to rend the ligatures."

The members of the German Agricultural Society who have been making a tour of the United States and covered a distance of over ten thousand miles under the guidance of John L. Schulte, assigned by the Department of Agriculture at Washington to accompany the party, sailed from New York last Saturday.

The Pension Bureau reports that up to May 1 there had been received 57,046 claims for pensions from soldiers of the Spanish War, and 8,390 from widows and dependents. Of the total nearly one-third have been rejected outright, and only about thirteen thousand granted, leaving the balance to be adjudicated.

Emperor William has cabled to the President his pleasure at the presence of the American squadron at Kiel and his satisfaction with its appearance. He personally inspected the Kearsarge, the flagship of Admiral Cotton. The President has cabled his thanks for the kindly words of the Emperor.

The President has decided to transmit to the Russian Government the petition presented to him by the executive council of the B'Nai B'Rith regarding the treatment of Jews in Russia. This action has been taken after mature consideration.

**Foreign.**

The Cunard Steamship Company has withdrawn from its agreement with the International Mercantile Marine Company. It is not known that any reduction in rates will follow this action. The company intends to bid for a larger passenger traffic and is now booking steerage passengers to and from the Continent. The German lines, it is understood, will continue their agreement with the trans-Atlantic conference.

The American company, which is building the railway from Guayaquil to Quito, has inaugurated the station at Guamote, situated ten thousand feet above sea level and 126 miles from Guayaquil. The authorities and people from all parts of the republic attended the ceremony. The most difficult part of the work on the railroad has now been accomplished.

It is announced that all efforts to arrange for a meeting between Pope Leo and President Loubet in his official capacity have failed and that the President's visit to Rome may consequently be postponed a year.

President Diaz of Mexico has consented to stand for the presidency for another term of four years. He was the only National candidate at the presidential and gubernatorial elections, which began June 7.

The lieutenant governor of the Transvaal, Sir Arthur Lawley, has remitted the remainder of the sentences of the majority of the former burghers convicted of military offences during the late war.

Prince Karageorgevitch, now known as Peter I., has taken the oath of allegiance to the Servian constitution.

**Industrial and Commercial.**

By a unanimous vote on June 21 the Textile Union of Lowell declared at an end the strike in the cotton mills, begun March 30, last, for an increase of ten per cent in wages. The agents of the mills say no discrimination between union and non-union men will be shown in taking back the men. The investigation of the Massachusetts State Board of Conciliation and Arbitration had shown in April that the operators, with the exception of one mill, were unable to make the increase in wages demanded. It is estimated that the loss in wages to the operatives from March 30 to June 1 was about $1,300,000, and to store-keepers about $225,000. About fifteen thousand operators were affected by the strike.

A committee of the Planters' Society has made a report on a special mode of growing cane sugar which has been tried at Havana. It consists of planting the cane in rows twelve feet apart and three feet in the row, thus allowing the roots and foliage full scope. Only those shoots and pieces of cane which are full grown are cut, the smaller ones being left to ripen. It is said that the yield in weight of cane of the piece of land on which the experiment was made was one hundred per cent greater than is obtained by the present method, by which the cane is grown much closer. Further experiments will be made.

The South Chicago plant of the Illinois Steel Company on June 25, turned out 1,84 tons of steel rails, breaking the world's record, which had been 1,772 for a day's work.

**General.**

Recent investigations into the nature of matter are leading to modifications of the atomic theory. The old theory that the atoms or elements consist of indivisible units of matter has now been definitely discarded. Instead we are told that each atom is a whole stellar system of infinitely smaller, but absolutely identical, units, all in orbital motion. A hydrogen atom consists of seven hundred such units, or ions. The nature or identity of each substance depends upon the number of such ions contained in each atom, thus 11,200 ions in each atom produce what we know as oxygen, and 137,200 of the same ions if combined in a single atom would yield what we regard as gold. The nature of these ions is, for want of a better word, electrical. In other words, electricity and matter are one and the same thing.

The value of the Suez Canal as a highway increases from year to year. Last year the net tonnage of shipping which passed through the canal increased 424,573 tons over 1901, and 1,510,251 tons over 1900. The receipts for this tonnage last year amounted to $20,744,004, which is the largest amount received during any one year since the opening of the canal. Of the 3,708 vessels which passed through the canal last year, 2,105 carried the British flag.

The toast-master at the complimentary dinner given to the American friends of Chinamen at New York recently by the American section of the Chinese Reform Association, made the announcement that five hundred Chinamen in New York had discarded their "pig tails" during the last month as the result of the propaganda of reform. This, he said, was sanctioned by the Chinese reform Emperor.

It is reported that the Hamburg-American line intends to build a new steamer that will surpass in size the two White Star liners, Celtic and Cedric, each of which is 700 feet in length, 75 feet beam, and 49 feet in depth. The new liner will be 725 feet long, 77 feet beam, 50 feet deep and will have a tonnage of about 25,000 tons.

An expedition has been sent out under Dr. George Shattuck to make a scientific survey of the Bahama Islands. In the party are members of the faculty of Johns Hopkins University and officials of the United States Museum. They will study the trade winds by means of huge kites equipped with registering apparatus.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## The Communion and Annual Meeting.

In its attendance, its reverential spirit, and its manifestations of love, the Annual Meeting of 1903 surely takes rank above all its predecessors. The weather was simply ideal and the provisions for the comfort and convenience of the thronging multitude were so ample, so well organized, and so quietly and systematically carried out that the highest degree of satisfaction seems to have been secured to all. The remembrance of this fact will bring the general management and local members an especial joy. They know that the task was made relatively easy by the unselfish patience, the unfailing good nature, and the modest requirements of the dear friends who came to us from so many lands, and yet they cannot forget their indebtedness to that loving and alert brother whose all-round efficiency did so much to put their good purposes into tangible expression.

As usual, the friends from the more distant fields arrived first. Representatives from Melbourne, Sydney, and other points in far Australia were some days in advance of the host. Next Italy, Germany, the Northwest Provinces, and California were heard from, and then came the English delegation, led valiantly "through the paths of the sea" by the Earl of Dunmore and Judge Ewing. At the Wednesday evening service the Mother Church was crowded to its utmost capacity, and many grateful and appealing testimonies were given of physical and spiritual redemption through Truth as revealed in Christian Science. On Thursday and Friday the armies of the South, the great central West, and the Eastern Provinces arrived, and at sight of this "great company," whom no man has yet numbered, Boston capitulated and opened wide her gates. Many thanks are due the railroads, both for special rates, and for special efforts to accommodate the multitude, and to the press for its uniformly kind interest and excellent reports, from which we would be glad, were it possible, to publish larger extracts.

From *The Sunday Post* we quote:—

Yesterday was a busy day at Mechanics Building, the headquarters of the visiting Scientists.

Through the day and late into the night toiled the attaches of the various bureaus, enrolling new arrivals, arranging for lodgings, and issuing membership cards for the Annual Meeting, and the large spaces of the hall presented a very animated scene.

Mr. James A. Neal of Boston with a small army of assistants was in charge.

The annual meeting of the Executive Members of the Mother Church of the Christian Science denomination, The First Church of Christ, Scientist, in Boston, was very largely attended. Members of this board were present from New York City, Buffalo, Providence, Philadelphia, Concord, N. H., New Haven, Hartford, Colorado Springs, London, Eng., and other cities, as well as the resident members. Among those present from England was Lord Dunmore. The session was an unusually interesting one.

The following dispatch was sent to the Rev. Mary Baker G. Eddy:—

Boston, Mass., June 27, 1903.

*Beloved Teacher, Leader, and Guide:*—We, the executive members of The First Church of Christ, Scientist, in Boston, Mass., the Mother Church, in annual session assembled, send to you our greeting of affection, tender love, and gratitude.

We desire on this occasion to reaffirm our implicit confidence in your leadership and guidance of our great cause, knowing as we do that you look to God in "all your ways."

We reaffirm our confidence in your ministry, which is leading the human race, in the way of Christ Jesus, out of the wilderness of non-science which has resulted in the worship of gods many, to the worship of the one and only God in spirit and in truth.

We congratulate you and all your adherents on the wonderful growth of the Christian Science movement under your wise and benign guidance,—a growth without parallel in the history of religion.

In corroboration of our affirmation that Christian Science is the religion of our Master, we point to many thousands of our fellow-men who have been redeemed from the bondage of sin and sickness.

We can truthfully say that in our own experience the more closely we have followed your instruction and example the more rapid has been our progress in the understanding of the divine law of life and health and peace, and of man's unity with God.

Septimus J. Hanna, Gertrude Dunmore, Caroline W. Frame, Archibald McLellan, Julia S. Bartlett,
*Committee.*

### The Communion Services.

From the Monday Morning *Globe* we quote:—

There was room for everybody at Mechanics Hall, yesterday, and the way they were handled was interesting.

The first service was set for nine o'clock in the morning, and the doors of the hall were opened at half past seven in preparation for this. Even at that hour there was a small crowd waiting on the steps. James Landy was the head usher, and he had a corps of seventy-five men under him, all carefully trained in their duties.

Before half past eight the vast hall, including the balconies, was filled.

Prof. Hermann S. Hering, First Reader, and Mrs. Ella E. Williams, Second Reader, conducted the service.

The opening hymn, No. 163, written by Mrs. Eddy and familiar to all was grandly sung by the congregation.

> O'er waiting harpstrings of the mind
> There sweeps a strain,
> Low, sad, and sweet, whose measures bind
> The power of pain.

The seventeenth chapter of John was then read, followed by silent prayer and the repetition of the Lord's Prayer in unison, with its spiritual interpretation as given in the Christian Science text-book. Hymn, No. 166 followed, after which Mr. Edward A. Kimball of Chicago read the following dispatch to Mrs. Eddy, from the Christian Scientists assembled.

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

The Rev. Mary Baker Eddy, Pastor Emeritus,
Concord, N. H.

*Beloved Teacher and Friend:*—Availing ourselves of our sacred Christian privilege, thousands of Christian Scientists are again assembled to celebrate the holy communion ordained by our Master and lovingly observed by our church.

Like all the generations of earth, we are a people who, in times past, were in bondage to nearly every sin and every disease. We well know what it means to endure the fierce pangs that have ever distressed the human race. We have sounded the depths of fear and despair,—the gloom of the world's hopeless struggle against disease.

Many of us have been redeemed from the most obdurate sin. Others who once were dying have been restored to health and usefulness; the lame have walked; the blind have gained their sight; the cold hand of death has oft been turned aside, and the very grave has been robbed of boasted victory.

Coming thus, as a peculiar people, to bow in mute gratitude before our God, we give thanks to Him for the Christian salvation which legitimately heals the sick as well as the sinful.

We have no boast, save that we are gaining through God an understanding and power which are gradually asserting mastery over disease.

As adherents of a theology which discloses the supreme power and willingness of God practically and lawfully to heal the sick, we obtrude upon the world's attention for no reason except to testify to the most essential benefits that have touched the experience of men for centuries, and to plead for the universal espousal of the life which is without sin, without need of punishment, and without disease.

You have so largely discerned the spiritual import of the Holy Scriptures, and of the mission of the divine Christ, that you give to the world an exposition of Christian Science which is without the slightest equivalent in the literature and philosophy of the ages. You have for a generation devoted God-bestowed courage, energy, and wisdom to the re-establishment on earth of the healing work begun by Jesus nineteen centuries ago.

You have founded a religious denomination of vast proportions which irresistibly justifies its existence by its fruit. As a Leader in the holy crusade which aims for universal moral reform, you have through unnumbered sacrifices labored and loved and prayed and triumphed over evil, in order that the glory of God might be made manifest in the moral and physical regeneration of all men.

We believe that there is no more conspicuous or oft-repeated promise in the Bible than that man, obedient to and governed by God, may, through divine means, conquer sin and disease.

We believe that Jesus' entire mission was in demonstration of this promise. And we believe that for these sufficient reasons it is entitled to the gratitude and respectful applause of all mankind.

We are confident that your ministry of reform has been in humble and faithful obedience to the example and command of our Saviour and in exact accord with the divine purpose.

We who not only believe these things, but have ourselves received unspeakable benefits from your wise leadership and example, send you this despatch of loving gratitude, in the hope this will be to you renewed assurance of our loyal confidence and respect. WILLIAM B. JOHNSON, *Clerk.*

This communication was unanimously endorsed and sent to Mrs. Eddy by telegraph.

The reading of the church Tenets and the singing as a solo of the Communion Hymn written by Mrs. Eddy, was followed by the Lesson-Sermon on *"Loving One Another."*

The Communion service proper was introduced by the following invitation. "I now invite all present, whether members of this church or not, to unite with us in spiritual, holy communion with the one God, infinite Love. Our revered Leader thus beautifully defines our Spiritual Eucharist: in "Science and Health with Key to the Scriptures:" "Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love,—casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross; our wine the inspiration of Love, —the draft our Master drank, and commended to his followers' (p. 35); and now, in the words of the Psalmist, 'O come, let us worship and bow down: let us kneel before the Lord our Maker.'" Then devoutly kneeling the great company silently Communed with ever-present Love.

After the singing of the Communion Doxology, Professor Hering read a letter from Mrs. Eddy which appears in another column.

The service closed with the reading of the scientific statement of being from Science and Health, the correlative Scripture passages, and the following benediction, "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit, be with you all. Amen." As soon as the congregation had retired the second congregation, which had gathered in the adjacent corridors of the building, was admitted and the service was repeated, as it was again at 2 P.M. The total attendance for the day was estimated at twelve to thirteen thousand.

### THE VISIT TO CONCORD.

The invitation to visit Concord brought great joy to unnumbered hearts, and to make adequate provision for so large a company to go on so short a notice, involved many hours of strenuous effort for the faithful committees in charge. Such prompt measures were taken, however, by the railroad company that before Sunday evening several special trains were announced, and in due time all needed accommodations were provided.

About ten thousand responded to the invitation and reached Concord before 1 P.M. These found their way, by carriages or on foot, to Pleasant View. The day was cool and pleasant and a quiet joy pervaded the multitude.

We quote from the *Boston Herald's* report of events.

By noon the thousands who had come from Boston, and others who had journeyed to Concord from other points, waited admittance.

Shortly before 1.30 P.M., the gates opening on the street were thrown back and the crowd passed through, seeking the places nearest to the east balcony, from which Mrs. Eddy was to address her guests. The time for her appearance had been set at 1.30 P.M. When Mrs. Eddy came out on the balcony her appearance created a profound impression. There was no demonstration save the waving of handkerchiefs by many of the women. The men stood with bared heads.

Mrs. Eddy looked over the throng for a moment, advanced to the front of the balcony and with hands folded in front of her began to speak. Her words came clear and distinct, and all within ordinary earshot heard these words of greeting to her visitors.

*Beloved Brethren:*—Welcome home! to your home in my heart. Welcome to Pleasant View, but not to varying views. I would present a gift to you to-day only that this gift is already yours. God hath given it to all mankind. It is His coin, His currency, it hath His image and superscription. This gift is a passage of Scripture, it is my sacred motto, and reads thus: "Trust in the Lord, and

Digitized by Google

do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Beloved, some of you have come long distances to kneel with us in sacred silence, in blest communion, unity of faith, understanding, prayer and praise—and to return in joy, bearing your sheaves with you. In parting I repeat to these dear members of my Church, Trust in Truth, and have no other trusts. To-day is fulfilled the prophecy of Isaiah: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

At the close of her words she looked smilingly, but with manifest emotion, upon the thousands of upturned faces below and waving them many good-bys passed within.

As she disappeared, the throng took up the words of one of her favorite hymns, "Shepherd, show me how to go," and as the music swelled forth, those farther away took up the refrain, until all were singing. As the hymn was finished, Mrs. Eddy appeared again at her study window and waved her handkerchief in acknowledgment. The Communion Hymn was sung and the Lord's Prayer was repeated in unison, and then the gathered thousands sang the Doxology.

At 2 P.M. Mrs. Eddy came out and entered her carriage, which was driven slowly between the lines of waiting people. Men stood with bared heads, while the women waved their handkerchiefs. In response Mrs. Eddy bowed right and left. The carriage windows were down and an excellent opportunity was afforded for a close view of the Leader of the Christian Science faith.

Commenting upon the scene the *Boston Journal* has said:

One of the remarkable features of the incident was the lack of curiosity. Those who could not come within the sound of Mrs. Eddy's voice or even in view of her, expressed no undue desire to do either by crowding and jostling. When held for an hour in the street outside the grounds of Mrs. Eddy's home, ushers said that the way should be open and the line should be straight, and the way was open and the line was straight, and all were satisfied.

On the return trip all the train men were pleasantly remembered with an expression of appreciation of their kindness in bearing added burdens, and a spirit of gratitude and good will filled all hearts.

Nothing occurred to mar in any way the orderliness and peace of the day. The good people of Concord extended many courtesies to the visitors, and the Wonolancet club house, by the unanimous vote of the directors, was tendered as a headquarters for them.

Another long to be remembered opportunity and privilege had been enjoyed by those who cherish for Mrs. Eddy the deep respect and tender love which has been awakened by one who, through God, has brought to unnumbered lives an unmeasured good.

The following editorial which appeared in the Boston *Evening News* shows such proper appreciation of the reason for our visit to the home of our Leader, and of the spirit in which it was made that we are glad to publish it here:—

Boston is used to conventions and big gatherings. Possibly for that reason the feat of the Christian Scientists in filling Mechanics Hall three times on one Sunday for a strictly religious service has not attracted undue attention.

But even Boston is not accustomed to seeing seven or eight thousand people arrange within eight hours for an all day excursion, have tickets printed and issued and special trains engaged inside that time, and actually be on their way before the invitation to go was twenty-four hours old.

That is something that usually follows weeks, even months, of careful planning, and yet the Christian Scientists did it in hours. Moreover, everything went as smoothly as if the details had been worked out by rule and rote. Not even a railroad official lost his temper, and there was not the semblance of an accident reported.

The vast gathering was handled, both in Boston and in Concord, by the volunteer ushers of the church. They did the policing and the directing. The people themselves did the rest.

Whatever one may think of Christian Science, whatever he may think of this visit to Concord, which outsiders persist in terming a "pilgrimage" and which insiders say was nothing of the sort, its success as a mere exhibition of how a crowd can be handled and can handle itself is sufficient to classify it among the extraordinary events of the moment.

What did this visit really signify to the Christian Scientist, since, as already has been stated, he did not regard it in any sense as a pilgrimage?

While recognizing the full force and the full importance of unity, Christian Science is, nevertheless, an intensely individual matter.

The Christian Scientist does not believe in going about promiscuously reforming the world. He tries to reform himself, for he is logician enough to perceive that when every individual is reformed there will come a reformed world without any further difficulty.

It is a fact that comparatively few persons have identified themselves with the Christian Science movement except as they have become interested in it through great suffering.

With some this suffering has been from disease; with other it has been mental, and with others moral.

Whatever it has been, the Christian Scientist is thoroughly convinced that he has been able to escape it through the application of the rules of Christian Science for right thinking and right living.

He recognizes Mrs. Eddy as the formulator of these rules, by means of which he has been helped, and consequently his gratitude to her is natural and his desire to give expression to this gratitude keen.

It is the feeling of sincere gratitude which sends the Christian Scientist to Concord after he has been invited.

In the first place, he considers it the part of courtesy to accept the invitation. In the second place, it is a matter of great personal gratification to see Mrs. Eddy and to hear her speak.

This is not worship, but it is unusual evidence of strong affection and loyalty.

Aside from the satisfaction of seeing Mrs. Eddy and hearing her speak, the characteristic of the Concord visit which most seemed to please and impress the Christian Scientists was the hospitality with which they were received by Concord itself.

The city did not turn out to receive them—that they would have found disconcerting and unpleasant; but it did throw open to them its doors—even the doors of its clubs and private residences.

A conspicuous leader in this particular was the Wonolancet Club, whose spacious house in the heart of the city was placed absolutely at the disposal of the Scientists.

The club's officials were on hand to receive all comers, and there the visitors ate their lunches and drank copiously of lemonade and ice water provided by their hosts.

It was a most graceful compliment to Mrs. Eddy, as well as a tribute to the trust that Concord knows from experience that she can place in Mrs. Eddy's guests.

Digitized by Google

To how many promiscuous gatherings of excursionists from all over the world would the Wonolancet Club care to throw open its home without restraint?

These evidences in Concord are little in themselves, but in the aggregate they are a great deal. Mrs. Eddy has made Concord her home for a number of years, and her followers have visited Concord constantly in that time.

Christian Science in a way is more in evidence in Concord than it is in Boston, for Concord is a smaller place, and it is in Concord that the utmost confidence is placed in Christian Scientists.

We all have our little weaknesses, and Christian Scientists may have theirs. But it would appear from a candid examination of their case that they also have some qualities which are worth almost any one's emulation.

At least they know how to conduct themselves like ladies and gentlemen when they go on excursions, and that of itself is a bit of a virtue.

### The Annual Meeting.

The Annual Meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held Tuesday afternoon, President John R. Reeder presiding at the opening.

After the singing of hymn 183, "Shepherd, show me how to go," written by Mrs. Eddy, selections were read from the Scriptures and Science and Health and all bowed in silent prayer.

The following word of thanks was read from Mrs. Eddy in response to the dispatch sent her from the Communion service.

"Give my sincere thanks to my dear church for this loving, comprehensive dispatch."

The officers for the ensuing year were announced as follows:—

President, Rev. Irving C. Tomlinson; Treasurer, Stephen A. Chase; Clerk, William B. Johnson. The President-elect delivered a brief address, and the reports of the Treasurer and Clerk were then presented. The latter will appear in the next issue of the *Sentinel*.

The following communication to Mrs. Eddy was read by Mr. Kimball and unanimously approved.

*Beloved Teacher and Leader:*—We wish to express our high appreciation of your helpful and loving letter to the Mother Church and rejoice that we have been inspired by its gentle entreaty to strive for a holier consecration to God and to Christlike service in His cause.

We beg that you will accept our thanks for your cordial hospitality which welcomed us to your home at Pleasant View and made possible for us a most enjoyable and profitable visit. We were very much impressed by the gracious generosity of the people of Concord, which contributed so largely to our convenience and good cheer, and we desire to make known to them our grateful thanks.

This regular business meeting of our church is being attended by many thousands of its members. It is gratifying to report to you that in all particulars the growth of our church and its denominational activity has been constant and rapid. During the past year sixty new churches and societies have been established, making the total number at present 769, many of which have erected large and substantial church edifices. The number of additions to the membership of the Mother Church in Boston for the year was 3,696, 2,695 of whom were admitted at the last communion.

Owing to this widespread and unprecedented growth, the demand for our literature and regular periodicals has greatly increased, but, notwithstanding the large free distribution of such literature, our publishing society is able to report itself as being in a sound and prosperous condition.

We know that words of ours cannot compensate your never-failing devotion and labor in behalf of this success of our cause and of our own heavenward progress, but we believe that you can interpret without words the song of our enduring gratitude.

The following vote of thanks to the management of the Boston & Maine Railroad was adopted:—

To D. J. Flanders, General Passenger and Ticket Agent, and D. W. Sanborn, General Superintendent, Boston & Maine Railroad.

*Gentlemen:*—We hereby acknowledge our obligation and convey our thanks to you for your satisfactory services in our behalf in connection with our recent visit to Concord. The accommodations were ample, convenient, and so promptly arranged to meet our every need as to reflect much credit on your road and to command our high appreciation.

Thanks were also tendered to the Directors and local Scientists for their faithful and highly successful efforts in providing for the welfare of visiting Scientists. A cablegram conveying the greetings of First Church, London, and kindred telegrams from other points were read.

The order of the day,—the reading of reports from the Field,—was then taken up. Of these we shall have more to say in the future.

## God does not Kill.

God does not kill! Neither by the flashing lightning, the whirling wind, the roaring water, nor the relentless storm. God does not kill with poison, pestilence, plague, famine, or flame; God does not kill with disease or disorder, with heartache, or headache, with vice or with venom. God does not kill anybody, anywhere, or at any time!

The doctrine that God takes away a child to punish or afflict a parent; takes away a husband to humble the wife, or the wife to humble the husband; that God comes into a family, like a besom of destruction, to kill and afflict and sadden; that God ever draws a tear or forces a sigh; that God bankrupts or burdens any one, good or bad—the doctrine of providential affliction and distress and sorrow—this unloving, godless and pitiless doctrine, has its place in the thought of to-day only because it has had the sanction of hoary ages. Not because it is true, or reasonable, or good, or acceptable, or helpful, or hopeful. Not because the Bible, or philosophy, or history, or science would have us believe it. But simply because we have been taught it, and have not had the courage to deny it.

God pities and helps, and guides and leads, and teaches, and hopes for us, but does not destroy us, or hurt us, or hinder us. The theologian may have to teach us opposite thought to harmonize his system of so-called truth, but we know better; and in all justice and fairness let us quit accusing providence of inspiring crime and promoting disease, and encouraging death. If a friend or brother dies, let us look to God for pity and help in our bereavement. Let us not accuse him of killing the loved one—of "removing from our midst, a dear brother."

From Editorial in *Fort Worth* (Tex.) *Register*.

If you wish to be miserable, you must think about yourself, about what you want, what you like, and what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch. You will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose.

Charles Kingsley.

Digitized by Google

## The Lectures.

### At Providence, R. I.

A public lecture entitled "Christian Science and the Freedom of Man," was delivered before a large and attentive audience at the Providence Opera House yesterday afternoon [May 31], by William P. McKenzie, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. Mr. McKenzie was introduced by Mr. Gilbert C. Carpenter, First Reader of the local church.—*Evening Telegram.*

### At Haverhill, Mass.

About five hundred people assembled in City Hall last evening [June 2] to listen to an interesting lecture on "The Teaching of Christian Science" by Carol Norton, C.S.D., of New York, which was held under the auspices of First Church of Christ, Scientist, of this city. The speaker handled his subject interestingly and was listened to with deep attention by those present.

John M. Harrison, the First Reader of the local church, introduced the speaker.—*Haverhill Gazette.*

### At Benton Harbor, Mich.

The first lecture ever given in this city on the subject of Christian Science was delivered by Judge Septimus J. Hanna of Boston, May 12, at the Bell Opera House to a large and appreciative audience. There was a good attendance also from St. Joseph, our sister city over the river. The lecturer was very ably introduced by the Hon. L. C. Fyfe of that city, who spoke as follows:—

It gives me pleasure to be able to announce that we have with us to-night Judge Septimus J. Hanna of Boston, an old lawyer and a ripe scholar.

From around the shores of Massachusetts Bay have come the great movements that have given light and life and liberty to this great nation of ours. It is exceedingly fitting, therefore, that this new and noble movement of Christian Science, which seeks to spiritualize and elevate the life and being of man, should have its cradle and its center in the great city of Boston. The movement has gone forth with a vigor and energy and success that commands our respect and our attention, even if it has not gained our adherence. It comes to us filled and laden with the aroma of truth, and while it is to-day simply in its springtime, yet it is a beautiful springtime,—a springtime like unto the glorious beauty of our own surrounding gardens and orchards, and with, let us hope, the like promise of a large and beautiful harvest.

Although this new religion is but entering upon its life and course, yet the evidences of the fruit it has already borne and of the good it has already done for many cultured and intellectual people have come to us, not only from every city and almost every hamlet in our own land, but from across the great water,—from enlightened Europe, from dark Africa, and from far-away Australia. With such evidence before us, it becomes a matter of duty on our part to give to the thinkers and to the teachers of this new Christianity a patient hearing. If after we do this they fail to convince us, if they fall short of arousing our interest, then it is not altogether our fault; but if we refuse in the first place to listen, then surely we may be blamed.

It is our privilege this evening to listen to a man whose training and profession, whose study and experience, make him peculiarly fitted to lay open before us to-night the teaching and the truths, the hopes and the aspirations, the material advantages, gifts, and benefits, as well as the spiritual comforts, reliances, and rewards of Christian Science.

I take pleasure in introducing to you Judge Hanna.

*Correspondence.*

### At Grand Rapids, Mich.

The lecture on Christian Science at the new Powers Theatre last evening [May 15] by Judge Septimus J. Hanna, C.S.D., was delivered to a large and interested audience. Long before the time for the lecture the people began to flock in, and by eight o'clock, when the speaker was introduced, every seat in the body of the theatre was occupied and the balconies and gallery held many more people.

Heretofore Judge Hanna has been known to the people of this city by reputation only, but he has endeared himself to many through reports of his unselfish labors for humanity and the part he has taken as a Christian Scientist in the betterment of the moral, physical, and spiritual conditions of his fellow-men.—*The Grand Rapids Herald.*

Judge Hanna was introduced by the Honorable Alfred Wolcott, Judge in the Circuit Court, who said in part:—

I feel sure of this, at least, that whatever the lecturer may say will be the earnest and profound conviction of a scholarly, well-trained, and judicial mind, and as such entitled to a fair and impartial hearing.

The lecture is to be on the subject of Christian Science. It has been true of nearly all new forms of religious belief, that they have had at first to contend with a certain measure of distrust, or prejudice, or open hostility on the part of the adherents of the older religious denominations. Some twenty centuries ago it was said of the then new sect of Christians, that it was "everywhere spoken against." Christian Science has passed through the various phases of this experience.

It is not my province on this occasion to undertake to say anything as to the merits of Christian Science, but only to say this, that in my judgment there is room and a place in the world to-day for any religion which honestly seeks to know the truth, and reverently to follow in the footsteps of the Nazarene; a place for any form of faith, under whatever name, which seeks to make more practical among men the teachings of the Sermon on the Mount, which aims to inspire men to higher ideals, to nobler living, and to better thinking, and which brings to weary and discouraged men and women the gospel of cheerfulness and courage and hope.

The world certainly has no reason to complain if it is possible to make more real in this busy, active life of ours the words of Whittier:—

> The healing of his seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press.
> And we are whole again.

Whether we accept the tenets of Christian Science or not, still, in all fairness, we must admit that, measured by its results, its ministry has been for good. This fact of itself, ought to disarm hostility and give it welcome as one of the great Christian agencies for the betterment of humanity.

*Correspondence.*

### Lectures at Other Places.

York, Neb.—Mrs. Annie M. Knott, C.S.D., March 22.
Waupan, Wis.—Judge William G. Ewing, March 29.
Brooklyn, N. Y.—Carol Norton, C.S.D., May 15.
Marion, O.—Septimus J. Hanna, C.S.D., May 21.
Cincinnati, O.—Septimus J. Hanna, C.S.D., May 31.
Salt Lake City, Utah.—Silas J. Sawyer, C.S.D., May 31.
Winnipeg, Man.—Edward A. Kimball, C.S.D., June 4.
Hasting, Neb.—Septimus J. Hanna, C.S.D., June 4.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Letter of the Pastor Emeritus.

THE following letter read at the Communion services, was worthily supplemented by the brief address which Mrs. Eddy delivered from the balcony of her residence in Concord on Monday last. The latter was remarkable for the fact that the speaker, apparently without effort, succeeded in being heard by practically all of the assembled thousands. To address an audience of this size, in the open air, is a task which few public speakers would undertake with any hope of being heard by more than a limited number, but Mrs. Eddy's strong, clear voice was distinctly heard even by those a long distance removed.

These utterances of our Leader contain much food for thought, and if we are wise we will carefully ponder their import and take into our hearts their loving counsel, and endeavor to imbibe their exalted Christian sentiment.

The following is Mrs. Eddy's letter read at the Communion service; the address delivered at Pleasant View appears on page 696 of this issue. M.

*My Beloved Brethren:*—I have a secret to tell thee, and a question to ask. Do you know how much I love you, and the nature of this love? No: then my sacred secret is incommunicable, and we live apart. But, yes: and this inmost something becomes articulate—and my book is not all you know of me—but your knowledge with its magnitude of meaning uncovers my life, and your heart has discovered it. The spiritual bespeaks our temporal history. Difficulty, abnegation, constant battle against the world, the flesh, and evil, tell my long kept secret—evidence a heart wholly in protest, and unutterable in love.

The unprecedented progress of Christian Science is proverbial, and we cannot be too grateful, nor too humble for this—inasmuch as our daily lives serve to enhance or to stay its glory. To triumph in truth, to keep the faith individually and collectively, conflicting elements must be mastered. Defeat need not follow victory; joy over good achievements and work well done should not be eclipsed by some lost opportunity, some imperative demand not yet met.

Truth, Life, and Love will never lose their claim on us. And here let me add:—

> Truth happifies life in hamlet or town;
> Life lessons all pride—its pomp and its frown—
> Love comes to our tears like soft summer shower,
> To beautify, bless, and inspire man's power.

With everlasting love,
MARY BAKER G. EDDY.

### Communion Week.

WE feel sure that our readers will be satisfied to wait until another issue for any extended editorial comment upon the events of the past few days,—the Communion, with its three immense congregations of quiet, earnest, reverential people; the letter from our Leader; the joyful acceptance of her invitation to visit her at Pleasant View; the hastily planned but successful trip to Concord; Mrs. Eddy's words of loving hospitality and Christian appeal; the generous welcome by the citizens of Concord; the great Annual Meeting; the two inspiring Wednesday evening meetings, —all speak for themselves. Never before has there been so satisfactory a gathering, never before such an outpouring of love. Much of the detail of our experience may be obliterated as the days pass, but the spiritual uplift and the renewed consecration to the service of God which came through this Communion can never be lost.

The words of our Leader repay us for our attendance at these meetings, because they give pause to human strife and turmoil, and direct our thought to God, ever-present Love, "who healeth all our diseases." These great meetings stand forth as an endorsement of her ministry, and of Christian Science as the embodiment of the teachings of Jesus Christ which bring healing to the sick and spiritual quickening, joy, and peace to all mankind. M.

### The True Patriotism.

To many people "my country" means little more than a tremendously big "me," with the accredited disposition and ability to say, "Stand off" to the other fellow; and they are likely to hurrah the loudest when they are reminded of the time that this national giant asserted himself vigorously, and made his point.

This concept is very human and no less unethical than egotistic. It nourishes a sense of material self-sufficiency and is boastful if not bellicose. It conduces to the survival of the physically stronger rather than the more deserving, and its history is a tragic tale of national aggression and militarism. It may awaken the enthusiasm of loyalty, and beget a devotion that is indifferent to sacrifice, even of life, but it is far from ideal, and it cannot insure stability of empire.

Right thought, here, begins with the recognition that the people constitute the country as the family constitute the home, and that true patriotism signifies an altruistic devotion to the highest interests of human brotherhood.

A true estimate of the character, real worth, and probable continuity of a nation cannot be based upon the extent of its domain, the richness of its resources, the strength of its defences, or the form of its government, but solely upon the ideals of its people, the quality of its citizenship. If we think of our country as a great brotherhood, patriotism will at once be recognized as a spiritual impulse, and we shall see that right concept, the perception of Truth, can alone effect redemption. The Christ-idea must solve all problems, whether individual or national, and it is to be brought into saving touch with the communal life through us. "To be patriotic," one has well said, "is to live altogether for the spirit, for worship, for the love of man, for beauty, and for the service of mankind." The responsibilities of citizenship, which are now so lamentably ignored by even Christian people, will then be appreciated and honored, and one of the greatest menaces to the public weal be removed.

As we realize that we are linked to all men by the bonds of a common parentage, common rights, common needs, common aspirations, and a common goal, we can but see that our disabilities and our interests are also common, and we are thus impelled both by love and true self-interest, to that intelligent activity in the advancement of the communal welfare which must precede the righting of our social and economic wrongs.

The true patriot is a citizen of the world. Indifference to the interests of the men of other lands is as impossible to him as is indifference to the interests of his fellow-countrymen. A Lafayette, a Kossuth, or a Mazzini may busy his hands with a local issue or undertaking, but his cause is universal, and his heart is wedded to the larger

Digitized by Google

humanity. Such men are great even in their lesser doings. The smaller undertaking often makes the greater demand upon one's fealty and self-control, and for the reason that its setting is so commonplace. Obscure devotion to duty lacks the mesmeric glamour of a great occasion, and this explains the fact that men usually find it easier to go to the front in time of war, than to go to the polls in time of peace.

The true and abiding inspiration to the fulfilment of those little duties which make for large, though often unseen, results, is the greatness of the impelling idea. Truth is all-inclusive, and it is only as we feel the quickening of its larger appeal that we are fitted to become the instruments of its lesser application. Our failure and apparent incapacity to manage the individual undertakings successfully, results in no small degree from our lack of enthusiastic identification with the greater idea and movement. There is and can be no pettiness in patriotism; loyalty means large mindedness, and for Christian Scientists this is no less true with respect to their Cause, than it is with respect to their country.

In the conduct of this Cause we cannot have failed to see that amplitude of thought regarding the meanings and ministry of Christian Science, has ever been made the basis of determinative judgment, and in the work which our hands have found to do we may not hope to share our Leader's success if we have not in this respect emulated her example.

Next to love for God, love for country has always dominated the noblest men. It could not have been otherwise, since for them love for country has always meant love for humanity. This is the patriotism which is needed today, and which, as Christian Scientists, we are under peculiar and lasting obligations to exhibit. The question of the hour is this, Can our economic and political problems be solved on the basis of ethics? All Christians know full well that nothing is settled until it is settled by right, and yet how very many Christian men are pitifully lacking in the courage of this conviction; while on the other hand great masses of the people are cynically indifferent, and thus practically, if not openly, opposed to this moral idea.

If all men are brothers and Love is the only law, then all men are entitled to a fair chance, and justice must obtain. We may be patriotic, however, in the sense that we have and maintain the right idea, and yet not know just what to do. Many are in doubt and troubled at this point, and they have need to remember that persistent, unswerving loyalty to the ideal has ever brought and will ever bring the means and opportunity of its realization. The unqualified pledge has been given: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," and as Christian Scientists it is ours to present the human occasion of its fulfilment by a fearless and unhesitant devotion to the ideal, and an alert readiness to profit by every opportunity for its effective assertion. Thus and thus only can we be true patriots. W.

## The Destructive Impulse.

WHEN Christian Science breaks the fetters that bound us to a thousand erroneous theories and practices, and we begin to see that many of our pet schemes and actuating motives are the expressions of human will and misdirected effort, we are disposed to discard them all and at once. We feel that we must be immediately translated into a new environment which will give us a fresh impulse and make it easy to adjust things to our lately acquired and Christianly scientific point of view. In this transition stage of our experience, we are filled with fear as we recognize the materialism of our pursuits and occupations.

We are liable at such a moment to yield to the impulse of an undiscriminating destructiveness, and may be tempted to flee from that which has cost us years of untiring effort in literature, in art, in social acquirement, in everything. Like Moses we are frightened at what now seems to be the logical outcome of obedience, and it is just here we need to be reminded that "Jesus was a Saviour, not a destroyer;" that he came to fulfil, not to annul, and that the teachings of our Leader, in strict conformity to those of the Master, lead not by the way of condemnation and destruction, but discrimination and transfiguration.

Just so sure as Moses had to go back and handle the serpent, shall we be obliged to demonstrate our way out of old environments. We need to recognize the good, the redeemable, in the old and adapt it to the Master's use; to see the falsity of the evil, the irredeemable, and cast it out by destroying it in our own consciousness. Thus, and thus only, will our past experience become a rod on which to lean.

Doubtless we find among the wheat many tares, and in our zeal we hasten to uproot them, quite unmindful of the Master's injunction to let all grow together till harvest,—the recognition and adoption of the good and the true which is continuous and progressive. The tares which to-day seem inextricably interwoven with the wheat, may loosen themselves naturally to-morrow because of our awakening sense of Truth. Old opinions, old habits, old amusements which are no longer in keeping with our apprehension of Truth, will exit with apologies for having lingered so long.

There is no human occupation that tends to the betterment of mankind where Christian Science is not needed and where it would not be welcomed were it wisely lived and not unwisely talked. Every Christian duty, however small, is worth while; every field of honest labor offers opportunity for the demonstration of harmony, and every demonstration of harmony is a step heavenward. The sheaves we have gathered by the toilsome way must not be destroyed, but made serviceable. Many of the books we have collected, the pictures we have loved, the orchards we have planted, the songs we have sung, are the human expression of the activity and intelligence of the one Mind, and their suggestions of an increasing appreciation of purity and perfection mark an advance to a fuller understanding of Truth.

The cause of Truth has a theme for the poet's pen, an inspiration for the painter's brush and the sculptor's chisel. It has a place for the conscientious business man, for the cultured college fellow who brings the fruitage of years of application and self-discipline, for the skilful artisan, the careful housewife, the patient teacher. Truth welcomes them all and leads them to a higher, holier interpretation of common duties and responsibilities.

These common interests enable us as Christian Scientists to grasp with fraternal appreciation the hand of humanity, and we cannot afford to discard or ignore, anything which, while putting us in touch with our fellow-men, commands their respect and esteem. So far, then, as our acquirements are compatible with spiritual growth let us be thankful for them, and rest assured that we shall need them all. S.

## Editorial Department.

THE following have been elected Editors of *The Christian Science Journal, Christian Science Sentinel,* and *Der Christian Science Herold:*—

*Editor in Chief,* Archibald McLellan.

*Second Editor,* John Buckley Willis.

*Assistant Editor,* Mrs. Annie M. Knott.

*Assistant Editor of Der Christian Science Herold,* Miss Louise F. Kollmorgen.

Mrs. Knott will actively assume her duties upon her return to Boston after a temporary absence.

Digitized by Google

## Letters to our Leader.

WE are glad to publish the following letters received by Mrs. Eddy. We feel sure that it has given her much joy to note the appreciation of her recent article, "Now and Then:"—

Cincinnati, June 17, 1903.

Rev. Mary Baker G. Eddy,
Pleasant View, N. H.

*My Precious Mother:*—A few lines of loving gratitude for your message "Now and Then."

It awakened me to the necessity of doing *now* the good I could instead of "dreaming of great things to do by-and-by."

Alice Cary says:—

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by-and-by.
For whatever men say in blindness,
And in spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as Truth.

Dear Mother in Israel, alone of us all, you comprehend the full significance of this hour. We stand in awe before it and assure you that two loving, loyal hearts (here in my home) are daily working, watching, and praying, with you, for that "same Mind to be in us which was also in Christ Jesus." Loyally and lovingly,

EMMA A. ESTES.
JULIA C. ESTES.

Enclosed please find a little "love currency" for our dear Concord Church.

---

Boston, June 25, 1903.

*Dearest Mother:*—Please think of these communion flowers as messengers of my love and gratitude for your continuous labor and watchful, tender care.

Especially let me thank you for your recent gifts. Your article "Now and Then" was such an inspiration to our church at home, that we immediately and most joyfully raised our pledge to the Building Fund to ten thousand dollars or more.

The dear special service for next Sunday is a benediction indeed. Truly it has come "with healing in its wings."

For the new Concordance to our precious text-book, I have not words to tell my thanks. It meets a longing of many years' duration. It is just what we so needed,—an unfailing guide to disclose instantly the treasures of thought in that store-house of Truth, "Science and Health with Key to the Scriptures."

All the peace and blessedness of Love be yours through these and all the days.

With deeply grateful love,

Your affectionate student,
MARY BROOKINS.
Minneapolis, Minn.

## An Impartial Editor.

ONE thing especially favoring the propagation of the Christian Science idea is that it approaches people with intentions that appear to be most benevolent in character. Its adherents are thoroughly Christian and are entitled to be regarded as among the most devoted believers in the Scripture revelation which all Christians honor and revere. This much alone gives them clear title to respect. For the rest, they are open to investigation, and this they profess to court. The day is passed when careful people wholly scout and disregard any subject which deeply engrosses the attention of large numbers of their fellow-beings, and already perhaps it may be said that those who think most meanly of so-called Christian Science are found almost wholly among those who know least about it and its claims. Involved in it somewhere, there may be—and those who believe there is are numbered by thousands—a germ which will develop into an immeasurable blessing to mankind.

Editorial in *Champaign* (Ill.) *Gazette.*

---

## Among the Churches.

### Christian Science in Manchester, England.

The following extract from "the leading organ of public opinion in the north of England" records a most interesting event in the history of our Cause, and the loving thought of the entire Field will be given these earnest workers in "The Old Home." We have received two interesting communications respecting the work, from representatives of the Manchester Church, for which our crowded columns offer no space.

The members of First Church of Christ, Scientist, who have met for some time past in modest premises in Manchester, have decided to build a more suitable place of worship in Victoria Park. There will be seats for five hundred people, and the ultimate cost of the work will be £5,000. At present, however, only the nave is to be completed, at an estimated expenditure of £1,800. The site chosen is pleasantly situated at the corner of Daisy Bank Road and Hope Road. The ceremony of laying the corner-stone was performed on Saturday afternoon, May 30, by Lady Victoria Murray, who was accompanied by the Earl of Dunmore, Lady Mildred Murray, the Hon. Frances Gibson, the Hon. William G. Ewing (formerly Judge of the Superior Court of Illinois), and many adherents of Christian Science in Manchester and elsewhere.

The simple service in the open air was conducted by Lady Victoria Murray. First she read 1 Corinthians, 3, and a passage from Ephesians, 2. This was followed by an extract from the letter written by Rev. Mary Baker Eddy upon the occasion of the laying of the foundation-stone of the Mother Church. Next there was an interval of silent prayer, after which those present united in the recital of the Lord's Prayer. Then Judge Ewing delivered a brief address. Without entering at length into an exposition of the doctrines of Christian Science, he explained that it was trying to build up the same kingdom of God in the world as other Christian churches were laboring to establish. "We believe," he said, "in the same all-wise and ever-present God and in the same divine Christ, and we are exercising all the energies of our lives to bring about the accomplishment of that beautiful day spoken of (it is a promise, and a promise to be kept) when a whole nation shall be born in a day, when God's kingdom shall come into this world, and His will be done as it is done in heaven."

Referring again to other churches, the Judge said: "A striking difference between our belief and theirs lies in this, that we shall be judged by what we do, and not by what we say we believe. This little church is simply a product of that conviction, and I am sure that the time will come when we shall realize that our thought is the truth, that no good has ever come or will come to us in this world that is not the reflex of some good that we have done to some one else." After the Judge's address the corner-stone was duly placed in position, and Lady Victoria Murray, "in the name of the Great Architect of the universe," declared it to be well and truly laid. The service ended with singing of the hymn, "Shepherd, show me how to go" (written by Mrs. Eddy the Discoverer and Founder of Christian Science).

The corner-stone is of rough granite, and bears the following inscription: "This stone, from Concord, U. S. A., was laid by Victoria Murray in gratitude for the spiritual truth and physical healing found in Christian Science.

Digitized by Google

'Heal the sick, raise the dead, cleanse the lepers, cast out demons.' 'These signs shall follow them that believe.'—Jesus."—*The Manchester Guardian.*

### A Corner-stone Laid in Grand Rapids, Mich.

The corner-stone of the new First Church of Christ, Scientist, has been laid with impressive services.

In the corner-stone were placed the Bible, the works of the Rev. Mary Baker G. Eddy, the Manual of the Mother Church in Boston, and the history of Christian Science in Grand Rapids, etc.

The new structure is to be built of gray pressed brick and Bedford sandstone, and it is of the Roman classic style of architecture. The structure will be 101½x80½ feet and will have an auditorium which will contain seven hundred and fifty seats. In addition it will have a foyer that will accommodate five hundred.

The church was organized in 1893. At first it had only eight members. On next communion day it will have one hundred and fifty. The Sunday School is one of the features of the society. It has an enrolment of ninety-seven.

The society hopes to be in its new quarters by the first of January. The exterior will be done about the first of October.—*The Grand Rapids Herald.*

### Church Organized at Oxford, Mich.

As the outcome of a gradual growth in this community, the Christian Scientists met at the home of Mrs. E. A. Rixford in Oxford on Wednesday, June 3, and formally organized First Church of Christ, Scientist, of Oxford, with fourteen charter members. Services will be held regularly hereafter each Sunday in the Christian Church on West Burdick Street.—*The Oxford* (Mich.) *Leader.*

## Faith.

ADA J. MILLER.

JUST to keep your thought true, steadfast,
Just to know that God is here,
Just to feel His arms about you,
Just to trust, and have no fear.

This is what the Father wishes,
This is what He asks of each;
This is all of life's real burden,
This, through faith, we all can reach.

Faith to know He is unchanging,
Faith to listen for His voice,
Faith to rest in every promise,
Faith to trust, look up, rejoice.

Walk among men, imparting of your peace and love to those in need, and your influence for good shall be felt afar in the world. Then shall thy soul become as sweet and fragrant as the air of morning, and peace and love the wings that bear thee onward amid circling spheres of light.

GEORGE A. FULLER.

Don't think you can do anything worth doing in a fit of enthusiasm, but train yourselves carefully to any work that you are called on to do, and think nothing too small to do carefully, or to train carefully for, that is for the good of your fellow-creatures.—FLORENCE NIGHTINGALE.

## Testimonies of Healing.

Last Saturday I was taken with a severe cold and sore throat. I decided to pray for myself; not as usual, ask my wife to do it for me. I was suffering from another illness at the time, and had been treated three weeks. I decided that it was for me to work out my own salvation. I seemed to make slow progress, but feeling that any gain was proof that God was with me, I kept declaring the truth.

Monday a bundle of *Sentinels* came. I had subscribed in the middle of the month, to commence May first. Although coughing incessantly, I asked my wife if I should read to her, as she was very busy. She looked up in astonishment, but said yes. At first it seemed impossible, but I kept declaring the truth. After reading several articles, I came to one headed, "Fear and Disease," and before I had finished it, I realized that the trouble had been met, the coughing ceased entirely. I also soon found that my other sickness had been healed.

While at Topeka, Kan., last winter, the fireman of the hotel called me into the wash-room one morning, and said to me, "I overheard you talking last night to that cripple about Christian Science. Could it do anything for a man who was down very low in the drinking habit? I am working here for my board and whiskey; at one time, years ago, I had a fine position here in this city. I have spent money enough on drink to buy this hotel, have tried many times to stop, but have failed every time." "Are you ready," I asked, "to try Christian Science?" "Yes," he said, "anything. It seems to me there is a chance for me in it." I immediately went to my room, got some *Journals* and *Sentinels,* said to him, "If you are in earnest, I will help you to the best of my ability, so will my wife, who is with me." He said, "I will follow your directions implicitly." I said, "Here is some reading matter, read as much of it as your duties will allow." I went down to the boiler room several times, and found him diligently reading, once at midnight. The second morning, he came into the dining room, all cleaned up. The other guests, as well as we, noticed it, for he was not used to dining there. He was never seen clean and neat, but was withal an intelligent man. I could hardly wait to finish my breakfast, after he left the dining room. We met at the door; he reached out his hand and said, "I want to tell you first of all, I have given notice that I will not work here any longer for board and whiskey, for I am through with whiskey forever." I asked him how he knew. "I know," said he, "that I am cured forever. How am I ever to repay you?" "My dear friend," I replied, "I am more than repaid. The sight of you coming into that dining room was worth worlds to me." "Well," he said, "do not fear that I shall ever return to this habit. I have secured work at the Central National Bank, setting up a safe, at three dollars per day." I asked him to go to a Scientist if he found he needed any help. He promised, but never had need to go.

With one exception, when I have sent my testimony to the *Journal,* I have had a fear that I could not write on Science matters well enough to try it, but I am through with that fear forever, thanks to the dear ones who contribute so much to the uplifting of all who read their articles. I can and will more than ever before, distribute our reading matter, for have I not seen the evidence of its helpfulness? A commercial traveler for thirty-seven years, what opportunities I have to sow the seed, and how many present blessings I receive. Still I feel that I have very much to learn and overcome, but with God's help I will do it.

It is impossible for me to voice my thanks to our beloved Leader, and to the contributors to our periodicals, but I will do it by giving a cup of cold water in Christ's name, wherever opportunity offers.—S. PATRICK, Chicago, Ill.

Digitized by Google

We were members and earnest workers in a Protestant church of our community for thirty years. For twenty-eight years I did not know what it was to be well. I suffered at various times from a complication of diseases, including nervousness, and chronic constipation, besides being of a "worrisome" disposition.

When Christian Science was first presented to me three and a half years ago I said, "I am perfectly willing to give it a fair trial providing it does not interfere with my church." I was told it would not, and after taking two weeks' treatment, I was entirely healed and have not tasted medicine since.

The spiritual enlightenment I received while under the care of the practitioner was so beautiful, that three members of my family and I at once began to study our Leader's book, "Science and Health with Key to the Scriptures," in connection with the Bible.

To-day I rejoice to say that we are members of First Church of Christ, Scientist, at Cincinnati, and also of the Mother Church in Boston, and we, too, can say as Mrs. Eddy says in her Message of 1902 (p. 5), "I never left the church, either in heart or in doctrine; I but began where the church left off."

All manner of diseases both functional and organic have been healed in the family through Christian Science. My mother, who is in her eighty-fourth year and unable to read the English language, finds *Der Christian Science Herold* a great comfort, and one day while left alone reading the *Herold,* she was healed of rheumatism in her foot.

We thank God continually for the faint ray of light which has dawned upon our consciousness, enabling us to assert our true birthright as children of God. We also thank the dear one through whom my healing was accomplished.

Our unceasing gratitude goes out to our Leader through whose life and writings we are led into greater light and wisdom.—MRS. ELIZABETH K. RASTERT, Cincinnati, O.

---

In the spring of 1893 I first heard of Christian Science, and the efficacy of its healing power. I was at first loath to give up my belief in the potency of medicine, although I had lost faith in *materia medica* as a science. However, after much persuasion I reluctantly consented to give Christian Science a trial, and was surprised to note how rapidly my body gained strength when I put my faith entirely in God and let go of all material means of healing. After one month's treatment I was raised from death's door to health, hope, and joy. My friends marveled at the great change and asked many questions about this mysterious healing power, the explanation of which is beyond my ability.

I have heard people say, "I have read the Christian Science text-book, Science and Health, and received no benefit." I can understand that one might obtain the letter of Christian Science by perusing the Bible and Science and Health, for the letter without the Spirit killeth. The spiritual consciousness so vividly described by John in Revelation, 21 : 1, 9 can, however, be reached on this plane, and unless we plant ourselves somewhere near to that altitude of perception, "the sin, which one has made his bosom companion, comes back to him at last with accelerated force" (Science and Health, p. 569).

My first summer in Christian Science was passed on a farm, and away from the turmoil of the world. Its unfoldment was a sweet revelation. I progressed and learned how to destroy the sense of pain, though the full control of the body came later, after I passed through what the sense-man would call a crisis, which lasted two weeks and was spent in close confinement with the Bible and Science and Health. The following passage from our text-book, p. 283, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action," was my message of deliverance, for on its realization I arose and in a short time returned to my business. As a commercial traveler I visited many cities, and the subtlety of error led me into the byways of various schools of false teaching, until finally the day of reckoning came and I was again a prisoner to mortal sense. I resorted to homeopathy, which gave me temporary relief, but a worse condition was yet to come; however, my later experience of sleepless nights and physical tortures taught me a great lesson. When my nervousness had reached a state where I could not bear the sight of any one, I again opened Science and Health, which had for ten years been a closed book to me. There was, of course, a great upheaval as the truth began to take fresh growth, but calmly and persistently I worked day and night, with faith that the Christ would again be found in me, and the light came before I expected.

I began to attend the services in a church near my residence, and the warmth of love shown me by its members has helped to plant me on the solid rock of Truth, from which nothing will ever again move me.

I have been redeemed through the teachings of Science and Health.—A. T., New York, N. Y.

---

He who was called the beloved disciple writes, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is Love," and in "Miscellaneous Writings" Mrs. Eddy writes of Love, "Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of Good, the alone God, is Love" (p. 250).

To-day as mortals emerge from the material into the spiritual understanding of all things, through the teaching of Science and Health, we can truly testify that God is Love, and will and does do more for us than all the wisdom, wealth, and love of the world can do, no matter how earnest and persistent our efforts may have been to gain help from the material. Of this love which was taught and practised by Jesus and his chosen disciples, I to-day stand a living witness, for whereas I was once doomed to a life of total blindness by *materia medica,* now through the understanding that God is Love, my eyes are perfectly healed.

I was reared very carefully in the orthodox church by God-loving parents, and loved and worked in this church earnestly until I became too blind to attend longer; and in those dark days I would wonder and ponder where this God of Love was, that I should be doomed to a life worse than death to me. Then my earnest prayer each night was that I might die before the morning. Death had no terror for me, for I had always been taught that God was a loving Father and would take me straight home to himself. But oh the horror and fear that came to me when I found that I did not die, but lived on in this open grave. Only those who have lived in this frightful darkness can tell of the blankness and despair of a life shut out from the world. In the depths of darkness mental and physical, the still small voice of Truth which I was ever listening to led me to take Christian Science treatment, although I then had no faith in it; my minister for whom I had the highest regard having bitterly denounced it.

My father had been a wealthy banker and had spent about fifteen thousand dollars on me, and my friends argued, Could Christian Science cure me when all this had failed? They said no; but in the face of all this opposition I took Christian Science treatment, knowing it was absolutely my last resort. This was seven years ago this month (June). The Christian Science practitioner's charges were sixty dollars. I have never taken a treatment for my eyes since, and no one has stronger or better sight, and truly

Digitized by Google

I can testify to-day that God is Love, and this love will, in this day and age, heal every disease just as surely as Jesus and his followers did, for he said the very works I do ye shall do.

In the first chapter of Genesis, man is defined to be the image and likeness of this God which is Love, and this is reiterated in Science and Health. God is not a material or corporeal personality, therefore it is not the material or corporeal man that is God's image and likeness, but the beautiful, spiritual thought which reflects Love. This leads us to the statement of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself;" "on these two commandments hang all the law and the prophets;" "there is none other commandment greater than these."

Divine Love makes no concession to human opinion, but as the human mind turns to a careful study of this God who is Love, as taught by the Scriptures and Science and Health, it will find in this state of consciousness there can be no disease or sin; for God is light, and in Him is no darkness at all.

FANNY CARSTARPHEN BRADY, St. Louis, Mo.

---

For five long, weary years I was a victim of what the physicians termed nervous prostration, accompanied with dyspepsia, heart trouble, and other physical difficulties. During this time I was unable to sit up for more than two hours each day, and then only for a few minutes at a time. I could eat very little solid food, and for some months took nothing but a small quantity of liquid nourishment each day. As evidence of what a nervous wreck I had become, I would state that my nights were a sleepless agony, and the slightest jar, even the vibration caused by playing a musical instrument in the room, would cause me acute pain.

After being attended by many of the leading physicians within the radius of a dozen miles of my home, and after trying all sorts of medicine without benefit, I was finally led to Christian Science. Within a comparatively short time after beginning Science treatment I was made "every whit whole," and for nearly two years have been free from all the old troubles. I can now eat anything that I want and enjoy it. I do all my housework unaided, and have even painted and papered several rooms recently without feeling tired, because I realized that God is my strength. I am deeply grateful to our heavenly Father for revealing the truth to our beloved Leader, Mrs. Eddy, and am thankful also to the faithful practitioner who helped me out of darkness into light.

MRS. NELLIE A. OAKES, Sangerville, Me.

---

There is one special verse in the Bible which I early committed to memory: "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The whisper of hope expressed in this verse often came to me in moments of extreme need with an intense yearning to know when, where, and how, this fully satisfying bread might be obtained.

For years, my life seemed summed up into one continual hungering to get well,—a hungering for something that physicians, medicine, the world, could not give.

That human cry for health was answered through a radical healing in Christian Science, a satisfying answer to years of seemingly ineffective prayer. That faint hope of the past is being fulfilled to me through Christian Science, in the gift of present satisfying food.

MRS. MARY MCGEORGE, Kansas City, Mo.

I am so grateful for the many benefits I have received through Christian Science that I feel I should express through the *Sentinel* some of my thankfulness.

In the fall of 1885 I was injured by a threshing machine. I was under the doctor's care at my home for some time, but grew worse. After that I came to Winnipeg, and was under medical treatment both in hospitals and privately for fifteen or sixteen years. I was in the hospital twelve times with what the doctors called two incurable diseases,—Bright's disease and stone in the bladder. I also had a double rupture for which I wore a truss for years, and had at times a dreadful cough which racked my whole body.

The doctors said they could do nothing for me, except inject morphine to still the fearful pain. I carried morphine pills in my pocket for years. I used to have such bad attacks that twice I was picked up on the street for dead, or the next thing to it, and taken to the hospital.

About eleven years ago I was ordered to the Home for Incurables, but refused to go and suffered on.

As nearly as I can remember it was five years ago in April that I was first treated by Christian Science. Since that time I have worked hard almost all the time. I am a laboring man and sixty-seven years of age. My diseases were all healed and my truss destroyed long ago. If at any time any ailments have appeared since, they have been quickly banished by Christian Science. I am very thankful that when all else failed, God helped me. I am glad to tell this for it may encourage some other hopeless, helpless sufferer, who has no other help, to go to the same source and there find health and peace.

ROBERT B. THOMPSON, Winnipeg, Man.

---

During July, 1902, I became very ill, and was told by the doctor that I was suffering from an internal growth which would probably result in cancer. I was also suffering from dyspepsia, hemorrhoids, and nervous prostration.

About this time I received from some friends copies of the *Christian Science Sentinel* and decided to ask for treatment from a gentleman practising Christian Science in Sydney, and although the growth disappeared, I, ignorant of the rules of Christian Science, continued to consult the doctor, until a lady friend who is a Christian Scientist called to see me and advised the giving up of drugs and doctors; which advice I followed, and from that date, about the beginning of September, I began to improve.

I am thankful to say, that I am now perfectly well, entirely rid of my many ailments. Although sixty-four years old, I feel quite strong and able to perform my household duties without fatigue. I also feel a sense of happiness and peace that I never had before.

I study Science and Health daily and words cannot express my gratitude to Mrs. Eddy who has revealed the truth to us, and to the practitioner through whose kind ministration I was healed.

MARY CONGDON, Forbes, N. S. W.

---

It is not fair to withhold any longer the testimony of the benefits I have received from Christian Science. I came to it with a bound, after seeing what it was doing for others, about ten months ago, and I could tell of many beautiful demonstrations through the wonderful power of God. I feel that I have been blessed and my cup is running over, so I will tell of a very recent trial which Truth overcame.

About six weeks ago I returned from St. Louis, where I went with relatives to see the dedication, and, in a hurry to finish cleaning house, started to hang lace curtains. I stood on a high stool and in stepping back missed my footing, and tumbled with all my weight on the top of a chair.

Digitized by Google

The chair went down with me, and for a moment I lost sense of everything. On recovering myself, I was very forcibly repeating over and over, "God is Love;" "There is no death;" "There are no accidents in God's kingdom." I treated about ten minutes and then felt all right and went on with my work. But at bedtime error screamed again, and we called my practitioner. The end of the spine was badly bruised, but after a week or ten days I recovered completely. I am trying to think good, which is thanking God constantly.—MRS. A. C. BARBER, Chicago, Ill.

---

It is now a little over five years since I first heard of Christian Science through a sister who lives at a distance but was visiting me a few days at the time. She had her Science and Health with her, and as soon as I began reading it I was thoroughly convinced it was the truth. Although I believed every word of it, I was not healed instantly, as I had hoped to be. I tried to grasp it all at once, but Science and Health (p. 485), says, "Emerge gently from matter into Spirit," and I have had the lesson of patience to learn.

I had suffered with nervousness for several years, and was afraid of everything, especially myself. I am now almost entirely healed of nervousness, and was healed of constipation. Shortly after I began reading Science and Health, my little girl was also healed of the same disease.

There are no Scientists around here. I have never had the privilege of attending a Sunday service, and only one week-day meeting about four years ago. How I long to attend services, for I love Science. I have taken the *Journal* and *Sentinel* for several years, and also study the *Quarterly*. I have four children and none of us ever taste medicine. I cannot begin to enumerate the many little blessings that have come to me through the study of Science and Health. If any discord comes up for the children, they always come to me to be treated and they have treated me more than once with good results.

MRS. LILLIE EDDELMAN, Hollenberg, Kan.

---

One word in regard to the alleged mysticism of Christian Science. All things may be said to be mystical which we do not understand. That a very large number of people do not comprehend the letter of Christian Science or imbibe its spirit is not to the discredit of this healing religion or those who do understand it, but the seeming misfortune of those who do not. A. WILLIS PAINE.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

A great many recent utterances of leading men have implied that the future welfare of the United States was so assured that nothing could seriously retard it. Our readers will easily recall utterances of prominent men and journals that sound much like the boast of Nebuchardnezzar: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" In the prosperity that has come upon the country during the past four or five years, there has been an increasing tendency to overlook the part of God in it. We have attributed it to almost everything but to Him. Now in the midst of it, the withholding of the rain for a few weeks transforms every outlook. It makes us realize that there are other factors in the prosperity of the country than the energy of our people or the skill of our financiers, or the enactments of Congress. Whatever else may have been our sins, we realize that we have not glorified God, "in whose hand our breath is, and whose are all our ways.—*The Watchman.*

Rev. George A. Gordon, D.D., in an article in *The Christian Register* says: "Finally, there is the religious need, the profoundest need of all. The most significant thing in our life to-day is the cry among our best people for a profounder religious experience. We are weak and poor and miserable, of little worth to ourselves, and of less to the community because of our superficiality. That is more and more recognized among all our serious people. Stand by your individual thought. Stand by your individual feeling. Stand by your individual purpose, but at the same time open the depths of your moral being to the sovereign presence of God. All lasting unity finds its source there. The space that is below is a divided space. It is divided by streets, by houses, by fences, by rivers, and by seas. The space that is above is undivided, continuous, entire. The earthly mind is the fountain of our division, our strife, our prejudice, our isolation. The heavenly mind is the great mother of union and power."

President Angell, in his baccalaureate sermon at the University of Michigan, as reported in the *Detroit Free Press*, said: "In the prayerfulness of our Lord we find a most worthy example for the scholar. If there was a being on earth who, it would seem, could afford to dispense with prayer, whose unaided resources would suffice for any exigency, that being was Jesus Christ. But his life was pre-eminently a life of prayer. The windows of his soul were always open heavenward, and in answer to his prayer gales of inspiration from heaven were always filling his heart. The very source of his life and power was in his constant and prayerful communication with his Father. He taught his followers in all persuasive ways by word and by example that they should go to the same source for strength and light."

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a Church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle—for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosed from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with his Church, and yet has no "anchor of the soul, both sure and steadfast, and which entereth into that within the vail," and "binds fast to Christ himself."

THEODORE L. CUYLER, D.D.

Rev. S. A. Eliot, D.D., president of the Unitarian Association, at the recent Anniversaries said:—

"Our task is not so much to conceive new ideals as to achieve the ideals we have already discovered. Our peril lies in the fact that, having apprehended great ideals, we do not live up to them.

"Religious liberty is not a competition in which the prize is taken by the individual or the Church that can exhibit the greatest singularity. It does not consist in neglect of the counsels of common Christian experience. We are not, because we are free, obliged to indulge in whims and eccentricities, and to strain the bonds of brotherhood to the uttermost."

Dr. Maurice H. Harris of New York, in an address before the New York State Conference of Religion, remarked, that if the Conference ventured to formulate an interreligious creed it would run somewhat in this way: "Religiousness is the ultimate orthodoxy; wickedness is the ultimate heresy; materialistic life is virtually atheism; mammon is always a false god; hell and heaven are of our making and our time." Some other and more explanatory articles were mentioned, and the whole matter summed up in an eighth proposition, "Good life evolves the best faith and readjusts false views to the truth."

I. M. A.
In *The Universalist Leader.*

There is only one way by which a man can be made peaceful, and that is by his being made good. Nothing else contributes to the tranquillity of a human spirit except its conformity to the divine will. It is submission to the divine commandments and appointments, it is the casting off of self, with all its agitations and troubles, that secures our entering into rest. What a man needs for peace is that his relations with God should be set right, that his own nature should be drawn into one and harmonized with itself, and that his relations with men should also be rectified.

ALEXANDER MCLAREN, D.D.

The real and satisfying interpretations of life lie with those who are spiritually minded, and therefore in harmony with the divine will and order. One who had drifted far from the moorings of his early faith, but had returned after many years of pitching and tossing upon the sea of unbelief, said that our estimate of the worth of life depends upon our belief in God and the immortality of the soul. There must be vital association with spiritual things in order to give real value to life, to disclose its deeper meanings, and to bring one into possession of its richest treasures.

*The Christian Advocate.*

The only salvation is life. In the deepest sense of the word it is character, the character of God repeated in us. He only is saved who has within himself a pulsating, spiritual life. The life in us may be humble, but just as the acorn has in itself the promise of the oak, so our life has enwrapped in it the loftiest attainment. It is potential perfection. And God looks upon us, and in His grace accepts us, not solely as we are, but as through Christ we shall be.

RICHARD M. VAUGHAN.
In *The Standard.*

Opportunity is duty no matter when it meets us. The world needs Christians who are ready at any time to speak a word or do a deed by which the kingdom of God may be advanced. Such an one keeps his soul aglow and finds the deep truth in the words of our Lord, "It is more blessed to give than to receive."—*The Standard.*

There is one thing that makes life mighty in its veriest trifles, worthy in its smallest deeds, that delivers it from monotony, that delivers it from insignificance. All will be great, nothing will be overpowering, when, living in communion with Jesus Christ, we say as he says, "My meat is to do the will of Him that sent me."—MACLAREN.

It is not in understanding a set of doctrines; not in outward comprehension of the "scheme of salvation," that rest and peace are to be found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.—F. W. ROBERTSON.

Theology, anyway, is no more than speculation; it always stumbles along in the wake of spiritual experience. Experience comes first, and theology afterward.

REV. R. J. CAMPBELL.
In *Homiletic Review.*

No man is the mere resultant of his past misdeeds, but each has in himself a fountain of incalculable spontaneity, and lies all open to the inundation of the moral forces of humanity and the benignant spirit of the world.—J. W. CHADWICK.

That is the theology best suited to the age which is put forth by living men of the age, drinking of the living Word for themselves by the power of the living Spirit.

JAMES MCCOSH, D.D.

Professor George Albert Coe, in an article written for the *Morning Star*, says: "Denominationalism, from being a doctrinal squabble, has become loving emulation in good works."

We are not to wait *to be* in preparing to be. We are not to wait *to do* in preparing to do, but to find in being and doing preparation for higher being and doing.—HENRY GILES.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18

Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00

Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00

Twelve or more to one address, each, prepaid . . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00

Twelve or more to one address, each, prepaid . . 5 75

Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.

Price (cloth), each, prepaid . . . . . 2 25

Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00

Twelve or more to one address, each, prepaid . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00

Twelve or more to one address, each, prepaid . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.

Single book, prepaid . . . . . $3 00

Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1865, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 710
THE ANNUAL MEETING. 711
THE WEDNESDAY EVENING MEETING. 712
A KINDLY LETTER. 714
THE LECTURES.
At La Grange, Ill. 715
At Downer's Grove, Ill. 715
At Pittsburg, Penn. 715
EDITORIAL.
The Most Telling Fact. 716
A Wholesome Enthusiasm. 716
An Aftermath. 716
THE VISIT TO OUR LEADER.—EDITORIAL COMMENTS. 717
CORNER-STONE LAYING AT CONCORD, N. H. 717
FOR THE CHILDREN.
Tell it Again. G. S. 718
A Vacation Song. 718
SELECTED ARTICLES.
The Establishment of Truth. 718
A Brief Statement. 719
Honesty in Religion. 719
TESTIMONIES OF HEALING. 719



Vol. V. BOSTON, JULY 11, 1903. No. 45.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

At 10.50 P.M., on July 4, this message was sent by the President from Oyster Bay:—

"To Governor Taft, Manila: I open the American Pacific cable with greetings to you and the people of the Philippines.

"THEODORE ROOSEVELT."

Governor Taft's reply follows:—

"MANILA, July 5.—To the President, Washington: The Filipino people and the American residents in the islands are glad to present their respectful greetings and congratulations to the President of the United States, conveyed over the cable with which American enterprise has girded the Pacific, thereby rendering greatly easier and more frequent communication between the two countries. It will certainly lead to a closer union and a better understanding of each other's aims and sympathies and of their common interest in the prosperity of the Philippines. It is not inappropriate to incorporate in this, the first message across the Pacific from the Philippines to America, an earnest plea for the reduction of the tariff on Filipino products in accordance with the broad and liberal spirit which the American people desire to manifest toward the Philippines and of which you have been an earnest exponent."

The landing of the Commercial Pacific Company's cable at Honolulu, Friday, July 3, completed the entire line of cable from San Francisco to the Philippine Islands, a distance of more than eight thousand miles. The route has four great ocean stretches of 2,270, 1,254, 2,593, and 1,490 miles, with an average depth of about three miles. On the first, between San Francisco and Hawaii, the mean depth is 2,500 fathoms, with a maximum of 3,073; on the second, between Hawaii and Midway Island, the mean depth is 2,000, the maximum 3,026; on the third, from Midway Island to Guam, the mean depth is 2,600, with a maximum of 4,960, and with sudden and great fluctuations; on the fourth, from Guam to Luzon, the average depth is 2,200, the maximum, 3,400 fathoms. In 2,900 fathoms, with the ship steaming at eight knots an hour, no less than twenty-five miles of cable are in suspension in the water. Two and a half hours are occupied in such case by any particular point in the cable from the time of leaving the ship to touching the bottom.

The series of trial races between the Reliance the new cup defender, Columbia, and Constitution, was finished at Newport last week. All three of these boats were built by the same designer, all three are the fastest in their class, and all three sailed within the record time. The Reliance not only broke a record of ten years' standing for a thirty-mile windward and leeward race in three separate races on three separate days, but she also lowered by several minutes the record time for the triangular course. There are no more races off Newport until the last week in July, when the Astor cup and Eastern Yacht Club races occur. The official trial to select the cup defender will begin July 30 and will be sailed every other day until August 8.

It is reported that the statement is authorized that the Russian government most positively and absolutely denies the report that it has offered any official explanation to the American Government, either through the Russian embassy at Washington or the American embassy at St. Petersburg, regarding the Kishineff incident, and declares that it has never been addressed by the American Government upon the subject. The Russian government will categorically refuse to receive from any Power, any petitions, representations or communications relative to its internal affairs.

It is understood at Peking that the United States, acting in concert with Japan, will make a formal demand for the opening of the Moukden and Tatungkou in Manchuria, as soon as Mr. Conger can arrange an interview with Prince Ching, head of the board of foreign affairs, and that when this point is settled the commercial treaty with the United States can be signed.

More than twenty thousand teachers are being entertained in Boston this week during the annual meeting of the National Educational Association. At Denver the annual gathering of the Christian Endeavorers has called together twenty-five thousand or more.

An investigation into the Dock Department of New York City is being made. Gross irregularities are alleged to have occurred.

**Foreign.**

Reports from Peking indicate that China is in financial straits. She still wishes to liquidate in silver her indemnity arising from the Boxer trouble. The United States and Great Britain have accepted such payment provisionally. The other Powers refuse to do so. They allege that no attempt at economic reform has been made at the Chinese Court, and that the amount of money squandered there would go a long way toward meeting the indemnity.

The international automobile race for the James Gordon Bennett cup was run in Ireland, July 2, and was won by Jenatzy of the German team, who covered the distance of 370¾ miles in 6 hours 36 minutes 9 seconds including stops imposed by the regulations. Only one minute divided De Knyff and Farman of the French team. There were no fatalities. The American team made a very poor showing.

When the American squadron reaches Portsmouth it will not lie at Spithead, which is the usual place for foreign warships, but will be brought into Portsmouth harbor itself. Never before has such an honor been paid to a squadron of a foreign Power, for it will place the American warships actually within the gates of the empire's chief arsenal.

Sweden has officially accepted the invitation to participate in the St. Louis Exposition, after having previously twice declined. Through the efforts of Minister Thomas it is now definitely decided that she will be represented.

The arbitration tribunal to settle questions at issue between Venezuela and a number of the Powers will meet at The Hague September 1.

**Industrial and Commercial.**

The *Iron and Machinery World* in its week's issue says: "The heavy steel rail buying for 1904 delivery, which about a week ago began on a large scale in the East, has become epidemic, and the Chicago market has been remarkably lively for the past few days. The track requirements for 1904 can now be fairly well estimated by most of the roads. The needs will be large, for an unprecedentedly heavy traffic, carried in heavier trains by heavier locomotives, has shortened the life of the twenty-five million tons of steel rails now in use, making replacements more extensive than usual, while second track and extensions will also call for a heavy tonnage. There seems little doubt that considerably more than three million tons of rails will be needed in 1904, and of that amount nearly five hundred thousand tons have been purchased in this present spurt. Almost every western system has opened negotiations and many have already purchased."

A railway across Canada from ocean to ocean, built and owned by the Dominion government, is announced by the Canadian government. The new road will begin at Moncton, N. B., with the present government road, the Intercolonial, from Cape Breton. It will then make a straight cut to Quebec, and will then cross northern Ontario to Winnipeg. From Winnipeg the Grand Trunk line will construct the road to Port Simpson, B. C., the government guaranteeing seventy-five per cent of cost. The rates and all other details will be under government control. The road will be a national highway from end to end. During the first five years all roads will have a free use of the tracks; after that they will pay five per cent of the gross earnings.

The Manila Electric Railroad and Lighting Corporation of Hartford, Conn., with an authorized capitalization of $6,000,000, has filed a certificate of incorporation with the Secretary of State. According to the terms of the charter, the purpose of the company is to acquire, construct, equip, own, lease, and operate in the city of Manila, Luzon, P. I., and elsewhere, street railroads, lighting, power, and ice plants, ferryboats and vessels. The company is authorized to conduct its operations in any of the possessions of the United States, and to have its offices outside of the State of Connecticut.

The new turbine steamer Queen, which is to run between Calais and Dover in connection with the London-Paris service, made its final trial trip on the 27th ult. and behaved to the complete satisfaction of the inventors and builders. The trip to Calais was made in an hour and ten minutes, the distance being twenty-five knots. The performance of this type of engine is being closely watched by marine interests.

Judge Kirkpatrick has announced at Newark, N. J., to the counsel representing the complaining bond holders of the United States Shipbuilding Company, that he found the corporation insolvent. He has accordingly appointed a receiver.

Charles M. Schwab has been relieved, at his own request, of his duties as president of the vast United States Steel Corporation and W. E. Corey, Jr., will become acting president.

**General.**

A party of El Paso citizens who have just returned from Casas Grande, in the heart of the Sierra Madre Mountains, report the discovery of a smouldering volcano, hitherto unknown except to a few of the natives. The volcano showed signs of a recent eruption.

Nearly half a million people visited the National Gallery of London in 1902 and 1903, 534 on the thirty Sunday afternoons on which it was open.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## The Annual Meeting.

THE limitations of our space interdicted more than a brief reference to the Annual Meeting in our last issue.

After the opening exercises, Rev. Irving C. Tomlinson, President-elect, was introduced and spoke as follows:—

Beloved Co-workers:—For this expression of confidence I am very grateful to our dear Leader and our faithful Board of Directors. Our blessed Master said, "The tree is known by his fruit," and our beloved friend and Mother has just told us that "the unprecedented progress of Christian Science is proverbial, and we cannot be too grateful nor too humble for this—inasmuch as our daily lives serve to enhance or to stay its glory."

It is our joy that the world is beginning to see with unprejudiced eye that the fruits of love are the traits of a living Christianity; and the press and the public are voicing their wonder over love lived by a multitude. We cannot do otherwise than be faithful to this great responsibility. Our comfort is our neighbor's new-born confidence in our cause and our Mother in Israel. Let us work, watch, and pray to be ever faithful to the loving message which on yesterday at Pleasant View she so tenderly gave us: Trust in Truth, and have no other trusts."

The Clerk, Mr. William B. Johnson, then presented the following report:—

Beloved Brethren and Sisters of The First Church of Christ, Scientist:—

What joy must fill the heart of our beloved Leader and Teacher to know that this vast audience has gathered to-day in earnest reverence of her life and teachings. To review for a moment the great changes that have taken place in the years between October 19, 1879, the date of the first meeting of the first Church, and this date in the year of our Lord 1903, is to look over a rapidly moving panorama of the spiritual progress of the world.

In 1879 the world knew little of Mrs. Eddy, her life, her work, and her book, Science and Health, and she stood alone in her inspired endeavor, yet with the high inspiration of her great discovery being daily demonstrated by healing, and other spiritual works, she labored in Christ's name and led her little flock into fields and pastures new. Were the pictures of that time and of to-day placed in juxtaposition they would by their own value impress themselves upon your thought, and the perspective of the years would show you the planning, the sowing, and the steady increase in the harvest.

The first fruit of the planting was the formation of a church and its first meeting was held in Charlestown in a private house, Sunday, October 19, 1879. At this meeting it was unanimously voted that Dr. and Mrs. Eddy merited the thanks of the society for their devoted labors in the cause of Truth. At the annual meeting December 1, 1879, it was voted to instruct the clerk to call Mrs. Eddy to the pastorate of the church, and at this meeting Mrs. Eddy accepted the call.

Sunday, January 4, 1880 the church celebrated its first communion, and the records state that it was a very inspiring season to all, and that two new members were added to the church.

With the steady and rapid growth of Christian Science there has been a marked change in the opinion which the world has entertained of Mrs. Eddy. In 1879, when her first church was formed, it was but a little church in the wilderness. However in those days of rough pioneer work, when she guided her flock safely through dark and dangerous passes, they were no less thankful and appreciative of her efforts than they are to-day when represented by this great congregation, for the records of the year 1881 show that the members of the Church of Christ, Scientist, tendered to their beloved pastor, Mrs. Eddy, the heartfelt thanks and gratitude that were shared by all who had attended the services, in appreciation of her earnest and arduous labors, and her successful efforts in imparting the instruction which heals the sick and reforms the sinner through metaphysical truth, or Christian Science.

From November, 1883, until April, 1884, Sunday services were held at the Hawthorne Rooms on Park Street. When Mrs. Eddy preached at these services she received ten dollars per Sunday, afterwards she received fifty per cent on the collection in the contribution box when she preached. As her duties allowed her little time to officiate, the pulpit was occasionally supplied by members of the church and by pastors of other denominations, among whom was Rev. A. P. Peabody, D.D., of Cambridge.

The records of 1885 show that there was a steadily increasing interest in Christian Science, and when Mrs. Eddy preached, the Hawthorne Rooms were inadequate to hold those who came to hear her. An item of interest in regard to this from the *Boston Traveler* reads as follows:—

"The Church of Christ, Scientist, had their meeting Easter Sunday at the Hawthorne Rooms, which were crowded one hour before the service commenced, and half an hour before the arrival of the pastor, Rev. Mary B. G. Eddy, the tide of men and women was turned from the door with the information, 'no more standing-room.'"

Owing to the numbers unable to gain admittance to the Rooms it was decided to procure a larger place for the services. Chickering Hall on Tremont Street, was secured, and the first service was held there October 25, 1885. On this occasion Mrs. Eddy preached and the hall was filled. Also at this date a Sunday School was formed.

The Sunday services were held in Chickering Hall until March, 1894, and during the last year it was often crowded to overflowing. As this hall was to be remodelled, the church was obliged to seek other quarters. A suitable and more commodious place was found in Copley Hall on Clarendon Street, in which services were held until the Mother Church was ready for occupancy, December 30, 1894.

During the time the congregation worshiped in this hall, there was a steady increase in the attendance.

December 30, 1894, is the date of the first Communion service in the Mother Church edifice, and at that date there had been admitted to membership, 3,881. The membership to-day is 27,796 of which number 3,696 united during the last year. The admissions of this June is the

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

largest in the history of the Mother Church, being 2,695 which is 201 more than the largest previous admission.

Reports from branch churches give a total membership of 31,909. The number of branch churches is 566, a gain of 55 during the last year, and the number of Societies which hold regular services is 203, which shows a gain of 19 Societies in the same time.

During the past three years there have been sent out to branch churches, to teachers, and to members of the Mother Church over five thousand printed requests which ask for the following information:—

"Whenever it comes to your notice that a member of the Mother Church has passed on, will you kindly notify the Clerk at your earliest opportunity."

The result of the information thus gathered shows that the death rate in the Mother Church is 4.48 per thousand against the death rate of 18.73 per thousand in the city of Boston for 1902.

The mortality in the membership of the Mother Church is lower than that of a year ago, as will be seen by the comparison 4.48 for this year and 4.64 for 1902.

This church has been singularly blessed in its guidance by the self-sacrificing and ever vigilant labors of our beloved Leader and Teacher, Mrs. Eddy. Undaunted by the obstacles that have been thrown in her path by antagonism and envy, she has worked with full confidence in Christ's teachings, and through prayer and her understanding of prayer has guided this church in its progress toward apprehension of the one Mind.

Mrs. Eddy stands to-day as the highest exemplar of trust in the efficacy of prayer and of moral stamina, and she is the sincerest follower of Jesus, daily fulfilling his command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." For thirty years our Leader has met the antagonism of the world, and in her righteousness has returned good for evil.

To protect this revelator of health, hope, morals, and life, is the duty of every member of this Church. His armor is the teaching of the Master, and his weapons are Love and Truth.

It is our duty to be constantly watchful against the wiles of evil, and to annul with love every effort to mar the reputation of our Pastor Emeritus or to lessen the influence for good of that noble life which has been devoted to the betterment of mankind.

The regular order of the day was then taken up and the balance of the time consumed in reading reports of progress from the churches. Of these reports 210 were received, but only a limited number could be read in the allotted time. Reports were received from the following churches:—

Akron, O.; Albany, N. Y.; Albert Lea, Minn.; Allegheny City, Pa.; Amsterdam, N. Y.; Asheville, N. C.; Atchison, Kan.; Atlanta, Ga. (1st and 2nd); Auburn, Me.

Baltimore, Md.; Barrie, Ont.; Beatrice, Neb.; Berlin, Ont.; Binghamton, N. Y.; Bloomington, Ill.; Boise, Idaho; Braintree, Mass.; Bridgeport, Conn.; Brooklyn, N. Y. (2nd); Buffalo, N. Y.

Calais, Me.; Cambridge, Mass.; Cedar Rapids, Ia.; Chicago, Ill. (1st, 2nd, 3rd, 4th, and 5th); Cleveland, O. (1st and 2nd); Columbus, O.; Concord, N. H.; Council Bluffs, Ia; Cranford, N. J.

Dallas, Tex.; Davenport, Ia.; Dayton, O.; Denver, Col.; Des Moines, Ia.; Detroit, Mich. (1st and 2nd); Dover, N. H.; Duluth, Minn.

Eaton, O.; Eau Claire, Wis.; Elgin, Ill.; Eureka Springs, Ark.; Evanston, Ill.

Fairmont, Minn.; Fort Smith, Ark.; Fort Wayne, Ind.; Fort Worth, Tex.; Franklin, Pa.

Gardiner, Me.; Glens Falls, N. Y.; Grand Rapids, Mich.

Hartford, Conn.; Helena, Mont.; Highland Park, Ill.; Houston, Tex.

Indianapolis, Ind.

Jacksonville, Fla.; Jamestown, N. Y.; Janesville, Wis.; Jersey City, N. J.; Johnstown, Pa.; Joliet, Ill.; Joplin, Mo.

Kansas City, Mo. (1st and 2nd); Keokuk, Ia.; Kingston, N. Y.; Kinston, N. C.

La Grange, Ill.; Lancaster, O.; Lansing, Mich.; Lawrence, Mass.; Lincoln, Neb.; Lockport, N. Y. (2nd); London, England (1st and 2nd); Louisville, Ky.; Lowell, Mass.; Lynn, Mass.

Madison, Wis.; Malden, Mass.; Manchester, Eng., Manhattan, Kan.; Manitowoc, Wis.; Mansfield, O.; Marion, Ind.; Marion, Ia.; Marion, O.; Marlboro, Mass.; Marshall, Mich.; Marshalltown, Ia.; Memphis, Tenn.; Milwaukee, Wis. (1st and 2nd); Minneapolis, Minn. (1st and 2nd); Missoula, Mont.; Montreal, Can.; Montrose, Col.; Mt. Pleasant, Ia.; Mt. Vernon, N. Y.

Newark, N. J.; Newark, O.; New Bedford, Mass.; New Bern, N. C.; New Castle, Col.; New London, Conn.; New Orleans, La.; Newport, R. I.; New York, N. Y. (1st, 2nd, 3rd, 4th, and 5th); Norfolk, Va.; North Yakima, Wash.

Oakland, Cal.; Oak Park, Ill.; Ogden, Utah; Oklahoma City, O. T.; Omaha, Neb.; Orange, N. J.; Ottawa, Can.; Ottumwa, Ia.; Owosso, Mich.

Pasadena, Cal.; Peoria, Ill.; Philadelphia, Pa. (1st and 2nd); Phœnix, Ariz.; Pittsburg, Kan.; Pittsburg, Pa.; Portland, Ore. (1st and 2nd); Port Richmond, N. Y.; Poughkeepsie, N. Y.; Providence, R. I.

Racine, Wis.; Reading, Mass.; Rochester, N. Y. (2nd); Rock Island, Ill.; Roxbury, Mass.

St. Johnsbury, Vt.; St. Joseph, Mo.; Salt Lake City, Utah (1st and 2nd); Sandusky, O.; San Francisco, Cal.; San Rafael, Cal.; Santa Monica, Cal.; Scranton, Pa.; Sioux City, Ia.; South Bend, Ind.; Spokane, Wash.; Springfield, Mass.; Springfield, O.; Stillwater, Okla.; Syracuse, N. Y.

Toledo, O.; Topeka, Kan. (1st and 2nd); Toronto, Can. (1st and 2nd); Towanda, Pa.; Troy, N. Y.

Utica, N. Y.

Vancouver, B. C.; Vinalhaven, Me.

Washington, D. C. (1st and 2nd); Waterloo, Ia.; Wausau, Wis.; West Chester, Pa.; Whitewater, Wis.; Wilmington, Del.; Wilmington, N. C.; Winchester, Ky.; Winnipeg, Man. (2nd); Wymore, Neb.

York, Neb.; Youngstown, O.

## The Wednesday Evening Meeting.

THE demonstration is naturally the closing and all conclusive fact of our progressive experience in Christian Science, and it was eminently fitting that the last gathering of the series should be a testimony meeting.

Surely no one could look upon that vast body of wholesome and happy people without being impressed with the significance of Christian Science as a religious movement and as a redemptive experience in individual consciousness. Here the character and value of the tree is revealed by its fruits, and the word of cheer and assurance is spoken which brings hope to drooping hearts and stimulates to that honest individual endeavor which is the forerunner of freedom. The daily papers gave very full reports, and we quote from the *Boston Herald* as follows:—

The Christian Science meetings of the last four days were brought to a close last evening with the regular Wednesday evening testimony and experience meeting of the Christian Science Church, which was held in Mechanics Hall to accommodate all who wished to attend. It is estimated that eight thousand Scientists were present. Mechanics Hall was packed. Every seat was taken and

Digitized by Google

hundreds stood. An overflow meeting was held in Exhibition Hall at which two thousand people were present.

The time for testifying was limited to three minutes for each person, and in the overflow meeting the limit was finally reduced to one minute. At times two and three persons were on their feet at the same time, endeavoring to make themselves heard, so anxious were they to relate their experiences.

At the close, when it became apparent that only a small part of those who wished to speak would have the opportunity, Prof. Hermann S. Hering, who presided at the big meeting, called upon all who had been healed by Christian Science to stand. In an instant the great audience was on its feet. Only a very few of the thousands present remained seated. At the overflow meeting Mr. Edward A. Kimball of Chicago, who presided, made a similar request, and fully two thirds arose.

Both meetings were opened with singing of selections from the Christian Science Hymnal. Passages from the Bible were read and followed by selections from Science and Health. A moment of silent prayer was followed by the repetition of the Lord's Prayer aloud. Another hymn was sung and then the meeting was opened for testimony.

Professor Hering on opening the Mechanics Hall meeting said,—

"This meeting is now open for testimonies and experiences in Christian Science healing,—the healing which has been made possible by the spiritual understanding and knowledge of God as discovered and given to us by the Rev. Mary Baker G. Eddy. Many of us would not be on earth to-day, and most of us would still be in the throes of misery were it not for this self-sacrificing, faithful, consecrated, Christian woman, who is living so close to God as to be able to receive His message. Now let us hear what her glorious discovery and her masterly leadership have done for us,—how they have brought the signs of Immanuel or 'God with us.' "

Mr. McKenzie of Cambridge, said,—

"I bring greetings from First Church of Christ, Scientist, in the university town. It early seemed to me incredible that God should ordain to destruction the greater portion of the human race. In due time I attended a university and studied the metaphysical systems of the ages, and found no answer. I worked in the city slums trying to reach and help people in the depths of lethargic despair and wickedness, and, broken in health, was sent by my doctors to the Rocky Mountains. There I came in contact with wickedness so unblushing and unbridled that I wondered where there was a God and what the theology and the teaching I had had could do to reform mankind.

"I then took a theological course in a seminary and still found no answer to the questions of my heart, and this ceaseless and sleepless agony of mind brought my health into such a state that I was for thirteen months helpless in a sanatorium, and there I found no real healing.

"There came a time when I stood face to face with the Discoverer and Founder of Christian Science, and there, for the first time in all my years, I saw that there was some one who had solved the problem of life, and who understood the teaching and the life of Jesus Christ, not theologically, but spiritually; and when I told her of the travail of my soul, and saw that she understood, it seemed as if life began again as a little child. I could not, were I to use all the resources of the language, tell what the love of this devoted, patient, tender-hearted, forgiving woman, appointed by God to help us, is to me, but I think always of the words of Jesus. In speaking of himself, remembering his toil and his struggles, he said: 'For their sakes I sanctify myself,' and the explanation of all her toil and her devotion is for our sakes, that we may be partakers of the salvation which she has understood."

C. I. Ohrenstein of Syracuse, N. Y., said,—

"A difficult case of Christian Science healing is one of a young man who suffered with hereditary heart disease, aggravated by a long-continued and excessive tobacco habit. This young man also suffered with Bright's disease, and when he began treatment he was emaciated to the last degree and hardly able to remain on his feet. He was puffed and swollen from his feet to the top of his head. In less than a week's treatment the tobacco habit left him entirely and his appetite for food came back to him. After three weeks' treatment he took up his own work and he is now a healed man."

Mrs. Anna W. Campbell told of her work in Manila. She said,—

"The work in Manila proves that Christian Science will heal all manner of disease. Last year, while Asiatic cholera was raging, a woman who knew only a little of Christian Science wakened in the night in great pain. Her husband sent for a physician, who named the disease cholera. She sent for a Christian Scientist who treated her two days, and in less than a week the woman was well. The next case was that of a child healed of violent diphtheria. Time fails to tell of the healing of all kinds of diseases induced by a belief of climate,—Oriental dysentery, insanity, skin eruption, etc."

At the overflow meeting, which was held in Exhibition Hall, it was estimated there were about two thousand persons present. Mr. Edward A. Kimball of Chicago presided. The exercises were opened by the singing of Hymn 161 from the Christian Science Hymnal, "Shepherd, show me how to go." Mr. Kimball then read the twenty-third Psalm, followed by a brief extract from Science and Health. After silent prayer followed the audible repetition of the Lord's Prayer and hymn.

Mr. Kimball then opened the meeting for testimony, telling his own experience.

"Seventeen years ago," he said, "I was fearfully sick. I made every effort to recover my health, but I know enough now about the cause and cure of disease to know that sixteen years ago, had it not been for Christian Science, I should have been dead; nothing other than Christian Science known to mankind would have healed me."

T. L. Roberts of Utica, N. Y., said that, although he had been cured physically, yet the spiritual religion which has come to him is his greatest cause for thankfulness. He also emphasized the great help which Christian Science has been to him in his duties as supervisor of schools.

The next speaker, a man from Poughkeepsie, stated that before hearing of Christian Science he spent six months trying to get well enough to attend to his work the remaining six months of the year. His condition was a result of extreme dissipation, which had also broken up his home and ruined his business. He was healed by reading some of the Christian Science literature.

Mr. Harry Beverly Day of New York stated that he had had almost everything in the way of disease and was also a drinking man and a slave to tobacco. He had numerous attacks of rheumatism, and at last the doctors pronounced that he had Bright's disease, from all of which he has been entirely cured through Christian Science, being out of bed in three treatments, and in three weeks healed so that he went away from home on a vacation. "But," added Mr. Day, with much emotion, "best of all, I found my God."

A man from Comstock, Neb., stated that last Christmas he hadn't five cents to buy some beans for his Christmas dinner, having lost his health, business, and all through dissipation and consequent ill health, whereas he is now sober, happy, his family is reunited, and he is on the road to prosperity in business.

Lady Victoria Murray of London spoke very briefly, referring to the work in Manchester, Eng. The growth of the cause there had been chiefly through the cases of

Digitized by Google

healing among the mill operatives, including a cure of blindness.

Mrs. Riley, wife of Dr. Frank Riley of London, Eng., gave an interesting account of the work of Christian Science among the poorest classes in the slums of London. The work here has been founded entirely upon the healing of sickness, drunkenness, and filth. The people are now learning to read and write that they may carry on their own work. Within a very few months the numbers have grown to such proportions that they are now worshiping in their own little chapel.

Mr. Kilgrove of San Francisco, having suffered all his life from constitutional sick headaches, went into a service one Sunday, and remarked afterward to the Reader that he would like to be treated for them. She told him if he would go home and realize the allness of God he could cure himself. Though knowing nothing of Christian Science, he followed her advice, and became so imbued with the thought that when he came out from his room he was entirely well, and has so remained since—eight years.

Mr. Rothchild of Hartford told of how he came to Christian Science through the healing of his wife. "About two years ago, upon my last visit to Concord, I lost the habit of smoking after thirty years of smoking. I want to pay my tribute of love to Mrs. Eddy."

Mrs. G. McKay of Toronto told of a tumor. The physicians pronounced it incurable, and that it would have to be removed by a knife. She came to the city to go to the hospital to have it removed. Some friends who knew of Christian Science told her to try Christian Science. In three weeks' time the tumor was entirely removed, and without any knife. This was five years ago. The woman is between sixty and seventy years of age. She is well, and has Science and Health, and is trying to help those without it.

Mr. George H. Kinter of Buffalo, N. Y., said that before coming into Christian Science he was in the railroad service, and glad to have learned how to do things on time when there was a demand for quick action. "For several years," said he, "I was troubled with a serious difficulty of the eyes, which baffled the skill of some of the best physicians in Philadelphia, including the doctor at the head of that department in the University of Pennsylvania. I was also afflicted with chronic indigestion and with as severe headaches as ever a man lived through, which troubles also failed to yield to the attendance of various eminent physicians through long years of painful suffering. I was entirely healed of all these difficulties by reading the Christian Science text-book in 1888, and have continued in rugged health ever since."

Toward the end of the evening Mr. Kimball rose and remarked: "We have not exactly been raised from the grave, but many of us stood for a long time looking into it, until Christian Science gently led us away. One man such as this I now see over in the corner, but it was so long ago I suppose he may have forgotten it, since he has not told us about it."

Judge Ewing was then introduced, being received with warm applause. He said,—

"What I want to say about healing is simply this: So far as it affects my own person, I say to you that every breath I have drawn for eighteen years I owe absolutely to Christian Science.

"I want to tell you a little incident: Among the presents which came to me last Christmas was a letter telling of the complete healing of a man who attended a lecture on Christian Science which I had delivered in a city in Massachusetts last fall. Before taking to drink several years ago, he was one of the most brilliant lawyers in your state, but, as the result of this terrible habit, he had lost his manhood, his law practice, and his self respect. At the conclusion of this lecture (which he entered in an intoxicated condition, with a bottle of liquor in his pocket), he found himself sober and remarked to the friend who took him there that it was the first time in years that he had drawn a sober breath. And to-day I had the great pleasure of meeting that man in this building. He is not only sober, but a reformed, restored, cultured gentleman."

Mr. Kimball then remarked, "I suggest that all of you who have been healed through Christian Science should rise." Fully two-thirds of the large audience promptly rose; and this overflow meeting then closed with singing.

## A Kindly Letter.

Boston, Thursday, July 2.

To the Editor of the *Sentinel*.

*Dear Friend and Brother:*—As there were so many speakers at the great testimony meeting last night in the Mechanics Hall, I did not find the opportunity of adding my little word to the many interesting and helpful testimonies which were given by Scientists from every quarter of this great Republic, and I therefore feel I should be much wanting in gratitude to our revered Leader, Mrs. Eddy, who has given to the world the true Science of Christianity as contained in "Science and Health with Key to the Scriptures," were I to omit to testify to the many and great benefits, both moral and physical, which have accrued not only to me individually but also to my family through the teaching of Christian Science. Although I might find the time yet I doubt whether you, Mr. Editor, could find sufficient space in your columns to enumerate them all.

I also wish, on behalf of my family as well as myself, to take this opportunity, on the eve of our departure for England, to thank all the Christian Scientists over here, especially the Scientists of Boston, for the many loving kindnesses and warm welcome they have extended to us all at this Communion. We rejoice with them in that we were all privileged to journey together to Concord when we were accorded the joy of seeing Mrs. Eddy at Pleasant View and listening to her loving words of welcome.

The grateful remembrance of that day will always linger in our hearts.

At the Wednesday evening meeting it was to me a great matter of rejoicing to see representatives for the first time from far-away Australia, especially as I was in that country when the work began and saw it grow. I feel that the annual gathering at headquarters of Christian Scientists from the various and far-off fields, at the Communion season, cannot fail to have a beneficial effect on our great Cause. I look upon it as the annual forging of a new link in that chain of brotherly love which, in encircling the world, brings all Christian Scientists into one great loving family.

Yours in Truth and Love.

DUNMORE.

IF Jesus had left nothing but the Parables, his name would have been imperishable in literature; if he had bequeathed to posterity nothing but the simplicity of his speech and the irresistible logic of his argument, he would have had a permanent place among the orators of the world; if he had given to the world nothing but the commandment, "Thou shalt love thy neighbor as thyself," enforced as it was by his own example, this one gift would have been sufficient to outweigh all the wealth of all the world; if he had left no record but the Sermon on the Mount, it alone would have made his natal day worthy of perpetual celebration—but all these added to the matchless majesty of a perfect life and the inspiring influence of an all-pervading love, are turning the eyes of an ever-increasing number to the path that he trod from the manger to the cross.

*The Commoner.*

Digitized by Google

## The Lectures.

### At La Grange, Ill.

A large audience of intelligent people listened attentively to Judge Septimus J. Hanna, C.S.D., in the Town Hall auditorium, Tuesday evening [May 19], as he explained the beliefs of that rapidly growing religious body, the Christian Scientists. Judge Hanna is a scholarly gentleman and his address made a deep impression.

The lecturer was introduced by Mr. Charles H. Knapp, First Reader of First Church of Christ, Scientist, La Grange, in part as follows:—

*Friends:*—Christian Science has become of very general interest, owing to the fact that it has been found practical and efficacious in the healing of sin, sickness, sorrow, fear, jealousy, envy, hate, lust, malice, and all the many kinds of discordant thoughts which go to make up the material man. If I were to state briefly what Christian Science is, I should say that it is the simple teachings of Jesus put into practice. Jesus said, "He that believeth on me, the works that I do shall he do also;" and, "The kingdom of God is within you." St. Paul wrote, "Be ye transformed by the renewing of your mind;" also "To be carnally minded is death; but to be spiritually minded is life and peace." Hundreds of thousands of men and women have been healed and brought out of great tribulation through this teaching. That they should feel a sense of love and gratitude to their beloved Leader, Mrs. Eddy, who, through her spiritual interpretation of the Scriptures and her long and arduous labor of unselfed love for the cause of Christian Science, has made this healing and regenerating possible, goes without saying.—*The Suburban News.*

### At Downer's Grove, Ill.

The first Christian Science lecture at Downer's Grove was given last Thursday evening, May 28, in the Auditorium by Edward A. Kimball, C.S.D., of Chicago. It was a large, representative, and attentive audience of the thinking and reading class that greeted Mr. Kimball and listened to his address. The lecture was well received and comments were most kind and liberal. A few were disappointed in that he did not tell them Christian Science was what they thought it was.

None were disappointed from a scholarly standpoint. One point in the lecture, the divinity of the Christ, was made clear to many; also the Saviour and that in Christian Science the Saviour was a complete salvation from all evil, error, sin, disease, and death.

Mr. L. W. Winchester, one of the leading lawyers of the village, introduced the speaker, and said in part:—

Some few days since two of the estimable gentlemen of our village waited upon me and tendered me the honor of presenting to you the gentleman whom we shall have the pleasure to hear to-night.

I was inclined to question the wisdom of their choice, because I am not a believer in Christian Science as I understand it—or possibly more nearly correctly, as I do not understand it.

But, notwithstanding this, I am individually liberal and broad-minded enough to believe that Christian Science is not all bad; and I presume that one thing tending to influence me toward this view is the fact that in my life I have known so many persons of lofty and sterling character, of such noble and beautiful attributes of heart and mind, who have sincerely espoused the cause of Christian Science.

A hearty round of applause greeted the lecturer at the close.—*Downer's Grove Reporter.*

### At Pittsburg, Penn.

Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., delivered a lecture here, May 28, on "Christian Science is Scientific Christianity." The lecture was delivered at Carnegie Music Hall before an audience of some thirteen or fourteen hundred persons.

The lecturer was introduced by Mr. Silas Cobb, who said in part:—

*Ladies and Gentlemen:*—The speaker comes this evening to tell us that Christian Science is Scientific Christianity; to tell us of the true, the beautiful, and the good. He comes to tell us of God,—the God of Abraham, of Isaac, and of Jacob, the God of Jesus, the God of the Bible. He comes not to tell us what he can do, or what some other prominent person can do, but what we all can experience through Christian Science. He comes to tell you that you can be healed through divine Mind, God, of sin, disease, sorrow, aye of poverty, it may be; that those in pain, sorrow, or trouble of any kind, can be brought into new environments, so that life may bud and blossom anew as the rose in the desert. He comes to tell you of the old, old story of Jesus and his glory, through which you may know how to do the things that you would do, and how to avoid the things that you would not do; to tell you that the kingdom of God is within you, that there is one Physician only, and that you and I can learn how to avail ourselves of that Physician. He comes to tell us that when Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," he meant this age, every age,—that he meant you and me, and that he meant God would not only heal our sins, but our sickness also, and would "wipe away all tears."

Christian Science is no longer a stranger within your gates. It is no longer unknown in the land. To it the people are no longer listening with incredulity as to the whisperings of fancy. The promises of the ages are now being fulfilled. The deaf hear, the dumb are being healed, the blind see, the lame walk. Gladness and joy have come to this age, and sorrow and mourning are fleeing away.

As Gamaliel of old said, "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." If we understood what Christian Science is, we would not oppose it, but we do not all seem to understand what it is. Many of our dear friends in the churches, out of which so many of us have come, do not seem to know that our God is their God, that our Christ is their Christ, that our Saviour is their Saviour, the Saviour that healeth all our diseases,—that our Bible is their Bible, although our concept of this God, this Christ, this Saviour, this Bible, is not quite the same. Hence these lecturers are appointed to explain somewhat Christian Science and correct false impressions concerning it. Whilst the speaker this evening cannot explain it all in one brief hour, yet he can tell you much.

I now have the great pleasure, ladies and gentlemen, of introducing to you the lecturer of the evening, the Rev. Arthur R. Vosburgh of Rochester, N. Y.—*Correspondence.*

---

Even more sad than love's hasty and thoughtless words are love's neglectful silences. Oh! the pity of it, that we should fail to speak the word of affection, appreciation, and praise to our friend, when he needs it sorely, and without it cannot know our joy and pride in him.—*The Wellspring.*

---

You must live to-day at your very best;
The work of the world is done by few;
God asks that a part be done by you.

*Anon.*

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Most Telling Fact.

It is quite probable that the event of Communion week which appealed most strongly to those who are not Christian Scientists was the Wednesday evening meeting. Certainly nothing could have created a more profound impression than the almost unanimous response to the invitation to all who had been healed by Christian Science, to testify to the same by rising to their feet. That some eight thousand persons should thus publicly acknowledge their indebtedness to the healing power of Christian Science is of itself a tremendous fact and one worthy of most serious consideration. Yet it is but corroborative of the testimony of the many individuals who told of their rescue from the most serious physical conditions, even impending death.

Our Master said, "These signs shall follow them that believe," and the New Testament is so filled with the thought of his "mighty works" that we wonder why and how the world's concept of his mission became so narrowed as to lose sight of this practical side of his ministry. That these signs followed the preaching of Peter and the immediate disciples of Jesus is shown in the following passage from Acts: "And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

Now, as of old, the healing of the body is but a phase of the gospel of salvation, because man must be "every whit whole," and to be in this condition he must be endowed with all the Christian virtues; he must "render therefore unto Cæsar the things which be Cæsar's and unto God the things which be God's;" he must love his neighbor as himself.

Having been healed, we know whereof we speak, and can give competent testimony in that regard, but apart from this the world will form its judgment of our Cause and of our spirituality through observation of our conduct.

Our Leader, through whose teachings the unnumbered blessings of Christian Science have come to us, thus writes of herself, "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Preface, ix.), and we know that this attitude of spiritual receptivity is the explanation of her own wonderful demonstrations of the healing and saving power of Truth.

M.

### A Wholesome Enthusiasm.

The Communion, the Annual Meeting, and the great gathering at the home of our Leader are over, and as an experience, has passed into the religious history of the world. That it was an event of the deepest human significance none can deny.

Every assemblage is representative, embodying certain elements of thought—the recognized forces seeking expression in society, and entering the channels of education, politics, or religion. In analysis we can see readily some of these elements, and from the predominance of certain qualities, we venture to predict the success or defeat of any movement.

A well-known educator has declared that the first, or pre-requisite, element of power is always enthusiasm: the final, growth. This may be said to be a self-evident proposition, and needs no comment for those who attended our meetings. If, however, a stranger were to ask the cause of the quiet enthusiasm displayed at these gatherings, the best answer would be found in the testimonies given so spontaneously and reverently at the Wednesday meeting, the proof offered that thousands of earnest, but erstwhile disappointed seekers after Truth, had at length found its sacred shrine, and were satisfied.

If we turn thought backward to the days of Jesus Christ, and take our impressions from the gospel narratives, we shall see that the multitudes who thronged around him, were in much the same mental conditions, and had the same needs as are experienced by mortals to-day. If we were to analyze those conditions we should find evidence of ignorance and superstition, pride and fear, the belief in sin, disease, and death; but we should not stop at this, we would rather go on and witness the great changes which took place when the healing Truth had been poured in, and the divine saving power experienced.

The precedent had been established for time and eternity, and though for long centuries it seemed to have passed into desuetude, to-day it is proclaimed as of old, and with signs following. As in the great Venetian drama, human love and pity aided by great wealth were powerless to save, until Portia, with courage born of desperate need, announced to the astonished court and the trembling victim, a long-forgotten law, which rescued him from impending doom, so to-day are many snatched from the brink of the grave by Christian Science when nothing known to human wisdom has power to save. In the world's extremity a woman's voice was heard declaring that God is the same to-day as in the olden time, and that the understanding of the spiritual law annuls the penalties inflicted by the human belief in evil.

Now what might be expected if ten thousand grateful Antonios were gathered together to look for a few brief moments upon the face of the woman who had braved the opinions of the whole world in order to bring to the despairing and helpless the knowledge of a law which provided for their complete deliverance?

The question contains its own answer, and it echoes around the globe.

In our great gathering the elements of old time superstition and fear were noticeably lacking. They were replaced by calm, steady enthusiasm springing from an ever-unfolding sense of God's nearness, goodness, and all-healing love. That this will move the world we do not doubt, and all that is truest and best therein will awaken, respond, and at length understand.

K.

### An Aftermath.

A rebuke for our narrowness of concept, our paucity of faith, and our meagerness of expectation of good, is often conveyed to us in the richness of Love's unreserved bestowals. Often we may have been prompted in our truth-seeking by motives which were not wholly free from curiosity or the desire of self-gratification, and yet we have found an enrichment of blessings which were felt to be merited only by those of the purest, most unselfish impulse.

Very frequently of late it has been said, "I simply can't tell you how much it has meant to me," and though to the humble heart such an experience of unforeseen good may

Digitized by Google

seem altogether out of keeping, it must be regarded as entirely natural when we remember with Faber that,—

the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

The highest and most helpful apprehension of the meaning of experience is usually an aftermath. It is in our meditations upon the divine beneficence toward us that we give the greater thanks "at the remembrance of His goodness." As we have returned to our homes and again taken up the duties pertaining to our place and opportunity, the larger, deeper, more important meanings of our annual gathering have come to us with a quickening appeal, and our strength will be renewed, our vision broadened, our love increased, and our good works multiplied thereby, in the days to come.

One of these after realizations surely is this, that giving is the explanation of growth. We can but have noted, these spring and summer days, how every seedling and swelling shoot has seemed to be planning some kindly benefaction. However obscure their place or simple their undertaking they all hasten to their privilege as though impelled by the thought of the sweetness and beauty and nourishment it is theirs to bring to our lives, and ere the winter days have come their free and unmeasured gifts will have filled all our garners. Thus have these little ministrants of the fields and wayside shown us how they grow, how we may secure the greater gains of love's unselfishness, and as we have come together the significance of their teachings has been newly realized.

In all those great gatherings and in every joining of hand to hand, how freely was love given and glorified. The rivulets of brotherly affection were gladly joined to make a great sea of spiritual fellowship upon whose bosom Truth's richest argosy is being borne to every land.

Can any one recall a loving word left unspoken in all those days, a generous purpose left unfulfilled, a kindly deed left undone? and who shall rightly estimate the gain of that universal giving?

We cannot have secured a richer return surely than this deepened consciousness, that in Christian Science there is but one impulse, and that is to give; but one law, and that is Love; and as this ennobling sense is borne to the altars and firesides of every part of the Field, shall anything hinder its bringing to each the same sweet unity and peace in which we have been dwelling and growing together? Love is impartial, it yields the same fragrant blossomings, the same golden harvests wherever it is welcomed and cherished. Love alone can remove the conditions and dispel the thought that would beget friction and disharmony. Love alone can restrain the "unruly member," curb the self-assertion, purify the purpose, eliminate the personality, and cast out the baneful desire for place and dominion which are ever seeking to dethrone the Christ-idea.

In the manifestation of love to friend, to neighbor, and to our self-named enemy, said Jesus, are we to evidence the genuineness of our discipleship, the constancy of our obedience; and as Christian Scientists there has been set before us such an example in the conduct of our Leader, and such an opportunity in the call of humanity, as can but render our inconsistency the more inexcusable, our unworthiness the more flagrant, if the practical Christianity which Jesus enjoined and exemplified does not become, in every place and event, our "queen of life, with the crown of Love upon her brow" (Science and Health, p. 451). Verily, "If a man say, I love God, and hateth his brother, he is a liar:" but "If we love one another God dwelleth in us, and His love is perfected in us."

Very recently have we been reminded by our Leader that defeat need not follow victory, that gain does not find normal culmination in relapse. It is ours now to demonstrate that the realization of Love's affluence which has come to us in this experience is not to be chronicled as an episode, but a constant, in the history of our Cause.

W.

## The Visit to our Leader.—Editorial Comments.

One onlooker was heard to say he never saw such a vast number of uniformly intelligent people of all classes together. One might think that one object of this unparalleled assemblage is to come together to be happy and contented.—*Boston Herald.*

If, as seems probable, a sincere regard for the rights of others is a part of the creed of the Christian Scientists, there was a splendid demonstration of it working yesterday in the way the crowd moved to Concord and back again with no one injured and no one disgruntled. The testimony of the railroad officials is to the effect that this regard was observed, and surely that is to be considered not only as expert but as unprejudiced attestation. No matter what creed the rest of us hold most dear, it probably would permit us to add this clause about regarding the rights of others, and if we all took advantage of the permission the time might come when every crowd bound everywhere would be as well managed from the inside as was this memorable one of yesterday.

*Boston Transcript.*

The scene was one long to be remembered. There is nothing more affecting than humanity in the mass; and as one looked upon the dense throng of men and women, bright, eager, animated, and attractive in appearance, well gowned and groomed, drawn from all sections of the earth, representing all callings and professions, and all animated by the one spiritual purpose, the impression was one not lightly to be effaced. Above them stood her to whom they looked up, not only that they might see, but that from her they might receive inspiration,—and their wish was fulfilled, for the gracious lady gave them a cordial welcome and hearty greeting and left with them words of sweetness and humility to be treasured in memory, to be pondered over, and to be interpreted into righteousness of conduct through all their days.—*Concord* (N. H.) *Monitor.*

Concord was making history Monday; but without knowing it. The gathering here, at the home of a living Leader of a living faith, of well-nigh twelve thousand people, each animated by an identical religious impulse, was the most remarkable religious demonstration known in ecclesiastical annals in this country. To have witnessed the marvelous gathering at Pleasant View Monday afternoon was to have seen one of the great events in the progress of religious belief; to have been one of the number, even though imperfectly comprehending its meaning, was to have shared in a demonstration which can be declared no less than epochal in its significance.—*Concord* (N. H.) *Monitor.*

## Corner-Stone Laying at Concord, N. H.

FIRST CHURCH OF CHRIST, SCIENTIST, of Concord, N. H., announces the laying of the corner-stone of the new church, the gift of our beloved Leader, the Rev. Mary Baker G. Eddy, for Thursday, July 16, at two o'clock. A cordial invitation is extended to all.

The attention of our readers is called to the "Announcements" on page 722 of this issue. This column contains new matter from time to time, and should be examined each week.

Digitized by Google

## For the Children.

### Tell it Again.

G. S.

Tell them over again to me,
Wonderful words of Love;
Let me more of their beauty see,
Wonderful words of Love.

ONE day while I was waiting for a friend in a hotel parlor I noticed a little girl curled up in one corner of the room. I went over and spoke to her. She sat up, keeping her arm over her face, and peeped out at me with eyes that seemed very red and inflamed. I sat down beside her and put my arm around her and began to talk to her. My words were in the form of a story and suited to the need of the moment. I had no thought of making a demonstration but only of comforting the dear little heart because she was suffering. When I stopped, she nestled up to me and said, "Tell it again." I told the story again, and this time I did realize that because it was a true story it must help her, and I think the child began to realize that she was the *true* little girl I spoke of, whom God sees and loves, who never had known or thought of the least little pain in all her life; for God gave the *true* little girl every thought she had.

Just then the nurse came in and the child slid down from the sofa and ran out of the room and hid. The nurse looked for her for some time, but finally gave up the search and went away. When she had gone the little girl came back, her arm still over her eyes, and crept into my lap. "Now tell it to me again," she said, with a comfortable sigh.

Not a doubt came to her sweet little thought when I told her God saw her eyes perfectly well, because He could only see His love for her and her love for Him shining in her bright little eyes.

A third time she said, "Tell it again." Each time this wonderful story was a little longer, and the one who told it was more clearly realizing how true it was, every word.

The next morning when this dear little girl walked into the dining room her face was no longer shadowed by her arm, and her eyes were shining and well.

### A Vacation Song.

I HAVE shut my books and hidden my slate
And tossed my satchel across the gate.
My school is out for a season of rest,
And now for the schoolroom I love the best!

My schoolroom lies on the meadow wide,
Where under the clover the sunbeams hide,
Where the long vines cling to the mossy bars,
And the daisies twinkle like fallen stars;

Where clusters of buttercups gild the scene
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced, as they pass,
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers, except the breeze
That sometimes blows, from a secret place,
A stray, sweet blossom against my face.

My school-bell rings in the rippling stream,
That hides itself, like a schoolboy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

My schoolmates there are the birds and bees,
And the saucy squirrel, more dull than these,
For he only learns, in all the weeks,
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet
A lesson of hers did I once forget,
For wonderful lore do her lips impart,
And all her lessons are learned by heart.

Oh, come! oh, come! or we shall be late,
And autumn will fasten the golden gate.
Of all the schoolrooms in east or west,
The school of Nature I love the best.

KATHERINE LEE BATES.
In *Sunshine.*

## Selected Articles.

### The Establishment of Truth.

CHRISTIAN SCIENTISTS are not worried because the world at large has not as yet accepted their faith, since they know that it is only a question of time when all shall know the truth "from the least to the greatest;" that Isaiah's prophecy will be fulfilled, "And they shall not tell every man his neighbor, saying, Know the Lord, for all shall know me, from the least to the greatest."

The apostle in this instance may have referred especially to those who had passed away from this life, but it applies with equal force to those who are asleep in error and not awake to a sufficient understanding of Truth. Paul foresaw the final and complete triumph of Truth and knew that, though some might at present be asleep, they would not always remain in that condition, but in some way would eventually be awakened. Hence, he said, in substance, to his brethren, I would have you alive to a hope in the final establishment of Truth. You are not in the condition of those who have no hope, therefore you have no occasion for sorrow on this behalf.

Spiritual lessons are acceptable to those only who, having had a sufficient experience with materiality, are ready to let go their grasp on matter and cling to Spirit. Christian Science being purely metaphysical—and spiritually so—must begin its mission where it is received and must spread from that point as the world becomes prepared for it. Every Christian Scientist finds enough work to keep him busy, and this is sufficient for the present. It is the belief of Christian Scientists that mankind are to be saved by spiritual growth and regeneration, not by merely believing certain doctrines. Hence Paul's declaration in respect to putting off the old man with his deeds, and putting on the new man, which is renewed in knowledge after the image of Him that created him. Mortals must be led from one stage to another as they are willing to progress and understand how. The best persons on earth must advance all the distance from their present condition to perfection in order to reach what has been called heaven. Barbarians cannot make the journey from their present condition to heaven in a single bound. They must first advance to civilization, thence to spiritual culture, and still on to a perfect life.

Truly the gospel must be preached to every creature, but each requires such lessons as he is able to bear. If Jesus had many things that his devoted disciples could not bear, his gospel must contain much that those still more benighted are not yet ready to hear.

The leaven of Truth is planted in the universal consciousness of mankind, and it will eventually leaven the whole lump.

ALFRED FARLOW.
In *Boston Times.*

Digitized by Google

## A Brief Statement.

Mr. Editor.

Let it be granted that "strength of will and determination" produce seeming results, affect "imaginary ills," and create certain tendencies. The question then arises whether such results are beneficial or lasting. Christian Science makes a sharp distinction between the general human consciousness, so aptly denominated "mortal mind" by Mrs. Eddy, and the Immortal Mind, Spirit, or Soul, synonymous with God. The theory and practice of Christian Science have been concisely summed up in the following words:—

"This is Christian Science: that mortal mind makes sick, and Immortal Mind makes well; that mortal mind makes sinners, while Immortal Mind makes saints" (Miscellaneous Writings, p. 219).

Nor is the term "imagination" a correct one to apply to the therapeutic agent employed in Christian Science. Spiritual understanding is requisite in order to heal and reform according to the methods of this Science. Even "faith," as the term is commonly used, needs to be supplemented by this understanding of the Omnipotence of Good over evil in all its forms.

Mere blind belief is not sufficient to "know God," but we are assured in the Scriptures that "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Christian Scientists are striving for the Christ Mind, and this distinction is as absolute and necessary as the distinction between Good and evil. Great possibilities of peace and happiness await those who follow the guidance and control of the One Will and the One Mind.

W. D. McCRACKAN.

In *Weekly* (N. Y.) *Ithacan.*

## Honesty in Religion.

To consecrate is to set apart as sacred. Jesus said, "Where your treasure is, there will your heart be also." The Apostle Paul said, "Present your bodies a living sacrifice."

To consecrate our lives to God, includes our means and our business, whatever our vocation may be. It is conducting business on the basis of the Golden Rule, a strictly honest and just standard, not on false measures and misrepresentations. A practical consecration of our lives to God in the business world is illustrated in the method adopted by a business man who became a Christian Scientist and instructed his clerks to sell goods just as they are, "cotton for cotton, and wool for wool, else let them perish on the shelves." Since adopting this basic principle in business his sales have increased.

Another business man whose wife was healed in Christian Science of a very serious illness informed me that he began to investigate the subject, and commenced to conduct his business on its basis, pursuing a higher course of honesty, and as a result his business has increased and never was as satisfactory as at present.

While there is a longing to see all classes of people come to Christian Science, we are always pleased to hear of the business man becoming interested in this subject and conducting his business on its basis, because it restores confidence. Christian Science destroys all desire to misrepresent and deceive through the medium of advertisement.

The natural effect of Christian Science on the lives of individuals in every vocation,—the housewife, the farmer, the clerk, and the mechanic,—is better enabling them to live a life that will honor God. L. B. C.

In *Dayton* (O.) *Journal.*

## Testimonies of Healing.

I wish to express my gratitude for the numberless benefits which I have received through the works of Mrs. Mary Baker G. Eddy.

I have lived in this country of freedom for many years, have suffered from what we call hardship and the bitter side of life. Seven years ago I found the wellspring which quenched my thirst. Christian Science is the only enduring, satisfying religious system that I know.

May some one find new courage through these few words, which are sent with deepest conviction after many years of experience.—MRS. E. J. E., Aberdeen, Wis.

About three years ago, my wife's attention was called to Christian Science by a dear friend. She became so interested in it that she induced me to borrow for her from the city library here, Mrs. Eddy's book, Science and Health. Sometimes she would read aloud to me, but I could scarcely listen through one page at a time, for the new interpretations aroused a great commotion in my thought, yet I could not take my mind off this Science. I felt that it would affect all humanity and show us the only star of hope,—the conviction that man must become regenerate, in order to be constantly in good health; that health does not depend upon eating, drinking, and medicine, but that man must awake to a higher consciousness, to a purer love, to a better mode of thinking and acting; he must learn not to take away from his neighbor but to give. Then the question presented itself to me: "What will not man do for his health? Is he not willing to make the greatest sacrifice for it?" The answer came, "You cannot buy health with money, you have it with you; every one has it, poor and rich." This book says: Man, be better, purify thy thoughts.

What a power for the future! the social problem will be solved through this revelation, for it is the truth; thousands have testified to it. Thus I gradually grew calmer.

Through the understanding that my wife had gained, she was healed of a regularly appearing sick-headache and was very happy in this new atmosphere of thought.

Then our trial came. For years, she had suffered from abdominal weakness, had been treated by many physicians, who would sometimes relieve her suffering and now and then the trouble seemed to be entirely removed. We are very grateful to them for their kind endeavor. But the trouble soon returned and we learned that we must rely upon a higher power, else the whole beautiful structure at which we had worked faithfully, would crumble into dust. My wife fought bravely, declared there was no pain, performed hard work, and all the while used great energy and will-power, for she believed that to be the way to overcome evil, so limited was her understanding of Christian Science. Of course, her endeavors were in vain; she grew worse, and became very ill. We called for a practitioner; my wife felt the help of divine power, but at intervals suffered much, and in a few days lost so much flesh that we became alarmed.

One night she suffered agony; the slightest touch hurt her, it seemed as if her whole body were one sore. She asked me to read the ninety-first Psalm to her. This brought a few moments' peace, after that it seemed worse than before. A few minutes passed in anxiety; I fought with myself and was almost in despair, but all this time I prayed for light; I repeated the ninety-first Psalm aloud, then I declared, I realized the Love of God, and the light dawned in that moment of greatest distress. Suddenly my wife felt very much better, we felt a great calm, a peace; she fell asleep and the next morning she awoke with the consciousness of gratitude to God. Although she still

Digitized by Google

suffered some slight pain, it soon disappeared, and in a few days she got up and walked about in our home; we then stopped the treatments. Since then she has had a few little battles to fight, but for the last two years she has been perfectly free from any pain.

We have had many small demonstrations in overcoming evil, physical and moral. I am constantly praying for a higher, better understanding of Truth. The result of this life of prayer brings us happy hours of a higher, a holier peace, which is not dependent upon matter, but destroys it and proves its nothingness.

The testimonies to the power of Truth which are given here in our Wednesday meetings and in discourses with our friends have often given us new courage and energy. The banner of victory, which is unfurled and held aloft before us, calls: "Follow me, God is true."

H. F., Zurich, Switzerland.

---

I wish to express my gratitude for the blessings of Christian Science. Nine months ago I first saw Science and Health, and I date my health and happiness from that day. After reading this text-book of Christian Science for two weeks I was enabled to take off my glasses, which I had worn for six years, and which the oculist had told me I could never go without. The apprehension of the truth expressed in Science and Health: God is all-seeing, God is my sight, healed my eyes. When this truth dawned upon me I took my glasses off, and afterward sold them in a jewelry store for old gold, and with the proceeds I bought a copy of the book.

Ever since I was a child I have been afflicted with very round shoulders. When about twelve years old my father, who was a physician, put shoulder-braces on me, but they did no good. After I grew to womanhood, I studied physical culture, with the Delsarte movements, but nothing seemed to accomplish the desired end. I was still taking these exercises when I began reading Science and Health, and after my eyes were healed, I left off these exercises for I thought that divine Love, which had healed my eyes, would straighten my shoulders, too. I had read Science and Health four months, when my shoulders were made right.

I am very, very grateful for these physical blessings, but there is a greater blessing still that came with the physical healing, the wonderful spiritual uplifting. The greater blessing to me lies in the realization of the words: "Lo, I am with you alway!" Or, as our Christian Science text-book puts it: "Not only in all time, but in *all ways* and conditions" (Science and Health, p. 317).

I wish to express my heartfelt thanks to our beloved Leader, also to my teacher and to all the other dear ones who have helped me in word or deed or thought into "the way everlasting."—GUSSIE HOWARD, Chicago, Ill.

---

It was about Easter time last year that through the kindness of a friend I learned of Christian Science. She lent me her Science and Health to read, and since then I have been gradually "coming to Life." Not straight off, without a relapse, but with much the same movement that brings a cork ashore bit by bit on the incoming tide, and it may be of use to other beginners to know the causes of one or two of these despairing relapses.

For some time after having treatment from a Scientist friend and being healed, I was very happy and well. Then, unaccountably, I began again to get almost crippled with rheumatic gout. In despair I wrote again for treatment, but felt utterly hopeless of ever being safe.

She began absent treatment, but this time I got no relief, and told her so. Then she wrote and most lovingly pointed out the reason of my non-recovery. Truth had shown her —First, that I was letting resentment for some injury abide in my thoughts and so was shutting out Love. Secondly, that I was giving my affections to some human person rather than to God. He was not first in my thought; therefore I was shutting out omnipotence.

This letter was rather a shock, because both these things were become so much a part of me that I did not realize their existence, and even had I done so, I should, in my own unenlightened thought, have felt justified, for the resentment was over some unjust treatment from an acquaintance, and the affection was given to a friend who deserved it in every way. I knew the error had been uncovered by Truth indeed, for both things were known only to myself.

I wrote and told her she was right, and that I would guard thought and struggle with those two things, and I tried, but until I tried, I had not realized how much those two faults had become, as it were, part of my every breath. But help came each time as I struggled, and with the surrender of those things to God came physical healing and a great uplifting and enlightening of spirit.

This taught me how hidden are the errors that drag us down from the freedom of Truth. Sometimes it may be some half-suspected thing one does not want to see, to which one is clinging with an unconfessed hope that perhaps such a little thing wont matter. Sometimes, one really doesn't know what the hindrance is. Then one must turn his mentality inside out, shake out all the crinkles, as one shakes a moth-eaten garment in the sunshine, and the light will kill the moth and disclose the bad places.

GERTRUDE M. BRADLEY, Brockton, Eng.

---

I have been in Christian Science since August, 1902. The first of May, 1902, to please my wife I changed my doctor. He immediately pronounced my trouble locomotor-ataxia. I would not believe this, so I took him over to see a doctor that I had been with ever since I was seventeen years of age, and he said that the other doctor was wrong.

I was extremely nervous and I made up my mind that I would have to go away for a little rest. I left Chicago the last part of June and went to Hyannisport, Mass. When I got there I was a physical wreck. It was very hard for me to walk in the daytime and I had to have somebody's arm and always had to carry a lantern at night. I was obliged to pull myself upstairs by the banisters and had to support myself when I went down. I kept taking my medicine, but I found that it did me no good.

When we left Chicago a friend gave my wife Mrs. Eddy's book, Science and Health, and I finally threw my medicine away, knowing that it did not help me. One day I was very sick and a Christian Scientist with whom we were staying came to see me. She talked to me for an hour and a half, and after that I could eat anything I wanted. Both of my feet and my legs to my knees would go to sleep, and it was very hard for me to wake them up.

After this I met an old neighbor who had been a complete wreck for two years. She had gone south and west for her health but received no benefit. Finally she went to a sanitarium where her nurse was a Christian Scientist. She was recommended to a practitioner, and in three weeks she was a well woman. This old friend introduced me to a practitioner who gave me treatment until I returned home. I neglected to say that my left arm was in such a condition that I lost control of it for a week. When I arrived at Chicago I went to a practitioner and worked with him in Christian Science for three months, and finally I was able to walk straight. I walked from nine o'clock in the morning until half past five in the afternoon every day except Sunday.

I attended First Church of Christ, Scientist, in Chicago, every Sunday morning and every Wednesday night, and

Digitized by Google

I got so that I could go up and down stairs holding a glass of water without spilling it. In many other trying experiences I have proved the practical balm of Christian Science.

In March I had an attack of appendicitis which was cured in three weeks. Later I fell from a car and injured my knee. I knew that my knee was bleeding, but I went about my business until I could get to my office and put a handkerchief around it. Now I am a perfectly well man. I had worn glasses since I was seventeen, but I don't carry them with me any more. I wish to thank God and express my gratitude to Mrs. Eddy, and to my practitioner for what they have done for me. While I was not a man that ever drank very much, I have not used any liquor in seven months. I used to smoke a great deal, but I have not smoked for three months.—C. M. McC., Chicago, Ill.

---

Words cannot express what a blessing Christian Science has been to me, in leading me to the understanding that Mind is All-in-all. I had been wearing a truss for over eight years for double rupture. On reading Science and Health I was greatly exercised and wondered whether or not I could leave the truss off. I had some heavy lifting to do in my work and the thought came to me to leave the truss until the following day, which would be Sunday; but I knew that would not be faith in divine Love. There and then I decided I would trust and not be afraid. So in the morning I took the truss and put it out of sight from my wife, but she happened to catch sight of it, and coming out to me, in a frightened way asked me why I was going without the truss; and I replied, Is not divine Love almighty, and is He not able to keep from all evil, as He hath promised?

We finally agreed to demonstrate through the day whenever doubt would dare to come. I was caught once in an awkward position and a heavy weight was left on me, but I was assured in divine Love and all was well. From that day to this, I have not put the truss on, and never shall; I have almost forgotten I ever wore such a thing never having any pain.—M. J. CAVANAGH, Dublin, Ireland.

---

It is now four and a half years since I learned what a wonderful change Christian Science brings to all who become interested in it, and what a blessed release it brings to all sufferers, whether in mind or body.

My experience has been like that of others who have been freed from the bondage of sin and consequent sickness, but I have not yet voiced this through the *Sentinel*, and do so now. I have nothing remarkable to relate, but I know that speaking a word for Christ cannot come amiss.

Learning of the Christ-love, has so transformed me, that I no longer spend half my time on the lounge recovering from sick headache, from car sickness, which almost invariably followed a journey, no matter how short, enduring backache, also intense exhaustion, from which I was never free, struggling with morbidity which made each successive day a burden, and sensitiveness so that all men seemed against me, and I knew not which way to turn.

Having been through two operations, I decided to drop doctors and their medicines. I knew there must be a God, and that He must be good, and felt there must be some way out of such despair. So I started on my search for this new remedy, which I have found a beautiful religion.

By it I have been made whole, and all my former troubles have been proved illusions. Previous to this, several physicians had told me I need never expect to be strong; partial invalidism was the brightest prospect set before me. But all this was but a seeming, for I can now endure often more than those about me who claim to be stronger. Indeed, I find I can accomplish all things through Christ who is my strength and shield.

I am absolutely free from all troubles, so that joy is ever-present, and the wonderful peace that comes from a knowledge and understanding of the Christ-love is beyond expression.

It cleanses and purifies, it ennobles, it frees from hatred and envy and all uncharitableness, from sickness and suffering. It makes all things new, so that life is one glad song of praise to my Creator, whom to know is to love.

All tears are of the past, and sorrow and sighing are unknown.

My earnest thanks are extended first to Mrs. Eddy, our strong, unwavering Leader, through whom I have learned that life and not death is true, that health and not sickness is real; also to my teacher, whose clear reflection of the grace of God has helped me to the freedom I now enjoy. To these, and to all friends who have given me encouragement I feel deeply grateful.

MRS. HARRIETTE F. DRURY, Portsmouth, N. H.

---

In a recent *Sentinel* this quotation was given, "The past is something that was, but is not." The error in the past never did exist and does not now, and our belief of it must be destroyed. It is a joy to know that the steps, though slow, are truly steps heavenward.

In the summer of 1888, a copy of Science and Health was sent me by my mother, who was healed by one of Mrs. Eddy's students. The most appalling of my mother's many troubles was that of hereditary cancer; the symptoms were apparent but as yet the growth was but slightly manifested. Every vestige was destroyed by the treatment, and change in thought expressed in letters was wonderful to me. It was the first I had ever heard of Christian Science or the book.

As soon as possible I read Science and Health, studied it, and accepted it fully without debating a single proposition. It seemed perfectly clear, practical, and beautiful, just what I wanted, but I could not prove a single statement.

In a few weeks my mother returned and we were amazed to see her transformed in appearance. A friend said to her, "Why, you look twenty years younger than when you went east."

Since my mother had received many valuable suggestions how to work, she was prepared to assist me, and we were very happy working and reading together.

We did not talk much to our friends at first, but they noticed the change in thought and expression, and were anxious to learn what this new Science could be. Soon several became interested and we found others in neighboring towns who had been healed and were studying. The work thus has grown into a church organization, with many faithful workers.

The next step in our growth was class instruction from an earnest, faithful student; after the second or third lesson we began to prove our faith by demonstration, and at the conclusion of the lessons were ready to help others. We did not at that time see the way to devote our time exclusively to this new field of work, but took it with us into our daily life. At the time I was teaching, and the help from Christian Science in that work was invaluable. The dull pupils and the incorrigible gradually disappeared and my work seemed no longer burdensome or tedious. When we know there is but one Teacher it lifts the burden from the struggling ones who look to self.

Many cases of healing resulted from these early months of work. We rejoiced constantly in this new Life, and our hearts turned in gratitude to Mrs. Eddy for all.

The following year a position as teacher was secured in the schools at Omaha. Then came a struggle with pride, love of popularity, and fear of losing position if known as a Christian Scientist. During this time, many physical ailments were manifested and I seemed unable to meet them.

Digitized by Google

Finally, I understood the trouble, took up my cross, left the church I had attended, and devoted myself to the work.

The revised edition of Science and Health has done so much for me that I cannot close without expressing my love and gratitude to Mrs. Eddy. My unceasing prayer is that I may be worthy the name, Christian Scientist.

E. M. H., Phœnix, N. Y.

---

Gratitude and justice induce me to state the following facts regarding the sickness and cure of a member of my family by Christian Science treatment.

About last Christmas time my daughter's health was impaired. Her digestive organs were entirely out of order, causing her distress. The physician made very light of it at first, but soon found the disorder to be of a more serious character, and prescribed medicine quite freely without affecting a change. He then expressed a wish to call a consulting physician, as in his opinion there was an obstruction in the gall duct and an operation was unavoidable. The consultation supported the opinion of the attending physician and they asked our consent to an operation, which was reluctantly given. The patient was transferred to the hospital and operated on as we supposed, but we were told later that it was impossible to perform the operation, as the physicians found a cancerous growth covering the parts, and it was predicted by them that she could only live a few days, and would pass away in great pain. I was not willing to abide by these prophecies, and following the advice of a member of the Christian Science Church I called a practitioner and secured Christian Science treatment. Almost immediately I noticed a favorable change in the condition of the patient. There was no pain except such as customarily follows an operation. Soon she could eat heartily and digest her food, and she left the hospital to stay with her sister, where she daily gained strength. She is now fully recovered and is home again. It must be mentioned that no kind of medicine has been administered since the attempted operation.

A. KUENER, Sheboygan, Wis.

---

The world is full of slow and commonplace people, and in no way can we more practically reveal our own wisdom and refinement of character than by manifesting patience and delicacy in our dealings with such, hiding from them alike their imperfections and our own superiority.

*The Wellspring.*

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### THE NEW CONCORDANCE.

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

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

Address all orders to
Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

James H. Ecob, D.D., in an article on "Church Federation" in *The Christian Register*, says:—

"I hope that some day a scholar will arise, large enough in learning, broad enough in vision, to give the world the true story of that most destructive of all heresies, the verbal inspiration of Scriptures. It has mothered more of the sins and abominations of history than all other heresies combined. When Protestantism arrived with its doctrine of the inalienable right of private judgment, a new and terrible weapon was placed in the hand of this arch heresy. At least a degree of safety lay in numbers when synods and councils turned to the record for a God-given word. But when every man, whatever his equipment in learning, or insight, could turn to an infallible book and get his 'Thus saith the Lord' at first hand, it was like the letting out of waters. Private interpretation, personal idiosyncracies, vagaries, conceits, ambitions, cruelties, avarice, lust, slavery, intemperance, war, each with its proof-texts, set out to the conquest of the world. Each must do thus, and no otherwise; for did it not carry, as a banner, its divinely inspired word? It was philosophically inevitable, therefore, that, after the first great unifying impulse had somewhat abated, Protestantism must begin to divide. Nothing can arrest that process of division so long as that cause is operative; namely, the right of private judgment to exploit a verbally inspired Scripture. There lies the logic, and there is the tremendous underscoring of history. Protestantism has gone on dividing and subdividing till to-day we have the 'scandal of Christendom,'—hundreds of sects, sects of sects. . . . The Bible to-day is a unifier, not a divider, because intelligent men and women the world over are more and more demanding its ethical contents.

"The original cause of division, a verbally inspired book in the hands of private judgment, being historically vacated of meaning, its corollaries, as represented in the various sects, having gone to seed on the parent stem, what do we find to-day as the product of the evolutionary process? We find a group of denominations looking one another in the face and asking earnestly, even solemnly: What next? No adequate reason of being exists within ourselves. What has survived of our historic sect-life is chiefly 'corporate ambition.' We can accredit ourself to ourself as a body of religious men and women, but not as a body of denominationalists. Evolution has cut that ground from under our feet. We are too small-minded for our God. When we call Him Our Father, we are ashamed to look our historical selves in the face. Either we must become larger, or get some narrower name for Him. . . .

"If a thousand souls were hungering and thirsting after God, as by their constitution they must, you must give them the substance of faith. Faith is axiomatic to soul-hunger. That which we know to be true by experience, that which is constitutionally attested by soul-peace and soul-health, that the world desperately needs; that the Church must give, or be put out of commission by both God and man. If you offer instead denominational whims and notions, for bread you have given a stone; for fish, a serpent.

"The world must have religion. The Church has religion to give; therefore, the Church must proceed at once to its business. Every man and woman ethically sensitive to cosmical weather knows that this is the condition. Select your religious man at random among the sects, speak to his heart, and his shibboleth rings true."

Henry S. Pritchett, LL.D., of the Massachusetts Institute of Technology, speaking before the Unitarian Festival in Tremont Temple, Boston, recently said:—

"Perhaps you will allow me to speak a moment concerning the attitude of students toward religion. There is a feeling, and perhaps a well-founded one, that a constantly diminishing number of young men in the student bodies are being drawn into the religious life; that, upon the whole, the influence of the Church upon the student body is not what it once was.

"I believe there was never a time when young men in institutions of learning were in more direct relation with truth itself than the young men whom one finds to-day in the colleges; but this relation is, in large measure, independent of Church relationship.

"If more among the great army of students are to be drawn by the Church into the spiritual life, they must be touched by leaders able to understand and appreciate the circumstances of their lives. Their training has been vastly different from that of the young men of fifty, or even twenty-five years ago. They have little regard for traditions and small respect for vested authority. The whole trend of their intellectual life has led them to demand the where and how. They will be satisfied with no half-way explanation. On the other hand, they are reasonable, they are intellectually sincere, they have been trained to follow truth as no other generation of men have been trained to follow it. They will be quick to respond to the touch of spiritual truth and the knowledge of a spiritual life if only there is the leader to point the way. Leadership has to-day the same power it always had, but it has also the same requisites. The opportunity before the Christian Church was never greater; but that opportunity is less than ever a matter of authority and of organization, and more than ever a matter of leadership."

The intellectual and spiritual world has progressed infinitely during the last hundred years. The old conception of God nowhere, perhaps, is better shown than in the old hymns, one of which began:—

The Son of God goes forth to war,
A kingly crown to gain;
His blood red banner streams afar,
Who follows in his train?

That is a thoroughly barbaric and soldier conception of God, and shows the savagery of man carried into his religion.

The superstructure of religion may be comprehended in the single word love; even self-sacrifice is good only so far as it is moved by, caused by, and represents love.

PRESIDENT ELIOT.

How wonderful is the telephone! Speaking into a little tube, you converse with your friend a thousand miles away. Yet there are people using this marvelous instrument every day who scout the idea of a prayer reaching the ear of a present God. A savage who had never seen a telephone would doubtless disbelieve the story of the wonder, but would his disbelief alter the fact? Multitudes of people know by experience that God does hear and answer prayer. That other multitudes have not had such experience is no proof that prayer is a delusion.

*The Examiner.*

We would be wise if we so adjusted our relations with others that all our days we should be under the sway of the good, the worthy, the pure-hearted, the heavenly. Then as their friends we should seek ever to bring into the lives of others only the highest, the most uplifting and inspiring, the most wholesome and enriching influence. We should aim always so to live Christ that the Christ in us shall become the very breath of God to every one whose life we touch. If we do not we are living below our possibilities in the character and reach of our influence.—*The Watchman.*

The life of the Church, as of the believer, is divine—an inbreathing of God; heavenly in its nature and origin, heavenly in the source of its support and sustenance; heavenly in its strength to stand and withstand, heavenly in its power for work and service, heavenly in its principle of growth and increase, with nothing earthly about it save the poor human nature which is the object of its heavenly benefactions, the humble suppliant and recipient of the bounty of Him whose fulness filleth all in all.

F. D. STOREY.

When one speaks the whole truth about any important phase of human life and sets it forth in fitting form, although unnoticed at first, it will gain power as it comes to the knowledge of men, and finally reach a commanding position where all take note of it. Like the rejected stone which becomes the head of the corner, it comes to honor; and then men imagine that it has always been an object of reverence as it now is.

*The Christian Register.*

No man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

PHILLIPS BROOKS.

Neglect of one duty often renders us unfit for another. God "is a rewarder," and one great principle on which He dispenses His rewards is this—through our faithfulness in one thing He bestows grace upon us to be faithful in another.—ICHABOD SPENCER.

The Church must pour itself out into streams of influence, rather than keep itself dammed up in an ecclesiastical pond, into which men may come for refreshment.

REV. H. A. BLAKE.

There never has been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed by God.—BUSHNELL.


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is It Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 53 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing Through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


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

## Contents of this Number.


| | | |
|---|---|---|
| ITEMS OF INTEREST. Brief Mention of Important Events. | | 726 |
| FROM OUR CONTRIBUTORS. | | |
| The Denial of Matter. | F. W. | 727 |
| Compassion. | William P. McKenzie. | 727 |
| Our Literature. | A. F. Blundell. | 728 |
| Not Magic, but Understanding. | H. W. Nelson. | 728 |
| The Real and the Unreal Man. | J. D. K. | 729 |
| Echoes from a Sunday School. | Eloise Cameron MacGregor. | 729 |
| Joining the Church. | Kathryn Folk Brownell. | 730 |
| THE LECTURES. | | 730 |
| EDITORIAL. | | |
| Religious Joy. | | 732 |
| The True Standard. | | 732 |
| The Passing of Personality. | | 732 |
| AN EDITOR'S REPLY. | | 733 |
| SELECTED ARTICLES. | | |
| A Friendly Critic. | | 734 |
| Evil to be Overcome. | | 734 |
| FOR THE CHILDREN. | | |
| The Passing of Fear. | M. B. J. | 735 |
| The Miner's Little Daughter. | | 735 |
| A Gleam. | Annie Theresa Jones. | 735 |
| TESTIMONIES OF HEALING. | | 735 |



Vol. V. BOSTON, JULY 18, 1903. No. 46.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Last week the European squadron of the American Navy, after the conclusion of its visit to the manœuvres of the German fleet at Kiel, proceeded to Portsmouth, England.

As soon as the Kearsarge was berthed Sir William Dupree, the mayor of Portsmouth, boarded her and greeted Admiral Cotton, saying: "The people of Portsmouth welcome the American squadron and extend to its officers and men all the courtesies they can offer." Admiral Cotton replied, expressing his pleasure at the welcome extended to the squadron and thanking the mayor on behalf of the United States Government and himself.

On the departure of the mayor Rear Admiral Milne, commander of the royal yachts, specially detailed by King Edward to welcome the Americans, arrived on board the Kearsarge and was received by Admiral Cotton and Captain Hemphill. Admiral Milne expressed the gratification of King Edward at the arrival of the squadron, and in behalf of his Majesty welcomed it to England. Subsequently, Admiral Cotton, Captain Hemphill, and the staff officers visited the naval officials, escorted by an admiral's guard and a band.

Immediately after Admiral Cotton returned on board the Kearsarge, Admiral Hotham and his staff returned Admiral Cotton's call. Subsequently the American officers ended their official visits by calling on the mayor of Portsmouth. Admiral Cotton and the other American officers while in London will be quartered at various hotels as the guests of the nation.

King Edward signally honored the officers of the American squadron at the state ball given at Buckingham Palace—the climax of the visit of President Loubet. His Majesty formally received Admiral Cotton and his officers, and Queen Alexandra later gave them the same distinction. The ball—the first since the accession of King Edward—was a brilliant function, twenty-two hundred guests being present, including President Loubet and his suite, practically all the ambassadors and ministers in London, the majority of the members of the royal family, prominent representatives of the nobility, and the officers of the American and French squadrons now in British waters.

Later the Lord Mayor of London gave a luncheon in the historic room, the hall of the Mansion House. The toasts were very happy in their reciprocal expressions of cordiality and good wishes.

All the diocesan conventions of the Protestant Episcopal Church, except those of New York, Oregon, and California, have now passed upon the proposal to change the name of the Church and have defeated it. The clerical and lay delegates in thirty-two dioceses gave a majority against change; seven dioceses took no definite action; in eight the clergy and laity were divided, the clergy in seven favoring a change; only nine dioceses were decidedly in favor of a change; Colorado gave a tie vote of both orders; of the missionary dioceses six were against a change, three in favor.

The counter cases in the Alaskan boundary matter have been exchanged within the time limit. The counter case of the United States was delivered on the 3d inst. to the British charge of embassy at Newport, and at almost the same moment in London the British counter case was handed to the American embassy, so that each side is now ready for the next step; namely, the preparation and submission of the arguments which are to be laid before the commission in London, September 3.

Probably the most successful meeting of the National Educational Association ever held was brought to a close on the 11th. The teachers speak in the highest praise of the arrangements and the attractions and hospitality of Boston. There was an attendance of over thirty-five thousand.

**Foreign.**

President Loubet, the first president of the Republic who ever represented the French nation as the guest of the British Court, arrived at Dover on board the French cruiser Guichen early last week. When the Guichen was sighted the Sheerness flotilla of torpedo-boat destroyers steamed out to meet her and escorted the French cruiser through a double line of British battleships and cruisers extending two and one-half miles, and forming the most imposing naval display ever seen off Dover. All the vessels were dressed from stem to stern, and their crews manned ship and mingled their cheers with the roar of the guns firing salutes, and the strains of the "Marseillaise" from the naval bands. Each ship gave the president a salute of twenty-one guns as the Guichen passed, and the bands of the vessels in turn took up the "Marseillaise." As soon as the Guichen had anchored off Dover and exchanged salutes with Dover Castle, the admirals and captains of the British fleet immediately went on board the French cruiser and paid official visits to President Loubet. These courtesies over, the president stepped ashore and the Duke of Connaught, accompanied by the French ambassador, M. Cambon, and a number of officials appointed to be in attendance on M. Loubet during his visit, extended King Edward's welcome to the president.

The party then took train for London, where they were greeted at the Victoria railway station by King Edward and the Prince of Wales, accompanied by the cabinet ministers and a host of other distinguished persons. An enormous crowd had gathered to catch a sight of the visitor when he should arrive. The station itself was handsomely adorned with a plentiful use of the national French colors and of the monogram "R. F." (Republique Francaise), and an abundance of flowers in lines of red, white, and blue.

On the 9th the president left London amid the enthusiastic acclaim of the populace. He was met at the station by the King, the Prince of Wales, the Duke of Connaught, Lord Lansdowne, Premier Balfour, other ministers, members of the French embassy, and a crowd of military and other officials. At Dover he set sail for Calais on board the Guichen, escorted by a British torpedo flotilla and followed by farewell salutes from the fleet and castle.

The Panama Canal Treaty is now before the Columbian Senate for discussion. It is said that four members of the House Canal Commission are in favor of the treaty, three against, and two doubtful. It seems that neither Congress nor the President wishes to assume the responsibility of the ratification of the Hay-Herran canal treaty. Dr. President Caro, who is politically opposed to President Marroquin, is doing his best to prevent Congress from approving the treaty.

The Assouan reservoir has been emptied of its winter's stock of water for the first time. The results are most satisfactory. The area of cotton is largely increased, and the success of the summer crops is assured in the entire area tributary to the dam.

The receipts of the Cuban government for the fiscal year ended June 30 were $17,767,000; the disbursements, $15,339,900. The amount in hand is $3,172,500. Of the year's receipts, $14,705,500 were derived from the customs.

**Industrial and Commercial.**

More than $30,000,000 worth of diamonds and other precious stones were brought into the United States in the fiscal year just ended. This is the largest importation of diamonds and other precious stones ever shown in a single year of our commerce. Prior to 1887 the total was usually below $10,000,000 per annum; in 1893 the total reached $15,000,000, and fell to $5,500,000 in 1894, $7,500,000 in 1895, $6,750,000 in 1896, and $2,500,000 in 1897. In 1898 the total increased to nearly $9,000,000, in 1899 to over $14,000,000, in 1901 to $20,000,000, in 1902 to $23,000,000. The total importations of diamonds alone in the eleven months ending with May amounted to $24,000,000, and of other precious stones $4,500,000. Of the diamonds imported $10,000,000 worth were uncut, a large increase compared with the importations of preceding years.

Exports from the United States to Canada in the fiscal year just ended show a larger total than any preceding year. Eleven months' figures just completed by the Bureau of Statistics of the Department of Commerce show that the increase in the exports to British North America has been $12,000,000 in the eleven months of 1903, compared with the corresponding months of the preceding year. This is a larger increase than in any year in the history of our commerce with Canada, except 1898, when the increase was slightly greater than that of the last fiscal year.

**General.**

The Discovery, now in the South Pole waters has, according to the report of the captain of the relief ship Morning, located between four and five hundred miles of new coast line and worked her way as far south as latitude 77 degrees 59 minutes; a sled party reached 82 degrees 17 minutes; a lot of new marine fauna and flora of a low order has been discovered; valuable geological and meteorological data have been secured.

Definite steps toward the erection of a three million dollar art museum in Chicago have been taken. The trustees of the National Art Museum have elected officers and selected the Illinois Trust and Savings Bank as a repository for the funds of the organization.

The London and Northwestern company has announced its intention of putting on a train between London and Carlisle which will make a trip of 209 miles without a stop. This is 105 miles longer than any similar run in Great Britain.

The discovery has been announced at the Lick Observatory that the star Omicron Ceti, which has been known to vary at intervals since 1596, is at present undergoing extraordinary fluctuations in brilliancy.

Forty students from Yale, Harvard, Cornell, Princeton, Columbia, and Lafayette have left for the harvest fields of Kansas. They belong to athletic teams in these institutions.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From our Contributors.

### The Denial of Matter.

F. W.

CONSIDERABLE argument has been indulged in against Christian Scientists because of their stand for the unreality of matter. The fact that Science and Health teaches the nothingness of matter from the spiritual point of view has given rise to unprecedented incredulity from the most unexpected quarters on the one hand, and has given the Christian Scientists an impregnable defence and source of spiritual refreshment on the other. Many of the common objections to the position of Christian Scientists can be answered successfully from any of the ordinary authorities on physics. Our libraries are abundantly supplied with discourses on the subject of matter, but upon investigation one finds that he is no nearer an understanding of his subject when he has finished his inquiry than when he commenced. He will probably, as one of his results, see matter from more points of view than before, and this we are pleased to style education; but, so far as coming to any definite conclusion, the reader will very likely fall into line with the author, and conclude that the subject is beyond explanation. When you turn to the Christian Scientist for light, you are referred to the Bible. You are not asked to study somebody's ideas of matter. Neither are you asked to study matter itself to find out what it is. You are advised simply to turn from it, for in no other way can matter be understood. You cannot find out what it is by studying it, or by examining its manifestations, for the reason that it is error, and the Christian Scientist refers you to the teaching of Jesus because there you find truth.

Many minds which are not to be convinced by the ordinary arguments of material scientists, are responsive to his teachings. If the Christian Scientist is permitted to give his authority and prove his position from the Bible, it will speedily appear that the Bible and Science and Health are at one on the point, and that Science and Health is indeed the Key to the Scriptures.

What Jesus the Christ taught, the Christian Scientist claims to teach also. What Jesus proved by his demonstration the Christian Scientist is proving by similar demonstration. Jesus taught, from first to last, the nothingness of matter. When he arose from the dead, he declared it necessary for him to complete his demonstration of the nothingness of matter by ascending above the perception of mortal vision. He left no matter (body) behind. The Christian Scientist understands that the explanation of this seemingly wonderful circumstance lies in the fact that there is no matter, it exists only in belief. Otherwise, the matter body of Jesus would have been left to be buried, as are the matter bodies of all those who have not made his demonstration. His demonstration of the nothingness of matter was complete, and hence nothing which we call matter remained to be discerned. This disappearance or dematerialization of the body of Jesus, offers an absolute proof that the Master, whom Christian Scientists seek to follow, demonstrated for and before them the nothingness of matter and the allness of Spirit.

When the material scientist can explain what became of the material body of Jesus, to the satisfaction of the world, he will have explained it to the satisfaction of the Christian Scientist, for he will then have become a Christian Scientist himself, and his explanation will be Scientific. The disappearance of the material body of Jesus gives the ultimate demonstration over matter.

### Compassion.

WILLIAM P. MC KENZIE.

PITY is both sought for and resented. Those who are unfortunate endeavor to awaken sympathetic grief in the hearts of men by recounting their distresses; yet when they have awakened pity, they find themselves made inferior by the recognition of their weakness and misfortune on the part of those who pity, and this often arouses indignation. The real desire of those who seek pity is to gain special and undeserved favor, and in this how often are they disappointed, getting commiseration instead. "How miserable I am!" is the plaint; and if the reply be, from one standing aloof, "Indeed you are very miserable," what uplift is there?

It has been said that pity as a mere emotion produces almost nothing in the way of benevolence. The sorrows of the unfortunate heroine in a play may be so presented that pity overflows in the hearts of the listeners, yet these same persons who looked at imaginary sorrow with streaming eyes, usually experience a reaction into a state of callousness when genuine sorrow and need call for action.

Sympathy is better than pity, for it indicates fellow-feeling and implies equality, or some bond of union with the sufferer. There is no looking down from a superior condition of good fortune upon the condition of misfortune, but rather the warm sense of kinship which urges on to helpfulness. When pity is accompanied by the inclination to help, it has risen to sympathy; yet even at that stage it may be the suffering and distress of others upon which the thought is concentrated, and their misfortunes, pains, and sorrows may continue to be viewed as part of reality, even when effort to relieve them is contemplated.

Mercy commonly implies the expression of clemency or good will to the undeserving. When the just deserts of wrong doing are contemplated in a particular case, pity may be aroused, and the offender may then be treated with less severity than the law demands. Such treatment is usually considered merciful; but the word is more exactly applied when a man is able to be kind to his enemy whom he finds in his power. One definition of the word is "forbearance to injure others when it is in one's power to do it," as when a robber might listen to the plea of his victim and refrain from cruelty to him; but the word appropriately has a more gracious and kindly sense as well. If one were to remit a penalty, that would be pardon. Dismissing from the mind displeasure or resentment towards one who has wronged us, is properly forgiveness. But one

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

who has the will to bless the offender, and actually seeks his welfare because of benevolence in his own heart, such an one shows mercy.

Compassion is higher than all these. A man may be pitiful and merciful, and yet sorrow and pain may be to him such realities that he can do almost nothing to relieve them. Sympathy with present suffering may be so sentimental that the wrong-doer is comforted and pitied so soon as the effects of his error come upon him to reform him. "Compassion combines with the tenderness of pity, the dignity of sympathy, and the active quality of mercy."

When Jesus was moved with compassion, there was a yearning sense of tenderness excited by the need of the people; but his actions showed that he did not rest in any sense of mere pity. He turned from the seen to the unseen,—from the pitiful need of man to God's infinite provision of good. Compassion, then, is more than an inclination or an impulse to relieve suffering and distress; it implies a fellow-feeling not so much with man the sufferer, as with man the child of God, and it raises him to a recognition of his true estate.

Compassion does not seek so much to remit the penalty as to change the criminal tendency; it does not merely forgive the enemy but transforms him into a friend; it not only has the willingness to bless, but through its vision of reality knows how to bring what is good into a demonstration,—to prove the good to be the actual fact.

Christian Scientists turn their attention continually Godward, because of their desire to have done on earth, as in heaven, the will of God; and because they do not attend to the recitals of woe which the self-pitying offer, nor listen to garrulous conversations concerning the conditions of the sick, nor enjoy morbid discussions in regard to the details of disease, they are sometimes accounted unsympathetic. But what is most needed for the blessing of man, more emphasis given to his fear of disease, or more knowledge of the overbrooding, divine Goodwill who healeth diseases? Therefore he is a benefactor to the race who uplifts his thought to heavenly places, and thither helps, by the sweet compulsion of love, the weary and those whom sickness and sorrow oppress. This he cannot do without learning compassion. Any one acquainted adequately with the Christian Science movement knows what teaching has been given, what example shown, by its Founder, Mary Baker Eddy, so that men may become compassionate. People fail to understand her dealings until they perceive that her purpose is always to heal and to save, and that she excludes none from the circle of her compassionate interest.

It is through compassion that healing, the work of God, is realized. "How ill you look," says Pity. "I am sorry for you," says Sympathy. "I would I could help you," says Mercy. But Compassion is able to say, "Rise and walk;" and it thus gives proof that love is reality and not sentiment. Before the glowing sense of love in the compassionate heart, how quickly fear departs; how quickly the doubting mind is reassured! and why? He who taught us "by his own glory and virtue" showed us that to be moved with compassion was but the preliminary to realization of divine Love as ever-present and all-satisfying.

## Our Literature.

A. F. BLUNDELL.

HAVING been for the past two and a half years living in a foreign country, in one of the few places where Christian Science has scarcely yet broken ground, I have to a greater or less extent felt the loss of personal association with other brethren in the truth. In many ways this has brought an experience that has been helpful and strengthening, as it has taught me to realize more fully than ever before, the immediate presence and protection of divine Love.

When I left home I brought with me the bound volumes for seven years past, of the *Journal* and also all the bound volumes of the *Sentinel*. It would be impossible to express in words, the company, comfort, and blessing that this literature has brought to me, covering as it does such a wide range of experiences passed through and victories won, containing so many words of comfort, instruction, and love, so that it is never hard to find a parallel problem to the one we may have in hand at any given time, and one which has been solved by some other brother or sister who has passed over the same ground. These silent companions are always ready to be of service, and unlike ordinary literature, will bear reading over and over, giving us each time a little more truth, thus making our vision clearer for the next reading. We know the reason for this is, that the writers are each expressing in their own way what they have already learned from our wonderful textbook, Science and Health, and we can discover, in the loving, grateful efforts of the contributors, the newly awakened student, happy in his new light; the hopeful, bright child thought, or the older brother and sister who have learned what it means to work out one's own salvation, and who are encouraging us to press on when we might perhaps be tempted to falter, or stop to count the bleeding footsteps. (Science and Health, p. 426.)

In this connection, a statement made by a friend has been very helpful. He said that each day his desire for our literature became greater, because he realized that when he was reading Mrs. Eddy's writings, he was as to that extent and during the time so occupied, living in the consciousness of her revelation of Truth and was benefited accordingly.

It may take us some time to discriminate as to what is profitable reading, but it is nevertheless a necessary decision, and when rightly made is sure to give the most satisfactory results, and accelerate our growth in the understanding of Truth.

## Not Magic, but Understanding.

H. W. NELSON.

MANY strangers come to our churches, expecting to learn a magic word, a set form of words, a creed, which will give to them the art of healing. This expectation is entirely unauthorized, and they are really harboring thoughts pertaining to a primitive order of superstition. The healing as practised by Christian Scientists, though only incidental to the Science of Christianity, is very necessary since it is a proof of right apprehension and true discipleship. By thus proving they carry out one of the commands of the Master, and at the same time demonstrate to humanity their understanding of Christian Science. There is not any mystery in this practice; the ability to heal is really a growth upward in one's human consciousness, due to an appreciation of the eternal fact that God's eyes are too pure to behold iniquity. In other words, that a supreme cause, perfect good, cannot create imperfections and discords. In the degree that the argument, that the only real effects are good effects which result from a good cause is accepted, is one's growth in Christian Science secured.

The Sermon on the Mount, including the Lord's Prayer, gives full instructions for one's individual work as a student or disciple of Christianity. The apostles of Jesus have given much valuable explanation and assistance to the world, by reiteration of these instructions in the best words that their vernacular afforded. Mrs. Eddy in her work, "Science and Health with Key to the Scriptures," has endeavored to reach the thought of the present age with a very logical and clear reiteration of these same instructions, and the magnificent growth of the Christian

Digitized by Google

Science movement bears witness to the success of her efforts. The expressions sometimes used by Christian Scientists when narrating an instance of healing work, done in demonstration of their obedience to the Master's instructions, are possibly misleading to the superficial observer: "I held the right thought;" "I said over the scientific statement of being several times," etc. These are not talismanic thought conditions; they mean simply that the people expressing themselves in this manner were composing their thought in prayer, and thus gaining a realization of an infinite Father-Mother God, who is the giver of health, and all good.

## The Real and the Unreal Man.

J. D. K.

HOLY WRIT abounds in explanation of the difference between the real man—God's image and likeness—and the unreal or material man. The real man, we are told, is that product of the seed of Divinity which can never bring forth anything less than perfection; while the unreal man is a product of mortal belief, which must be lost sight of in order to bring out the real. The real man, or God's image, has the grandest and noblest of missions to his fellow-man; viz., to reflect his Creator. When we can realize this, we begin to understand what is brought to bear upon one whom we wish to help into a life of health and holiness.

We as Christian Scientists should so reflect divine Love as to create an atmosphere of holiness all around us, which would bring Truth to the consciousness of others to such an extent as to dispel every form of error. The unreal man,—"the liar in whom is no truth,"—when allowed to predominate in our consciousness, presents to the world the opacity of a solid body which completely hides that image and reflection of "the One altogether lovely!" and instead of being a blessing, such an one is a curse to his fellow-man, depriving him of the light of Truth which he has a right to demand from one who calls himself a Christian Scientist.

If one could only realize what it means to live a *selfless* life! One who is thus living in harmony with his Principle, cannot be disturbed by the criticisms of others, for the real self cannot be touched. Man stands in the same relation to his material manifestation,—which is all his enemies can reach,—as the Christ stood to Jesus whom the Jews put to death in order to exterminate the divine Principle which actuated him. The selfless man has no dealings with anger, hate, jealousy, or with any link in that chain of evils which is welded together by the belief of materiality. It is impossible to conceive of one who is truly actuated by the truth of the Christ Science as indulging in unkind feeling toward even the meanest of his fellow-men. He should remember that the pure in heart see God in all mankind. The spirit of criticism must be entirely eliminated from the life that is "hid with Christ in God."

Actual Christian Science demands entire selflessness, an understanding that there is no self but the real self,—God's image. When we can fully awake to this understanding we shall be able so to demonstrate the truth that the world will be quickly redeemed to Christ. Let us follow the injunction of Paul, and "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." When we can do this, actually do it, materiality will flee away and the birth of the Christ child will have begun in our hearts, and "of the increase of his government and peace there shall be no end."

## Echoes from a Sunday School.

ELOISE CAMERON MAC GREGOR.

A CHILD when asked how old she was replied, "No years, God is my Father and He doesn't have any birthday." Surely if we accept Jesus' definition of Life, "This is life, . . . that they might know thee the only true God," then we are "alive" only in so far as we "know God" well enough to reflect naught but good in every thought, word, and deed; so the mere lapse of time, or birthdays, will never make us "grow up."

This new-old standard of Christian Science accords respect and reverence, next to that for "our elder brother," only to those who know God as man's only Father in such a practical way that they bring forth the fruits of character, spiritual discernment, and the Christ-likeness which heals the sick and sorrowful as well as the sinner. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This child's speech reminded me of some very helpful ideas which were brought out in my Sunday School class.

At a time when we were studying the second commandment, a child of five cited his absence of fear when a thunder-storm had come up while he and his people had been driving in the country, as a proof that he had refused to make unto himself any graven image [any belief in the power] of anything that is in the heaven above.

In considering the practical application of the third commandment, "Thou shalt not take the name of the Lord thy God in vain," which has been, by a limited sense so generally supposed to refer to verbal profanity, a little girl when asked its meaning said, "Taking the name of the Lord in vain means talking about good and not doing it!"

Again, one spring day when the subject was "Life," I went to the class supposedly well prepared with the thought of Life, first, as symbolized by unconquerable growth emerging from the seeming death and desolation of winter.

In order to introduce the subject of progression and regeneration as activity, I asked a child, "How can you tell when anything is alive?" Instead of answering as in the old thought, "When it moves," or "When it grows," the reply came at once, "When it is Truth."

Turning to another child I queried, "And how do you tell when anything is alive?" Quick came the response, "When it is Love."

The first part of the carefully formulated programme was thrown to the winds and we all went to work to build more clearly in consciousness a knowledge, through faith and understanding, of the one and only *Life*, independent of all seasons and conditions, shining resplendent over any sense of growth, improvement, or evolution.

"Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all that He creates, are perfect and eternal" (Science and Health, p. 470).

Then when the subject was Truth, the responsive reading brought out the thought that Truth is the water of Life.

We had mentioned the use of this water,—declaration of Truth,—as a cool drink when one had a sense of being warm and dusty with impatience, discouragement, or other error; so the cleansing properties of water were next considered. In seeing that any naughty, sorry, or sick thought was what would soil the garment of consciousness, we decided that the only way to keep it clean was to use this water of Life,—declare the Truth. "But," I said, "suppose the dress shouldn't seem thoroughly clean then?" Clear and direct was the reply: "Wash it again!"

"The robes of Spirit are 'white and glistering,' like the raiment of Christ. Even in this world, therefore, 'let thy garments be always white'" (Science and Health, p. 267).

Digitized by Google

## Joining the Church.

KATHRYN FOLK BROWNELL.

How many of us stop to realize the true significance of uniting ourselves with the church? Some people say, "I do not believe in organizations and do not like to bind myself to anything." Is this step truly bondage? Not when we look at it in its true light.

In Science and Health, p. 583, we find the spiritual interpretation of Church: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Then when we unite with this are we not uniting ourselves with all that is highest and purest and best? Is it not possessing ourselves of absolute freedom instead of bondage?

To look upon the church as a material structure where people congregate at stated times, and never beyond it to that of which this is but a type, is like looking at the suffering, erring human body and believing it to be man—the true child of God.

We read that "Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). This is for us to do in the correction of our thought of the church just as it is in our effort to help mortals. Our narrow material sense of the church needs to be healed just as does our false sense of man.

If all would realize that it is really spiritual freedom, and hasten to avail themselves of this privilege, looking away from the shadow to the reality, they would rejoice in a healing demonstration of corrected sense which would draw all men unto them.

### The Child in the Garden.

When to the garden of untroubled thought
I came of late, and saw the open door,
And wished again to enter, and explore
The sweet, wild ways with stainless bloom inwrought,
And bowers of innocence with beauty fraught,
It seemed some purer voice must speak before
I dared to tread that garden loved of yore,
That Eden lost unknown and found unsought.

Then just within the gate I saw a child,—
A stranger-child, yet to my heart most dear,—
He held his hands to me, and softly smiled
With eyes that knew no shade of sin or fear:
"Come in," he said, "and play a while with me;
I am the little child you used to be."

HENRY VAN DYKE.
In *Atlantic Monthly.*

The Christ stands before us and says, "Come to me." You say, "Must I?" And he answers, "You may." He will not even say, "You must." You may. And duty loses itself in privilege, and the soul enters into independence and escapes from its sins, fulfils its life, lays hold of its salvation, becomes eternal, begins to live an eternal life in the accepted and loving service of Christ.

PHILLIPS BROOKS.

The sentiments which Jesus introduced into the world are really ours. His perfect idealism is the highest rule of a pure and virtuous life. . . . He was first to proclaim the sovereignty of the mind. . . . The foundation of all true religion is verily his work. Since him it only remains to fructify and develop it.

ERNEST RENAN.
In "Life of Jesus."

## The Lectures.

### At Des Moines, Ia.

Judge Septimus J. Hanna spoke at Foster's Opera House last night [June 2] on the subject of Christian Science. The lecture was free, and there was a good attendance, both of the adherents of the Christian Science faith and of those not of that belief.

Judge A. H. McVey of the Polk County district bench introduced the speaker. Judge McVey said it was the history of the human race that new things were received with incredulity, and it was a sad commentary that the most intelligent people were impatient and unwilling to listen to that which was contrary to their political and religious ideas. In the modern day, however, this had been in some measure outgrown. Judge McVey counseled that every one should not only willingly hear others and those of opposing beliefs, but, moreover, should hear with open mind. He said there was perhaps no more important subject than that of religion, and he was there himself as a listener and a hearer, without much knowledge of the subject to be considered, yet glad of the opportunity offered to learn more of it through Judge Hanna.

*Register and Leader.*

### At Grand Forks, N. Dak.

The lecture on Christian Science given under the auspices of First Church of Christ, Scientist, of this city by Edward A. Kimball, C.S.D., at the Opera House Sunday afternoon, May 31, was highly gratifying to the friends of the Cause. A large audience, mainly non-Scientists, filled the lower portion of the house, and gave close attention throughout. Afterward a number were heard to speak of the many forceful arguments brought forward by Mr. Kimball in exposition of his subject, and the scholarly and fitting language in which the ideas were clothed.

Mr. Kimball's broad charity and very apparent lack of antagonism toward those who entertain views differing from his own, were particularly pleasing to his hearers. He was introduced by Senator J. D. Bacon in the following words:—

*Ladies and Gentlemen:*—I consider it a great pleasure, as well as a privilege, to have the opportunity of introducing to you, one who will address you upon so broad a subject as Christian Science.

I have always been so intensely material that it would be presumptuous for me to say that the theory of Christian Science is right, and that the other denominations are wrong; or that other denominations are right and Christian Science wrong. The speaker upon this occasion will, however, endeavor to make plain to you some of his reasons for believing that the teachings of Christian Science are right. In this great industrial period, the trend of the human mind seems to be toward the avenues of business and material things, rather than spiritual ones. But, my friends, allow me to say, that in this age no thinking man or woman allows the mind to become so completely absorbed with business cares as to prevent them thinking occasionally of things spiritual.

My belief is that all churches and all church organizations are good, and that their object is to elevate the human mind and bring morality to a higher standard. Each denomination has its influence, and I want to say in this connection that the Christian Science Church and its followers are entitled to a full share of credit, and I offer in evidence of this statement, the happy followers of this faith, who have increased in numbers to hundreds of thousands, from a mere handful who professed the faith in 1894, when The First Church of Christ, Scientist, was built in Boston, and was called the Mother Church.

Our speaker this afternoon will not attempt to tell you

Digitized by Google

all there is to be said of Christian Science, or all that he knows of Christian Science, as it would be impossible in the limited space of time; but he will endeavor to correct some of the misstatements and misrepresentations that have been made regarding Christian Science, as well as to show you something of the Christian Science religion in comparison with other religious denominations, and something of Christian Science healing.

My friends, I have the honor of presenting to you a member of the Christian Science Board of Lectureship, Mr. Edward A. Kimball of Chicago.—*Grand Forks Herald.*

### At Elgin, Ill.

Judge Septimus J. Hanna, C.S.D., expounded the doctrines of his faith before a large audience at the Universalist Church, Monday evening [May 18]. Mr. Hanna's discourse was free from criticism of other denominations, and the straightforward manner in which he presented his side of the question commanded the attention and respect of the audience.

Rev. E. L. Conklin, pastor of the Universalist Church, introduced Judge Hanna.—*The Elgin Courier.*

Mr. Conklin in his introduction said:—

The privilege of introducing the speaker has been conferred upon me. We are told that the Athenians were accustomed to assemble to say or hear some new thing. Such, I believe, is not the spirit of this age. We have learned, or are learning that truth is hoary and that the most we can expect to do is to restate it in modern terms. So far as I know the principles of Christian Science I believe that between them and those which I endeavor to teach, there is genuine harmony of purpose. We occasionally find a mind so small that, to it, there can be no truth in any statement that goes beyond or differs from its own limited conceptions. I do not stand to prophesy, nor do I deem it my right to take up the time which belongs to the speaker of the evening, yet I feel certain that the day is fast coming, has dawned, when men in general will accept the sublime fact of the brotherhood of man, and rejoice together in any earnest endeavor to place humanity on a higher plane. Believing this to be the spirit of the evening, and that we are to listen to a helpful word, it is my pleasure to introduce to you Judge Septimus J. Hanna, who will now address you.—*Correspondence.*

### At Eau Claire, Wis.

The lecture on Christian Science given under the auspices of First Church of Christ, Scientist, of this city, by Edward A. Kimball, C.S.D., at the Opera House, Sunday afternoon, June 7, was highly gratifying to the friends of the cause. A large audience filled the lower portion of the house and gave close attention throughout.

In introducing Mr. Kimball the Rev. Martin Sindall said in part:—

Whenever I confront an audience like this I cannot help thinking of the splendid opportunity which is granted the speaker. For in an audience like this there are many who are bearing burdens, some being burdened by business cares and anxieties, some by sins of one kind and another, while others are weighed down with some grievous disease. To all such there is one panacea, one cure-all, and that is Truth.

The workings of Truth are as possible to-day as in the days when Jesus walked in far-off Palestine, and I may say also that the effects of truth manifested on God's children are a source of astonishment as much as in the early days of Christianity. The good book says of the results of Jesus' teaching and work, "They were astonished at his doctrine: for his word was with power." To-day if a man once wretchedly wicked is healed of sin, people are astonished at the manifest change in him. It is even more true if a man has been afflicted with some bodily ailment and becomes well through the power of Truth. But it should not be a source of astonishment, for Jesus said plainly, "Ye shall know the truth, and the truth shall make you free."

Truth is God's knowledge, God's knowledge is Christian, therefore God's truth is Christian knowledge, which is synonymous with Christian Science.

We are gathered this afternoon to listen to an able exponent of Christian Science. He does not expect to tell us all about Christian Science, for that is impossible in an hour or a day, for it is as large as God's universe and as endless as eternity.

All he asks of you is that you become willing listeners, unprejudiced and teachable. You will in this way learn that which, if applied to your lives, will make you happier, healthier, and more prosperous, for all good things are promised to children of Truth.

You may think it strange that a man who has been pastor for some ten years in one of the oldest denominations should become a Christian Scientist. But when we learn that the earnest seeker after truth has the promise of finding it, such a step on a person's part is not so strange after all.

Being desirous of becoming more helpful to both sick and sinful, I was led to study Christian Science literature, and finding it in absolute harmony with the spiritual interpretation of the Scriptures I accepted its teachings and practice, one result of which is my presence here to-day, and the privilege of introducing one who can speak authoritatively on the subject of Christian Science. I esteem it a pleasure, therefore, to be able to present to you Mr. Edward A. Kimball, C.S.D., of Chicago, who will now address you.

*The Telegram.*

### At Denver, Col.

An audience that completely filled the Broadway Theatre assembled on Sunday afternoon, May 31, to hear Mrs. Annie M. Knott, C.S.D., deliver a lecture on "The Religious and Scientific Value of Christian Science," and listened with marked attention.

The speaker was introduced by W. W. Booth, Second Reader of the Denver Church, who spoke in part as follows:

The greatest need of the age, is a religion which will appeal to the business man, will bring him rest and comfort, which will so clear his mental vision that he will find it not only possible, but profitable to introduce the Golden Rule into all the relations of life, literally to do unto others as he would that they should do unto him; a religion which will broaden the smile of humanity and bring health, happiness, and prosperity to all mankind, and which will cause us all to pray daily, "Help us to help each other, Lord, each other's cross to bear."

Mrs. Eddy tells us in the Christian Science text-book, that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), and in giving to the world this beautiful religion she has proven the statement to be true. *Correspondence.*

What canst thou see anywhere that can long continue under the sun? Thou thinkest perchance to satisfy thyself, but thou canst never attain it. Couldst thou see all things present before thine eyes, what were it but a vain sight? . . . Leave vain things to the vain; but be thou intent upon those things which God hath commanded thee.

THOMAS A KEMPIS.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Religious Joy.

A DISTINCT impression conveyed by those who attended our recent Communion and Annual Meeting was that they were actuated by a deeply religious sentiment which was manifest on all occasions, yet the evident happiness of each individual comprising this great throng was so marked as to cause comment in the newspapers. Every visitor seemed to be happy and to enjoy the many opportunities for renewing old friendships and forming new ties, yet this fellowship was subordinate at all times to the primary purpose and desire of the gathering. There was no evidence of holiday-making, no feverish striving after amusement, though there could be no doubt about the enjoyment and satisfaction of each one present. That it was a gathering of religionists intent upon receiving more of the good news of Christ that they might more efficiently succor the sinning, suffering, and dying as they themselves had been succored, was most noticeable, and at no place was this more apparent than at the home of our Leader in Concord.

The subdued and decorous bearing of the thousands of men and women assembled in Boston and in Concord evidenced their serious appreciation of their mission, their realization that Christian Science means present salvation from sin, sickness, and death, and that it is their privilege to give this regenerating and healing gospel to their fellowmen.

One who has known any considerable number of these people, both before and after their introduction to Christian Science, cannot fail to appreciate the reason for the cheerfulness and joy which mark these gatherings, and he will not mistake their joy for the thoughtless flippancy of mere pleasure-seekers, but will know that the benefits received by Christian Scientists through their religion fully justifies this good cheer. To have been healed of hopeless sickness, to have been freed from intemperance and other sins, is certainly good ground for an abiding happiness.

M.

### The True Standard.

IF it were always possible for the children to have right standards given them, the results actually attained in after years would be so very different from ordinary experience as to contradict the popular expectation awakened; but it is sadly true that in youth, even in childhood, the acquirement of wealth and position is continually held before thought as the goal of endeavor. Steady effort is needed to attain success in any direction, and in the race of life the workers soon begin to show an advantage over the idlers or dreamers, and are placed in the opinion of their fellows on the side of success, but when the days of youth are over, and character is, so to speak, crystallized, it is found that something is wrong, for the possession of wealth and fame does not satisfy either the heart or the intellect, much less the higher nature.

It does not follow, by any means, that the unsuccessful man, from this material point of view, is any happier, since it is quite likely that he may have missed his opportunities, and done even less in the development of character than the successful.

This one thing is sure, however, that, soon or late, all must be brought face to face with the realities of being, and be measured by the one and only true standard,—the divine demand for perfection in all things.

Here a great lesson is speedily brought to every earnest inquirer into Christian Science; viz., the utter impossibility of meeting this demand through materiality. Then begins the first real effort in the right direction, for the spiritual foundations laid of old are Scientifically discerned, and their blessing sought and appropriated. It is soon found, also, that without any conscious human effort the standards are changed, and the value of Truth is simply beyond price.

When one has had even a glimpse of what mental freedom means,—freedom from the dominion of the body, from the oppressing thoughts of mortals, from the weight of doubt and uncertainty about God, one's self, and the future; when, instead of all this, there is not only present health of mind and body, but the knowledge of Truth which is needed in order to enjoy this perpetually; when "the meanest flower that blows," tells the sweet story of infinite Love and wisdom, we are beginning to comprehend what it is to be "rich toward God." And it is this realization which brings the thousands together annually in Boston, that, regardless of material sacrifice, they may breathe the mental atmosphere surrounding those who have been set free like themselves. As they return to their homes, they are constantly giving out this thought on their journey, "No words can tell the value of that which we have received, for who can estimate the treasures of Mind, of love, joy, and peace. With Solomon we may say, 'If a man would give all the substance of his house for love, it would utterly be contemned.'"

K.

### The Passing of Personality.

THE artist is always unobtrusive. He never eclipses the ideal he would honor, and self is not even an episode of his song. It is only the novice, the egotist, or the blunderer who projects his own personality upon the object or the opportunity he is called to serve. And here the finest art is the art of true living. Jesus said, "If any man will come after me, let him deny himself." This is the preliminary of all Christian growth and usefulness.

The greatest service we can render light is in the removal of the hindrances to its radiation, and of these, self is for each the chief. In so far as a reflector attracts attention, in so far it reveals its imperfectness and fails in its ministry, and the discovery of the inherent opacity of so-called human personality has been an inevitable outcome of self exploitation.

An acquired distrust, and an intelligent control of this presumptuous element of human consciousness, is one of the many gains of the true Christian Scientist, and the representative of our faith whose daily life does not reveal his increasing mastery of this lesson, cannot avoid being a detriment to the cause he would serve, nor can he escape that judgment of the observing world which is legitimately pronounced upon inconsistency.

Apprehension is considerably in advance of demonstration with most of us in this matter, but there are many encouraging indications of progress as a whole. Great thankfulness for the impersonal preaching in our churches, and for the impersonal teaching of the text-book and of our periodicals, is constantly expressed; a steady growth in the expectation and realization of impersonal healing is manifest, while conscious superiority to the claims of "somebodyism," and childlike reliance on ever-present

Digitized by Google

Truth and Love are rapidly replacing every sense of dependence upon personality for wisdom and guidance.

The supreme importance of getting self out of Truth's way, in every line of endeavor, is being apprehended more and more clearly, and we know that when self-suppression shall have become habitual and complete, then the human channels of Truth and Love will be accessible and filled to overflow. The kingdom of heaven will have come in us.

In our late gathering there was a controlling, if not a clearly defined, recognition of the truth of Jesus' words, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted," and the atmosphere of all the meetings was sweetened by the fragrance of an unselfishness that was prompted thereby. It has thus been pressed upon our thought again that with the disappearance of self-assertive personality, the irritants and disagreeables must and do disappear from every condition of experience.

When the beauty of divine reflection is unmarred, we can but be interesting, agreeable, and stimulating to each other. The attraction of Spirit is irresistible, and the Christ-idea, when "lifted up," does draw all men, and this explains the charm and helpfulness of that fellowship with the saints which is wholly free from the taint of self-interest—an affiliation with our brother men which is made possible only by our common touch with God.

"Trust in Truth, and have no other trusts." These appealing words of our Leader rephrase the injunction of the first and greatest commandment, and epitomize the wisest counsels of Christian experience. W.

## An Editor's Reply.

In his pulpit in the Ruggles Street Baptist Church, last Sunday, Rev. A. C. Dixon devoted his time to abuse of Christian Science and Christian Scientists and their Leader.

Just what wrong, real or imaginary, these people have done this man is not made manifest. He seems to think that the Christian religion is endangered by the advocacy of Christian Scientists, and that dire results are sure to follow unless some strong apostle like him undertakes its defence.

He denounces Christian Science as an apostasy, the believers in Christian Science as conspirators, and their Communion service as a spectacular display. . . .

Christian Science, when reduced to its essence, simply means that Love and law rule the world, that God is Love, and that love is the fulfilling and the fulfilment of the law.

But the utterance of the reverend gentleman that called forth these few lines in *The Patriot* is the following:—

"I have recently visited Concord, N. H., the home of Mrs. Eddy, and learned other facts of interest. It is well known that she has gained control of the newspapers of Concord, so that they publish only what they know will please her."

Mr. Dixon may have come to Concord, but nowhere here could he discover that Mrs. Eddy has gained control of the newspapers of Concord. We very much doubt that the self-respecting better class of the good people in Concord, N. H., who highly respect Mrs. Eddy vouchsafed such information.

There are in every town and city purlieus and invidious natures in which every form of vile suspicion finds lodgment and is circulated, and it is possible, nay probable, that in such place and among such people the Reverend A. C. Dixon may find sufficient to justify his absence of correct judgment.

*The Patriot*, speaking for itself, is free to inform Mr. Dixon and others that Mrs. Eddy does not control one line of space in its columns, but in the same paragraph, let it be stated that *The Patriot* rejoices in the opportunity to say good things of Mrs. Eddy and of all other persons who are loyal to Concord and love Concord people, who are living lives of self-denial and righteousness and striving ever to assuage pain, relieve suffering, lighten sorrow, who are striving to substitute fear with courage and hope and bring sunlight and gladness into the lives of all.

A short time ago a merchant from a neighboring city sought to secure space in this paper to vend a line of goods that came into direct competition with Concord merchants. We refused to sell the space because we felt it our duty to stand by those who made their homes here, who employed our people, who paid the taxes, who upheld our schools, our churches, our public and private institutions.

Did our action in this prove that the merchants of the town controlled this newspaper? Suppose some one who lives in a world of uncharitableness and envy, were to seek to use our columns to abuse some good and patriotic citizen of this city, and fill our columns with his rash conclusions and vile suspicions, and we refused, would that good citizen, whom we sought to protect, necessarily control this paper?

Mrs. Eddy has just given an hundred thousand dollars to the erection of a house in this city in which people may assemble to worship God; she has contributed thousands to the building of a fine highway to the St. Paul School, she has given practically five thousand dollars to the support of the State Fair grounds in this city; she distributes annually among the poor, shoes and clothing at a season when aid is most acceptable, and in countless ways she is manifesting her great love for our people and her intense interest in our affairs; and yet Mr. Dixon would criticise the local newspapers because they will not yield their space to revile a citizen who by her splendid life, unmeasured generosity, and continuing kindness, has won the abiding love of our people.—*Concord* (N. H.) *Patriot.*

### The Bible Lesson Quarterly.

Readers and students will make the following corrections in the current *Quarterly.*

Page 15, Sec. IV. (References for editions prior to 226th), the third selection should read, 301—23 to 26, 32 to 9 next page.

Page 18, Sec. VI. (References for editions prior to 226th), the third selection should read 106—7.

Page 32, Sec. V., Second Bible reference should read Hosea, 4 : 7.

The writer of the testimony signed C. V. Wilson in the *Sentinel* of June 27, wishes us to correct a mistake which he made. He intended to mention the February *Journal*, and not the January issue.

### The Song and the Deed.

There was never a song that was sung by thee,
But a sweeter one was meant to be.

There was never a deed that was grandly done,
But a greater was meant by some earnest one.

For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and hand can never quite do
The thing that the soul has fondly in view.

But enough that a God can hear and see
The song and the deed that were meant to be!

BENJAMIN R. BULKELEY.

Digitized by Google

## Selected Articles.

### A Friendly Critic.

In a recent issue of the New York *Independent* was an article by Rev. Washington Gladden on "The Truths and Untruths of Christian Science." The fact that an orthodox clergyman can find anything good in this comparatively new claimant for religious acceptance shows a great change in the attitude of orthodox ministry. Not long ago it was pronounced to be of the devil, a delusion and sham, a pestilent heresy, wholly unworthy the consideration of any right-minded person. It strikes an impartial onlooker, however, that if any one really wanted light on the subject, wished to know what it is and what it does, they would go to those who know something about it through long and careful study and practical application. Such is the course a sensible person would take if he sought a correct understanding of any other science, and it seems as though the rule would apply here equally well.

No one can really say what a doctrine is worth until they know what fruit it bears. This test was given by the great Teacher and is of universal application. The fact that God is omnipotent, omnipresent, and omniscient is universally accepted by Christian people, at the same time many believe in another, an evil power, hardly less in all these manifestations. This latter Christian Scientists do not believe, and they act accordingly. They believe an evil will is no more in potency than the person allows in his own consciousness. So much yet no more.

Further, they seem able to keep themselves and families in comparatively good health without the aid of drugs or the attendance of doctors of medicine. The good which Dr. Gladden sees is its high idealism and great spirituality, opposing the rank materialism of these times. One thing, of vital importance, however, that he scarcely touched, is the fact that the Scientist looks to Christ as the Saviour from ills of every sort and name, physical as well as spiritual, and they find in the Christian Science text-book how this may be done. The clergyman prays that God will bless the means employed for the recovery of the sick; the Scientist, casting all drugs aside, has such an understanding of divine law that healing of bodily ills follows.

Christian Scientists point to the precepts and example of Christ and the practice of the early church as their guide and rule of faith, and have proved the availability of this method through the recovery of many thousands of cases given over by the doctors as hopeless and incurable. These are facts which may be proved by witnesses in almost every city, town, and hamlet in the land. The only good reason one can give for this success is that they deal not with the weak things of matter but the mighty things of God, and of the Spirit that creates and sustains all life.

One of the most pleasing evidences of the spirit manifested by Christian Scientists is the kindly way in which they refrain from returning railing for railing. We understand they have a tenet in their church rules, read publicly and assented to once every month, that their members shall practise this law of love and forgiveness. There have been so many criticisms, both kind and unkind, of the adherents of this faith; they have been so wronged in statement, so misunderstood as to what they really do believe and practise; their literature so garbled and given a meaning not designed; its practical benefits so overlooked or ignored, that many excellent people have a most unfavorable opinion of it. The universal testimony of those who have studied the text-book, which has had a sale of more than two hundred and seventy editions of a thousand copies each, shows there are a great multitude who have been benefited and blessed through its teachings.

Again, the public seems to have laid down a rule for the Christian Science practitioners required of no others; namely, that they must succeed in every case and fail in none; or, failing, be subject to great annoyance. Did doctors always succeed they would not be calling on the legislative bodies to pass laws and regulations of a class character for their personal benefit.

A doctor, with all the skill, care, and experience possible, will lose cases frequently, and it is all right. The public says, all has been done that could be done, the failure is "the will of God;" but let a Science healer lose a single case and woe betide him. May we not hope that the coming century will witness a more just and tolerant attitude in this regard, and that these people will be tested by the same rule that others are. As the understanding of the method becomes more perfect, no doubt more perfect and rapid results will follow; but even at present their success has been such as it would seem should obviate any blame, much less prosecution, in case of some occasional failure.

OBSERVER.

In *New Haven* (Conn.) *Leader.*

### Evil to be Overcome.

Mr. Editor.

Will you permit me to say a few words in relation to a splendid sermon by Rev. O. P. Gifford, reported in *The Standard* of April 18? What appeals to me particularly in this sermon is the repeated statement that evil must be overcome by good. This seems to me so fully in accord with the teachings of the Saviour of men that it is always welcome, and it is somewhat surprising that preachers so rarely base their sermons upon this eternal fact. Dr. Gifford shows the power of love as a practical reality, and also calls attention to the fact that all Christian endeavor must be active and not passive. He points out the responsibility for evil and the necessity of overcoming it. His slight digression in which he condemns Christian Science for declaring the unreality of evil seems to me a misunderstanding on his part of the teachings of Christian Science. Christian Science teaches that evil is unreal, but in no flippant manner does it utter this doctrine. The aim is to overcome evil, and in thousands of instances the denial of the reality of evil has resulted in the destruction of evil. The denial is made for this purpose only. Christian Science shows that evil must not be thought, acted, nor manifested in any way, and when this has been accomplished by an individual, it shows the practicality of this teaching.

BICKNELL YOUNG.

In *The Standard.*

Much healing results from the study and public reading of the Christian Science Lesson-Sermon. In the Bible we are told: "He sent his word, and healed them." The Christian Scientist believes implicitly in the ability of God's word to heal, and has abundant proof of it in the healing which has come to thousands through the reading of God's word in this way.

ALBERT E. MILLER.

THE NEW CONCORDANCE.

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

Digitized by Google

## For the Children.

### The Passing of Fear.

M. B. J.

Two little girls aged three and five years were asking for something to do; this was last summer and they were living in the country. It was suggested that they go and pick dandelions. They were delighted, so taking their little baskets, they started. An auntie carried the smaller one down the terrace where the flowers were growing in profusion. She found upon arriving that there seemed to be a bee to each dandelion. Her first thought was to bring the children away, but as they were learning not to fear, for Love was always with them, she said, "You see the bees are having their dinner, wait till they have finished, then pick the flowers." She left them in Love's protection, and returned to the house. About an hour later they came in with their little baskets full of the dandelions, saying, "See, we waited until the bees had their dinner, then we picked the flowers."

The little one of three seemed to have a fear of going to any part of the house, which is a large one, alone. One day she wanted to play with her dollies. The play-room is on the third floor, and she and her auntie, who were on the first floor, were the only ones in the house at the time. Running to her auntie she said, "Will Love go with me if I go upstairs and play with my dollies?" Her auntie said, "Yes, Love is there." She started off, and was heard repeating the words all the way up the stairs, "Love goes with me." When she arrived on the second floor her courage seemed to fail, for back to auntie she trotted, and said, "Auntie, did you say Love goes all the way?" She was again assured that Love was with her; this time she was heard all the way to the top floor saying, "Love goes with me." Nothing was heard from her until two hours later she was found playing Sunday School with her dolls.

Are mothers who have accepted this glorious Truth, rejoicing enough that their children are learning to know this blessed way, and proving by their works they have the protection wherever they are?

### The Miner's Little Daughter.

My father dear works in the mines,
Down in the tunnels dark.
I sing so much he often says
I am his "meadow-lark."

Our little cabin on the hill
Is 'mid the tall, straight pines,
That seem to whisper all the day
To me about the mines.

I've twined some vines about the door,
I keep the house with care.
My father calls our cabin home
His "castle in the air."

I never put my clean gown on
Till just before our tea,
Because when father first comes home
He's black as black can be.

*Anon.*

### A Gleam.

ANNIE THERESA JONES.

FAR away to westward glowing
Just a tiny ray,
But enough to guide me safely
Home, at close of day.

## Testimonies of Healing.

I gladly and thankfully testify to the benefits received by me through Christian Science. All who are blessed by it, spiritually or physically, should regard it a privilege, a pleasure, to tell how they have been helped; that the good tidings may reach other unfortunates, enabling them to realize the full import of the passage of Scripture that says, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

For eight years I was an invalid, suffering from a complication of diseases,—heart trouble, indigestion, constipation, chronic inflammation of the bladder, and a severe form of nervous prostration. I was a wreck, enduring daily martyrdom. My mental agony from the neurotic condition was so acute I would have welcomed death gladly, as a release from torture. We employed eminent physicians, some of whom candidly told me they could not promise a cure, but hoped to make me more comfortable. Change of environment was tried.

During three years my husband and I were exiles from home, traveling from place to place seeking health, which like an *ignis fatuus* ever eluded us. I was in a hospital a month, but the relief obtained there was only temporary. I left greatly reduced in flesh and strength. In our extremity we were led by God's guiding hand to the home of some Christian Scientists. We did not seek them with any thought of taking treatment. The supposed knowledge which we possessed of Christian Science, gleaned from adverse newspaper criticism, had not inclined us to look upon it favorably. Our desire was simply to find a quiet place where possibly the boon of restful sleep, long unknown, might be vouchsafed us while we formulated plans for the future. Our friends told us of wonderful healing effected by Christian Science, and I decided to try it, though with little hope of its being successful, since I was daily growing worse, and was completely discouraged.

That was January 11, 1903. In four days I was better than in eight years previous. At the end of two weeks the organic troubles passed into oblivion, like mist, before the radiant sunbeams of God's love, and were effectually vanquished by the all-conquering power of Truth.

I was still a slave, however, to nervousness; but on February 2, just twenty days after throwing aside medicines, I was instantaneously manumitted. In the twinkling of an eye, Love, Truth, freed me from bondage. My husband also was cured of a physical disease of long duration.

Words can but feebly express our gratitude to God; to that great benefactor of mankind, Mary Baker G. Eddy, who has so nobly demonstrated her love for suffering humanity, by dedicating her life to their spiritual uplifting and physical healing, and to those patient, tender, loyal Scientists, our teachers and practitioners, who were instrumental in arousing us from the terrible nightmare of sickness that, like a veritable old man of the sea, was dragging us down into the depths of an ocean of tribulation and misery. Our dear Leader truly is the greatest discoverer the world has ever known. No other discovery can compare with this understanding of divine Principle which lifts those prone in disease, sin, poverty, death, into the light of health, goodness, prosperity, Life.

Our heartfelt desire is that the slight understanding we have obtained may enable us to help others to see that when cradled in the arms of divine Love, all are protected from the seeming power of error. Thus shall we glorify our Father in heaven, who has given us irrefutable proof that He will strew the pathway of His obedient children with the abundant blessings of Life, Truth, Love.

MRS. H. D. SQUIRE, Philmont, N. Y.

Digitized by Google

Feeling grateful for many benefits received in Christian Science, I desire outwardly to express that which inwardly I feel. Having been healed in Christian Science, I was led to investigate its teachings. It at once appealed to me as a beautiful religion, and I eagerly devoured the pages of Science and Health, while I strove to practise its teachings. We are enjoined by our Leader to "Take up divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter" (Science and Health, p. 559).

It was indeed sweet when I had only to read and ponder, but bitter, too, when its teachings were to be practised, and Truth to be demonstrated.

Every struggle has been rewarded with many blessings. Claims of sickness, lack, and fatigue have been met. Two children born to us since we became Christian Scientists, teach us to realize the value of its teachings and learn, by their faith and receptiveness of Truth, that of such is the kingdom of heaven. God, the Giver of every good and perfect gift, and all who have helped me, I wish to thank.

HATTIE BARR, Evanston, Ill.

---

Feeling that I should like to express my gratitude through the *Sentinel* for the help derived from Christian Science in the care of my children, I give these glimpses of my experience.

When my youngest child was seven months old she was healed of bronchitis and a cough thought to be inherited.

A few weeks ago in attempting to move a piano across the room, I called to my little daughter, aged eight, to pull out something that seemed to be in the way. Her efforts being unavailing, and not knowing her hand was there, I let the piano down very suddenly. She screamed, and on looking I found the end of one of her fingers was nearly pulled off. I bandaged it quickly, declaring the truth meanwhile as best I could. There seemed to be so much fear that I sent for treatment, which was given, and the child suddenly exclaimed, "Mamma, I'm all right," the finger causing her no more discomfort.

There was much comfort for her in the thought that she was doing right, and that God would not punish her. The finger has healed perfectly. May our daily prayer be, that we may be "faithful over a few things," that we may be made ready for more.

MRS. ANNA L. PHARO, Jamestown, N. Y.

---

In passing along one of Chicago's busiest thoroughfares recently, my attention was drawn towards a gathering of men and boys, who were watching, and some of the boys jeering, a man who was badly intoxicated, and talking incoherently.

I at once stopped, away from the crowd, and began my work as a Scientist, declaring for my erring brother, an environment of sobriety, kindness, strength, and sympathy. He soon attempted to walk along, leaning against a building, but after a few steps sank to his knees. He was assisted to rise, and resumed a resting position against the same building. Error seemed to have him, and most of the surrounding crowd in its grasp, but I knew that Truth is divine, and all-powerful, and continued my declarations of denial, with the realization of God's allness and ever-presence to help and bless.

Very soon the man made another effort to walk, and although shaky and a little unsteady at first, he soon passed me, crossed a busy street unassisted, and walked away without staggering. I offered a few encouraging words as he passed me, and in my heart of hearts prayed that his relief might be permanent.

Another instance of the efficacy of applying our everyday religion practically, wherever we are, for our own benefit and for humanity, was in the case of a young man, also intoxicated, who with a companion boarded an open street car near where I was standing. He was exceedingly profane and foul in his language, principally directed to his comrade, and interfered with the duties of the conductor by ringing the gong of the car frequently. Without speaking to the young man, I declared the truth as in the preceding case, and within a few minutes had the satisfaction of seeing him drop all ungentlemanly conduct, and for several minutes afterwards, until I left the car, he was perfectly quiet and well-behaved.

Words cannot express my gratitude to our Leader for a life and service which has led so many, like myself, to an abiding realization of God's presence, power, and love.

J. VAN INWAGEN, Chicago, Ill.

---

I have testified frequently to individuals as to what Christian Science has done for me, but never in public or for publication. To very many of my friends my transformation is remarkable enough to have brought out the statement, from some of them many times, that no other testimony is necessary for them to be convinced of the efficacy of Christian Science than their observation and knowledge of my experience.

I had been for many years addicted to the liquor habit, —the periodical type,—and had been clever enough for a long time to keep the cause of my absences, on this account, from business and other respectable places, from the knowledge of everybody, except my most intimate friends and family, and even the latter I was often successful in deceiving. But at last my wits failed me, and it seemed to me that all my friends were finding me out.

In 1894 I tried the Keeley cure, with the result that for a period of little more than two years I used no liquor. Resolutions were frequently and honestly made, and I suppose I had the will power of the average person, but every now and then there would come over me a temptation which seemed irresistible, and a debauch would follow.

In 1901, in the middle of the last month of that year, my brother, who had been interested in Christian Science and been benefited by it physically, challenged me one day to do him a favor. I gladly assented, but upon being informed that this favor consisted in my accompanying him to the home of a "true Christian Scientist," as he termed it, I immediately withdrew my consent, and invited him to command my good offices in some other behalf, and at the same time undertook to wave his proposal off as something too ridiculous to consider further. He insisted, however, that if I desired to please him I would meet him that very evening for an interview with the individual referred to, promising that if I then did not want to try Christian Science he would be satisfied. I reluctantly agreed.

The result was that before I came away from the home of the practitioner in question I asked for treatment, and in a week's time I was changed. A process of transformation was begun on that memorable evening which has changed my thought, my disposition, my character, and my appearance, "as the spring changeth the trees," so indeed have I been changed. I am "born again."

Other habits which a man of the world is usually in bondage to also left me. A decided change for the better took place in my business affairs, and I never knew, as I know now, what genuine happiness is.

I never before knew God as I know Him now. I never knew how to appeal to Him as I am learning to know how to do this; to love the Lord my God with all my heart, with all my mind, with all my strength, etc., was to me formerly an impossible command; to love my neighbor as myself was another; and the commandment to "love your enemies" was an absurdity. Now I am learning how consistently all these commandments may be obeyed.

Digitized by Google

With the aid of the book "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I have learned to love to read and to study the Bible; and this I have been doing ever since that month of December, 1901, with an avidity that is almost incredible, whereas before I practically never looked at the Bible. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Need I say more? Need I say that I am grateful to all concerned? to my brother; to the "true Christian Scientist" referred to; to Mrs. Eddy, and to the many Christian Science friends through whom I have gained help and inspiration?

My great concern now is that I may deserve the name of "true Christian Scientist," like the one to whom I was introduced and who was the first, by his patient and conscientious work, to lead me into the right path.

C. F. BERGER, Chicago, Ill.

---

Mine is an experience which positively cannot come to any except to those who have lost their sense of beauty in materialism. To the man who says that for him the great question of all questions is answered by Darwin's theory, or by Spencer's synthetic philosophy, or by his own pet notion of what constitutes his true relation to God, the Father, it is an experience which will be pronounced either a mere humbug and fraud, or an honest but mistaken conception of cause and effect.

In the first place, I should like to say (speaking to the non-Christian Scientist, but to him who is not content with his present belief in God) that my experience, from the Christian Science standpoint, effectually disposes of the oft-repeated and confident statement that Christian Science is all very well for "nervous diseases," but that for organic diseases it is useless. The idea that God's arm is shortened does not hold in Christian Science.

My trouble was spoken of by the dental surgeons as a "fistula in antrum." It arose more than a dozen years ago, when I was about twenty-one years old, and in good health. It made its appearance upon the pulling of a badly ulcerated tooth in my upper jaw, a molar. Every day during all the years, until I was healed, a teaspoonful to a tablespoonful of pus would form in the antrum cavity which I ejected either from the nostril or my mouth. My only method of relieving the intolerable nuisance and frequent painful spells was to use a wash of any one of a couple of dozen different solutions, by means of a dental syringe. I kept one at home and one at the office. The fact that I was a salaried man, and that the case was one which, for such men at least, the ordinary dentist did not care to handle, resulted in my being shuttled around from one dentist to another, each one making a vague sort of a statement that he thought So-and-so could help me, or to come in again. Once in a while I would find a man who would consent to treat it for a while, for they all seemed afraid to operate upon the cavity. Some three or four years ago I had a short but expensive experience with two of New York's specialists in dentistry. Consultations were five and ten dollars each, and the advice of one was that in a few months the trouble would disappear, and of the other that probably it never would disappear. I remember that I worked a long time considering which one of the specialists I ought to side with.

A year ago last August, at a time when my whole system seemed about to give way, I was nervous and thin, lacked energy and ability or desire to work, and was feeling generally very much discouraged. I spoke of my condition to a friend, a dentist whom I met on the train daily, and he asked me to call on him. I did so and his advice was to stop running around to dentists who were using me only as a foot-ball, and go to a hospital, and have them take out the dead bone which must be the cause of my trouble. I felt much encouraged by his advice, and in less than a week's time I was an inmate of the New York Hospital. I was there something over a week. On leaving, the surgeons made the admission that although they had hunted faithfully for the cause of the trouble they could not find it, but they believed that a cure would result from the operation in that they had established a better drainage from the cavity, and he suggested the use of a silver tube which I bought, and kept in my mouth, eating all the time on the other side of my face.

It was the following June that I met a friend on his return from Boston where he had been attending the annual Communion service of The First Church of Christ, Scientist, in that city. In the course of the few moments' conversation we had, he promised to send me some literature on the subject of Christian Science. He sent me the current (June, 1900) issue of the *Journal* containing a lecture by Mr. Kimball. I read this lecture and decided that I would talk with a Christian Scientist. I went to Brooklyn on that day, and interviewed a practitioner. I bought a three-dollar edition of Science and Health. The next day I took my first treatment and was treated every day for about two weeks I think. Since that time Science and Health has been my constant companion. I have learned one great mistake was the belief in the reality of a diseased condition of my face. From the day of my first treatment to this moment, I have used none of the remedies which had been in daily use for so many years, either for this trouble or any other, and the discharge of pus seemed to have entirely stopped. At the end of about ten days, however, I was aware that the trouble was not altogether gone, although the nature and extent of it was entirely changed. The discharge was altogether from the nostril and slight in quantity and nothing like so offensive. The condition continued to improve slowly until about three weeks ago, when I found myself suffering from a severe cold. My mental work for three days seemed to have little effect. On the evening of the third day I was conscious of a severe pain in my face at the point where my old trouble had been. I went to bed and to sleep suffering great pain. At about two o'clock in the morning I awoke, and on putting my hand into my mouth I felt what was apparently the cause of the pain, a hard substance protruding from the gum. Almost without any effort I pulled the substance out. It proved to be a piece of black bone, about the size of a pea, being the end of the root of the tooth which had been extracted more than twelve years before. The exhibition of this piece of bone has been a source of astonishment to many of my friends, although many theories for the happenings are advanced which scoff at the connection of Christian Science with it. You can imagine how rapid and marked the improvement has been since this piece of bone came away. There is now hardly any trace whatever of the trouble.

The day when I took my first treatment was July 6 last. I weighed at that time one hundred and twenty-three pounds. To-day I weigh one hundred and forty-six. I have lost some things also. I no longer have the slightest taste for liquor, for tobacco, or for coffee or tea.

Perhaps the average person would say that the story I have taken so many words to tell covers all that I have gained. But no, I assure you that I would willingly forfeit all that I have gained in physical betterment, in exchange for what I have gained in the knowledge of God and my true relation to Him. I believe, of course, that such an exchange is impracticable in that a knowledge of God which results in the denial of other gods, destroys physical limitations or disease; that it is by knowing that God is God, and not a mixture of good and evil, that I am made unconscious of sickness and sin.

Christian Scientists will realize that the promptness with

Digitized by Google

which I saw the light was due to the fact that I had reached what seemed to be the extremity which was God's opportunity. I was in despair. I had lost faith in everything. And now, because of the faith that is in me I am growing daily. I know that all is mind; that "Spirit is the real and eternal; matter is the unreal and temporal" (Science and Health, p. 468). It is now a glorious pleasure to live and work in striving to demonstrate the truth, and to forget the dream which seemed to give reality to the thought that flesh and blood can inherit the kingdom of God.—H. D. HARTLEY, Ridgewood, N. J.

The above was written about two years ago. Mr. Hartley corroborated this testimony at the Wednesday evening meeting in Mechanics Hall, July 1, 1903.—ED.

---

I should like to have the Field know what Christian Science is doing for me, and the great help it is to me from day to day. It brings much comfort to know that we are all God's children, and that God is always near to give us help when we most need Him.

Two weeks ago last Friday error began to show itself. My mouth began to swell, also my tongue; then it began to turn black and blue. With great difficulty I could drink a little water, but could not eat anything. However, I held to Truth. The following Sunday it seemed no better. I sent word to a dear friend who is a Scientist, and Sunday afternoon the trouble began to yield and Monday noon it was entirely gone.

I should like to add my gratitude and love to Mrs. Eddy, the Discoverer and Founder of Christian Science, also to the laborers in the cause of Truth and Love.

L. ADAMS HAYWARD, Salem, Mass.

---

A testimony given in the *Sentinel*, telling of fear overcome in a shipwreck, has come to me many times with great comfort during recent severe storms. To know that good is the only power dispels all fear.

Christian Science is invaluable to me in overcoming fear of disease, accident, storms, discord, and particularly fear of what the future may bring. These are all being overcome. Recently fear of so-called measles suggested itself, as mortal mind said I had been exposed. Also fear of discord and separation from a friend was banished by knowing that God's ideas are harmonious and know no disagreement.

The *Sentinel* is filled with words of encouragement and love for me.—JESSIE FRANCES SMITH, Villisca, Ia.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Professor Edward C. Moore of the Harvard Divinity School, speaking at the recent Unitarian Festival in Boston, said, as reported in *The Christian Register*:—

"The isolation of theology is over. The times are passed in which religion was deemed a concern by itself. Religion is the doing of good in love. Theology is nothing more nor less than the adjustment of such thoughts as men have concerning religion to their other thoughts, and that adjustment is best achieved where these thoughts are at their freshest and most intense. The supremacy of theology is disputed by many. But even those who believe in its supremacy believe that it must vindicate its leadership as other departments of learning, as men and institutions vindicate their superiority, in the actual work of the world and in contact and comparison among men.

"A friend said to me the other day, 'The evils of our time will bring us round to religion.' Very possibly. But I should be sorry if that were the only outlook or hope that I had. The good of our time will bring us round to religion. The good of our time has brought us round to religion. The good of our time is religion. If a man's faithfulness in his daily work, I care not what that work may be, is not religion, then what is it? if a man's fulfilment of the duties of life to his family, neighbors, to the State, to mankind, is not religion, then what is religion? If the love of truth for truth's sake and the fearless obedience to it at any cost, in any task that may be set us, is not religion, then what is religion? And, if the institutions which call themselves religious are seen of men to exist in order that they may encourage, fortify, and uphold men in consecration to the life of duty which I have described, to aid men to the life which is religious and to the religion which is life, then, I say, men will come round to our institutions of religion."

Rev. N. S. Burton, D.D., in an article in *The Standard* on "Religion and the Public Schools," says:—

"There are indications that the question of the relation of the public school to religious instruction is about to undergo a rediscussion. If in some quarters it has been supposed that this question had been settled and laid upon the shelf, it is evidently not lying quietly there, and will have to be taken down and re-examined.

"Do not the facts of history show that the standard of morality in any nation or community is determined by the conception the people of that nation or community have of the moral character of the God or gods they believe? Is there not painful evidence that however readily men may assent to the moral principles which they were taught in their youth, these principles have too weak hold upon them to enable them to withstand the temptations which assail them in our modern life, because they are not anchored in religious convictions? Great numbers of children in our public schools come from homes (if they are to be called such) where they are in constant contact with vice and immorality and even crime. Can it be hoped that even the best moral precepts, repeated in their ears day after day, with no reference to a righteous Ruler or accountability to Him, or a Heavenly Father, will avail to counteract the demoralizing influence of their environment, and make good citizens of the State out of such material?"

The Rev. C. C. Searle, in speaking upon "The Religious Condition of Our Churches," is reported in the *Boston Transcript* as saying: "Much mischief is done by substituting civilization for Christianity. It has no repentance, faith, nor regeneration in it. The condition of the Church is spiritual inactivity. Many men profess Christ, but there are not many who are really Christians. Prosperity tends to avarice and worldliness. The automobile is the product of an age that has no moral purpose. It means to go. Not to get anywhere in particular, but just to go. We have no time to be religious. It is strange how emotionally religious some people can be and not be truthful. They can move people to tears in a prayer meeting and yet be grossly immoral. We must have a foundation of true morality. It depends on you and me, brothers, what our Churches shall be."

It cannot be too often insisted upon that the Gospel requires of a man only what is reasonable, practicable, and essential. It imposes no hard conditions, exacts no impossible service. Love, faith, obedience—these are the simple requirements, and divine aid is promised in fulfilling them. The obedience demanded is not to ceremonial observances grievous to bear, but to laws that promote happiness, peace of conscience, and physical as well as moral and spiritual well-being. Men have piled up exactions which are a burden to the tender conscience; but the yoke of Jesus is easy, and his burden light.—*The Examiner.*

And if the Gospel is finally to prevail in the earth, it must be through the appeal to conscience. There can be no graver peril to Christianity than the notion that Christian pulpits and Churches can temporize with or palliate unrighteousness, no matter where it manifests itself. A man accepts Christ by precisely the same processes as those by which he chooses honesty rather than fraud, and heroism rather than cruelty and cowardice. And when a Church condones unrighteousness, so far as in it lies, it cuts away the very grounds upon which it can preach the Gospel.—*The Watchman.*

The evangelical synod of Missouri of the Lutheran Church, composed of the Lutherans of sixteen States and Canada, recently in session at Pittsburg, has started a movement to unite all the Lutherans in the United States and Canada in one body. A general conference will be held in Chicago this fall, when plans for consolidation will be outlined.

We do not have to seek Him in the heights or in the depths. He is at hand, waiting the opening of our hearts to enter and abide. Faith and love, obedience and service, transform us into companions of His work and witnesses to His person. For where God dwells with man His light will shine through man to help and bless.

*The Congregationalist.*

Life is the test to which the Scriptures submit themselves as the warrant for their divine authority. No one as yet has been able to formulate a satisfactory *theory* of inspiration; but no man or woman who has ever ordered life by the principles of Scripture, in the spirit of Scripture, was ever long in doubt as to the *fact* of inspiration.

*The Christian Advocate.*

Much so-called prayer is not born in the heart, and it never rises above the head. It is body without soul, the utterance of the lips while the heart is far from God. But the true prayer of a true soul, at one with God through faith in Jesus Christ, has always been, and is to-day, a mighty power in the world.—*The Examiner.*

Rev. Rufus A. White of Chicago, says in a recent sermon: "The devil against which the modern Church must needs fight is ignorance, greed, selfishness. How much time have the forces of modern Christianity wasted in theological discussions. Let the modern Church and ministry become interested in this world and let the next world take care of itself."

Rabbi Hirsch, in a lecture before the Epworth League in Chicago recently, said: "If Jesus Christ should return to the earth tomorrow, he would be welcomed in every Jewish Synagogue in the land. . . . So far as the modern Jew is concerned, they regard Jesus as one of the noblest spiritual teachers that ever appeared in the world."

I am thankful to have this special opportunity of once more expressing an intense conviction that the manhood of Europe has been to a fearful extent alienated from Christianity, because our Christianity has been too speculative, too sentimental, too individualistic.—HUGH PRICE HUGHES.

*The Outlook*, in an editorial "For a Moral Revival," says: "Encouraging notes of the awakening conscience demanding a moral revival and reformation have been sounded recently in various branches of the Church, and it is none too soon."

We are not answerable for the results of consecrated effort for the salvation of our friends and neighbors—God will take care of that. We are answerable for the use we make of our opportunities—and none of us lack them—for putting forth such effort.

*The Examiner.*

Will not God have something against us because we fasten so readily upon the adverse things in life and fill our mouths with sore complaint when all the time God's other gifts cluster about us unheeded?

ELSWORTH LAWSON.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—SAINT BONAVENTURA.

Every day is a judgment. Every day Christ's fan is in his hand; every day he is separating the chaff from the wheat.

*Outlook.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ, By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science: 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid, one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . . 5 75
Orders for Science and Health, in lots of twelve or more to one address may include any or all of the different styles of binding.

**A COMPLETE CONCORDANCE** to Science and Health with Key to the Scriptures, 595 pp., 10 x 7. Bound in cloth, marbled edges. Price, single copy, prepaid. . . 5 00
Twelve or more copies to one address, each . . . . . 4 50

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in THE CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid. . . . . 4 00
Twelve or more to one address, each, prepaid . . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 742
THE LAYING OF THE CORNER-STONE IN CONCORD. 743
FROM OUR CONTRIBUTORS.
Bringing forth Fruit with Patience. Samuel Greenwood. 744
"Canst Thou not Minister to a Mind Diseas'd?" Rollin E. Smith. 745
Harmony. E. L. Curry. 745
Faith Following. O. P. K. 746
The Bank of Love. Emily D. Wilfong. 746
Believing, then Understanding. Ida L. Baker. 746
The Healing Truth always at Hand. Marie H. Seymour. 746
THE LECTURES. 747
EDITORIAL.
Mrs. Eddy Expresses Sympathy. 748
The True Prayer. 748
The Explanation of Peace. 748
A Significant Address. 749
Individuality. 749
A LETTER FROM BUSINESS MEN. 750
BOARD OF LECTURESHIP. 750
AN EDITORIAL EXCERPT. 750
FOR THE CHILDREN.
Safety in God's Hands. M. 751
"Count the Sheep and Go to Sleep." 751
TESTIMONIES OF HEALING. 751



Vol. V. BOSTON, JULY 25, 1903. No. 47.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

A settlement of the Manchurian question satisfactory to the Government has been reached. The Chinese Government has given assurances that it will in the near future open as treaty ports several ports now closed to the world's trade, and the Russian government, through Count Cassini, ambassador at Washington, has also given assurances that it will not in any way oppose such opening. The ports will probably be Moukden, the principal inland port of Manchuria, and Ta Tung Kao, at the mouth of the Yalu River. The recent meeting at Port Arthur of Russian officials now appears to have been for the purpose of systematizing and centralizing Russian administration there, and of conserving her proper interests.

The State Department has made public the correspondence between the United States and Russia created by the wish of the B'nai B'rith committee to forward to Russia, through diplomatic channels, a petition against the cruelties occurring at the massacre of the Jews at Kishineff last Easter. The correspondence consists of the instructions to Mr. Riddle, United States chargé d'affaires at St. Petersburg, stating the details of the petition and instructing him to forward the same to the Foreign Office if it were willing to receive it. Mr. Riddle cabled that the Foreign Office would not receive it under any consideration, and Secretary Hay has so informed the petitioners. The incident is now closed.

The United States rifle team recaptured the Palma trophy at Bisley, Eng. Her team scored an aggregate of 1,570 points out of a possible 1,800, and beat all the best shots of Europe, South Africa, Australia, and Canada, congregated for the first time on English soil to compete for the world's premier shooting trophy. Great Britain was second with 1,555, and Canada third with 1,518. With the exception of the eight hundred yard range, at which the United Kingdom beat them by three points, the United States team demonstrated superiority over all comers.

The captain of the United States flagship Kearsarge, one of the vessels of the European squadron visiting England, has received instructions to clean the ship's propellers, fill her bunkers with the best coal, and go at top speed with natural draft from Portsmouth, Eng., to Frenchman's Bay, Me. The trip began the 17th inst. and is designed to show the speed possibilities of a vessel of her tonnage and class.

The Pacific Commercial Cable Company intends shortly to make surveys for a cable from Manila to Shanghai. The steamers Anglia and Colonia, which laid the cable from Guam to Midway and then to Honolulu, are to return home, and one of them will be sent out with the new cable.

Secretary Hay has invited the Czar of Russia to name and appoint from the members of the permanent court of The Hague three arbitrators to constitute the tribunal which is to determine and settle the questions submitted to it under the Venezuelan claims treaty.

James Abbott McNeil Whistler, the celebrated American artist, passed away on the 17th at his residence, Chelsea, London, at the age of 69 years.

Emperor William has conferred gold medals on John S. Sargent and Edwin A. Abbey, the American artists.

The attendance at Detroit at the annual convention of the Epworth League was estimated at fifteen thousand.

**Foreign.**

Replying to a recent question in the Commons as to whether the Government would adhere to the dispatch to the British ambassador at St. Petersburg, in the early part of 1902, in which Lord Salisbury accepted the Russian proposal to a conference to discuss the best methods for a diminution of armaments, Mr. Balfour said the British had not altered their views on this subject. If any of the great Powers would take the initiative on this subject, the British Government would be glad to join it. But as the British fleet alone, or almost alone, of all the fleets in the world, was mainly for defensive purposes, and other nations could make no such claim, for that reason he thought the initiative should be taken by some other Power than Great Britain.

The Philippine Commission has tabled both the "opium bills," one creating an opium monopoly in the Archipelago and providing for its sale to the highest bidder; the other, a substitute bill introduced by the Commission, making the importation of opium unlawful except by pharmacists, and permitting the disposal of the drug on a physician's certificate. A special commission was appointed to visit the Oriental countries and investigate the regulations dealing with the disposal of opium.

At a meeting of the executive committee of the Pilgrims' Club, London, recently, says a press dispatch, a committee was appointed to give effect to the recent suggestion to erect a statue to George Washington in London. Archdeacon Sinclair, in submitting the plan of the society, said: "Englishmen have at last fully recognized the great qualities of Washington." He announced that he was authorized to offer a place for the statue in St. Paul's Cathedral.

The European squadron of the United States Navy, under command of Rear Admiral Cotton, left Portsmouth on the 17th inst. amid much enthusiasm. Salutes were fired and hearty parting cheers were exchanged between the American and British sailors. The squadron proceeded to Lisbon, where the King of Portugal received it with fitting festivities.

By a vote of 40 to 33 the Municipal Corporation of Dublin voted not to present an address of welcome upon the occasion of King Edward's visit.

The Venezuelan government has paid to the representatives of the allied Powers the last instalment of the indemnity as stipulated in the protocol.

The visit of King Victor Emmanuel of Italy to France has been definitely fixed for October 1.

Pope Leo XIII. passed away July 20, universally respected.

**Industrial and Commercial.**

The net earnings of the United States Steel Corporation for the six months ending June 30, amounted to $61,568,235. The unfilled orders on hand July 1 footed up to 4,666,578 tons.

The ore shipments from the Minnesota mines for June amounted to 2,292,000 gross tons, breaking all records and making the total for the season over five million tons.

It is reported that the United States Steel Corporation will absorb the American Can Company. Fifty million dollars is said to be involved in the transaction.

The Southern Railway Company, in order to relieve its car famine, will purchase one hundred new locomotives and seven thousand new cars.

The Baltimore and Ohio Railroad Company is to buy forty thousand tons of steel rails for 1904 delivery. This represents an outlay of $1,120,000.

**General.**

The largest factory of chemicals in the world is said to be the aniline and soda establishment of Baden, in Ludwigshafen-on-the-Rhine. The works employ 148 scientific chemists, 75 technical engineers, 565 clerks, and more than 6,000 workingmen. There are 421 buildings for factory purposes and 548 dwellings for laborers and 91 for officials. One hundred and two boilers furnish steam for 253 engines with 12,160 horsepower. Gas is extensively used as fuel. Five large steam hoists on the banks of the river are used for loading and unloading. The works own a vessel, with a capacity of 600 metric tons, for the transportation of sulphuric acid. A network of railways, having a total length of 27 miles, connects with the state railroad system. Three hundred and eighty-seven cars are owned by the factory.

The current number of the *National Review* contains an article by Alexander J. Finberg on "The Blight on Landscape Painting," in which the writer compares the works of the modern English painters with those by Turner, Gainsborough, Wilson, and other older painters, very much to the disadvantage of the moderns. The modern pictures show, in his opinion, how vapid, prolix, and full of boredom the so-called "transcripts of natural facts" may become. He concludes with a savage assault upon the Royal Academy, which he calls a "quasi-official organization for the extinction of fine art."

A paper mill to manufacture its product from the refuse of saw mills is to be established, it is reported, at Lake Charles, under the same auspices as the one recently exploited at Orange, Texas. The capital is $250,000.

The Great Western Railway Company claims to have made a world's record with one of its trains recently. It ran from London to Plymouth, a distance of 246 miles, in 233¾ minutes.

The British government has conferred a pension of twelve hundred and fifty dollars yearly on Justin McCarthy for his services to literature.

Three English motor cars are running between Dungu and Lado, the first motor car service in the Congo Free State.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## The Laying of the Corner-Stone in Concord.

THE ceremony of laying the corner-stone of the new church, the gift of the Rev. Mary Baker Eddy to the Christian Scientists of Concord, took place at half past twelve o'clock, to-day. In accordance with the wish of Mrs. Eddy the services were of a simple nature.

But few members of the church from abroad were present, and less than one hundred people resident in the city witnessed the ceremony from places of vantage in the square on which the church is being constructed. But for the expressed desire of Mrs. Eddy the attendance would have been very large, as people from various parts of the country, to the number of two or three thousand, had arranged to be present.

Some five minutes before the time appointed for the services to begin, a procession formed at the Eagle Hotel, which was led by the Rev. Irving C. Tomlinson, First Reader of the local church, and Prof. Hermann S. Hering, First Reader of the Mother Church in Boston. Some twenty-five ladies and gentlemen, including the Directors of the Mother Church, walked in the procession to the site of the new church, where they took places upon a platform erected there and around the corner-stone, which was a plain block of granite simply inscribed, "A. D. 1903."

At half past twelve o'clock, before this small company, the following order of exercises was conducted by Mr. Tomlinson.

Scripture reading, 1 Corinthians, 3 : 9–14.

For we are laborers together with God: ye are God's husbandry, ye are God's building.

According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

And also: Ephesians, 2 : 19–22.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

This was followed by silent prayer and the audible repetition of the Lord's Prayer.

Mrs. Eddy's beautiful letter was then read:—

"First Church of Christ, Scientist, Concord, N. H.

"*Beloved Brethren:*—This day drops down upon the glories of summer, it is a glad day, in attune with faith's fond trust. We live in an age of Love's divine adventure to be All in all. This day is the natal hour of my lone earth life; and for all mankind to-day hath its gloom and glory—it endureth all things—it points to the new birth, heaven here, the struggle over—it profits by the past, and joys in the present—to-day lends a new-born beauty to holiness, patience, charity, love.

"Having all faith in Christian Science we must have faith in whatever manifests love for God and man. The burden of proof that Christian Science is Science, rests on Christian Scientists. The letter without the spirit is dead; it is the Spirit that heals the sick, and the sinner—that makes the heart tender, faithful, true. Most men and women talk well, and some practise what they say.

"God has blessed and will bless this dear band of brethren; He has laid the chief corner-stone of the temple which to-day you commemorate, to-morrow complete, and thereafter dedicate to Truth and Love. O may your temple and all who worship therein stand through all time for God and humanity.

"MARY BAKER G. EDDY."

The corner-stone was then laid, with the following articles deposited in it:—

The Holy Bible; all the published works of the Discoverer and Founder of Christian Science, the Reverend Mary Baker G. Eddy, including the text-book of the denomination, "Science and Health with Key to the Scriptures;" "Miscellaneous Writings, 1883–1896;" "Retrospection and Introspection;" "Pulpit and Press;" "Unity of Good;" "Rudimental Divine Science;" "No and Yes;" "Christian Science *vs.* Pantheism;" "Message to the Mother Church;" "Christian Healing;" "People's Idea of God;" "Christ and Christmas," an illustrated poem; Our Leader's Message; Communion Message; Church Manual. Also The Christian Science Hymnal; the current numbers of *The Christian Science Journal, The Christian Science Quarterly, Christian Science Sentinel, Der Christian Science Herold;* the By-Laws, and a complete list of the members of First Church of Christ, Scientist, in Concord, N. H.; the name of the donor of the new church edifice, the Reverend Mary Baker G. Eddy; the names of the Building Committee, the architect, and the builder.

The exercises concluded with a repetition of the following prayer from the Church Manual:—

"'Thy kingdom come;' let the reign of Truth and Love be established in me, rule me, and rule out of me all sin; and may Thy word, in Christian Science, enrich the affections of all mankind, and govern them."

The trowel used upon this memorable occasion was presented by Lady Victoria Murray, daughter of the Earl of Dunmore. It was a beautiful implement of solid silver with ivory handle.

The lot upon which the new church edifice is being built, at the corner of School and State Streets, is one of the choicest locations in Concord. It is opposite the High School, and is in close proximity to the State Capitol, the

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

Government Building, the State Library, the new City Hall, and the Unitarian Church. The lot has a frontage on State Street of one hundred and two feet and a depth on School Street of one hundred and fifty-five feet.

The church, of Gothic architecture, will be eighty feet wide and one hundred and twenty feet deep and will seat one thousand people comfortably. It will be built entirely of Concord granite. A handsome tower over one hundred feet high, and three beautiful entrances, will adorn the front.

The building committee consists of Messrs. Fred N. Ladd, Josiah E. Dwight, and J. Wesley Plummer. The architects are Mr. Francis R. Allen and Mr. Frederic Collins of Boston, and the builder is Mr. E. Noyes Whitcomb of Boston.—*Concord* (N. H.) *Patriot.*

## From our Contributors.

### Bringing forth Fruit with Patience.

SAMUEL GREENWOOD.

THE fruits of a righteous life are prized by even the ungodly, though they shrink from the toil and time which are the price of their possession. In his desire for better things the awakening sinner often overlooks his accumulated transgressions, which can only be cancelled through reformation; and he whose vision has been opened in Christian Science to discern somewhat of the perfect Life divine, is apt to forget the valley of human beliefs through which he must pass as victor to reach the summit of his spiritual freedom. From afar he gains a glimpse of Love's dominion over man; this thought illuminates, uplifts, heals him; and in his joy he feels that it is but a short journey to that ideal life. Let not the neophyte in Christian Science be disappointed when this expectation is not realized, nor let his failures discourage him. The disciples were exalted to behold the glory of their Master's transfiguration, but they descended again into the valley and had many struggles with fear, cowardice, and failure ere they received the baptism which enabled them to follow him in demonstration.

Jesus with his wonderful spiritual insight discerned the nature and extent of human error and the magnitude of the work necessary to accomplish the salvation of mortals. When explaining to his students the parable of the sower, he declared that the seed in the good ground are those honest and good hearts which, "having heard the word, keep it, and bring forth fruit with patience." He was teaching spiritual truths and must have referred to the results of spiritual understanding, or the knowledge of God as Spirit. In Paul's epistle to the Galatians these fruits are spoken of as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are the fruits demanded of all Christians, and in their production patience fulfils her "perfect work."

In the ardor of our first faith in Christian Science we may have felt that any evidence of error must quickly yield to our declarations of Truth, and though this has often been the case, a fuller experience has taught us that the way in Christian Science is the way of Christianity, and that much prayer and fasting are needed to bring out its higher demonstrations. There is a cross to be taken up and borne, a race to be run, a battle to be fought ere we shall gain the full fruition of the Christian's hope. There is no sudden transition from evil to good; it is a toilsome journey, a constant struggle, and requires patient work and waiting.

The healing of the sick is thought by many to be the chief fruit of Christian Science, but a closer acquaintance with this Science reveals its larger Christian work of regenerating the human mind. The production of the spiritual fruits, as enumerated by Paul, is a much greater demonstration of Christianity than the mere removal of physical disease, since barrenness of these fruits is the foundation upon which all pain and evil rests. This is not intended to minimize the value of physical healing but rather to emphasize the greater need of healing the disease of sin. When first introduced to Christian Science the sense of bodily need may have been so great as to eclipse all else, but when this need has been met, further progress will disclose the mental and moral deformities and defects which hide the true image of God in man. In this growth toward the Christ-ideal, sickness of body is often the first condition to be outgrown, though the Christian ability to prove God's power in healing disease will accompany the entire journey out of materiality.

People are wont to come to Christian Science believing in the reality of matter and sinful manhood, and all the dire conditions of slavery to the material senses. In their endeavor to reverse these beliefs and overcome their consequent discords, they find that many of the mistakes of past thought and training are very stubborn in their resistance and require persistent effort for their overcoming. Some fault may have apparently been conquered when it again appears; and so we learn the great need of humility as to what has been accomplished, and constant watchfulness lest these errors, through their seeming tenacity, have dominion over us. The patient application of truth and obedience to it which produced their disappearance in part, will destroy them utterly. The persistent rejection of every claim of evil, as a mistake which does not obtain in God or man, will, in the fulness of time, accomplish our deliverance, for our own acceptance of evil is the rod by which we have been afflicted.

The fact that patience is requisite in every line of work in order to succeed, implies that impatience must effectually hinder that success. To rebel because our work is not more quickly done is not the state of mind enjoined by our Master, for even he did not attain perfection at once, nor did he expect it of his followers. Knowing the deep-rooted love of sin in the human heart, he foresaw for mortals a long struggle from their sense of life in matter to life in Spirit.

The injunction against impatience holds no excuse for tardiness. It is true, God gives us all time in which to work out our salvation, but we have no time given us for idleness or procrastination. Patience means constancy in prayer, watchfulness, and work. Why should we expect our spiritual work to be successfully done without the same tireless perseverance that is necessary for success in the ordinary affairs of life? If our effort to demonstrate harmony in any needed direction is not at first successful, we know it is because our knowledge of Truth is not yet sufficient for the demand; the next time we may do better. All we can do is what others have done before us,—keep doing our best in the right direction, for God is working with us in every right endeavor. It is "the patient continuance in well doing" which inherits the promise.

The patient worker does not stop to measure the little he has accomplished with the task yet before him, but toils hopefully on, gladdened by the joy of a little done and confident in his ultimate triumph over evil. The impatient worker is ever looking back to see how much he has done, and is disheartened that it is not more. He is the wisest pilgrim who forgets "those things which are behind." What if error seems at times to conquer us, and many of the spiritual fruits have not yet blossomed on our branches! Let us remember that patience is one of the virtues to be added to our faith. If we are leaving nothing undone that has come to our hand there is nothing further now required of us, and up to that point we are doing all that Jesus did.

In "Unity of Good" (p. 6) our Leader, Mrs. Eddy,

Digitized by Google

›wingly warns us against the frightened sense which ıinks it must work out "every Life-problem in a day." Ve would do well to remember this when in the stress f anxiety to reach the end of our labors, or when in the ense of self-condemnation because our life is not more ruitful. Looking back over the one year or five years nce our first acceptance of Christian Science, we cannot ail to discern the elimination of numerous fears and wor-ies, the disappearance of many painful conditions, the oftening of the asperities of temper and selfishness, and a eneral brightening of thought and character. While these nay not be the positive fruits we are looking for, they re the needful preparation for better fruit-bearing; even s the gardener's treatment of a neglected field, ridding it of noxious weeds and cultivating the poisoned soil that t may be fit for good seed and good yields. If we are loing all that we can,—not all that is convenient, but all hat our present position makes possible,—our experience vill contain all the good we are now capable of knowing ınd doing, with our talents on the increase and the light growing brighter. The love that works for God because ts God is Love, never complains about the quantity of fruit, ›ut thanks God with gladness that it is learning how to live. We progress fastest when in place of lamenting our small grain of truth we give God thanks that so small a grain can do so much.

---

## "Canst Thou not Minister to a Mind Diseas'd?"

ROLLIN E. SMITH.

Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?

In the foregoing lines, Shakespeare, that great analyzer of human weaknesses, has indicated that in his opinion a trouble of the mind is beyond the reach of material aid, and when one sees how successful Christian Science treatment is in ministering to minds diseased, one can but compare the different methods that are employed in healing. A testimony, one of the most beautiful I had ever heard, recently given at a Wednesday evening meeting, brings this out strongly. The speaker told of a young girl who, from some great shock, had entirely lost the power of speech. She could not articulate a word, nor even whisper. The physician who was called acknowledged that he could do nothing, but gave the sufferer some hope by saying that time might remedy the difficulty. But the weeks went by without relief. Other doctors were consulted, and the months passed on without bringing the desired help. Then specialists, as "expert" after "expert" was heard of, were visited. Thus hope was kept alive until months passed into years, but always with the same melancholy result. Finally, hope was abandoned, and by the time ten years had passed, a settled sadness and melancholy had taken full hold of the sufferer, now a woman. Nothing further could be done, as far as she and her family knew, for the most celebrated specialists had proved their inability to bring back her voice. The inevitable was accepted, and no further attempt at restoration was thought of.

One day, however, some friend came to the family with a story of what Christian Science was doing. The afflicted one showed no interest, while the family, utterly discouraged, were loath to go to any further expense after so many failures,—after ten years of disappointments. But it finally came about, through the insistence of her friend, that the young woman came to Minneapolis for Christian Science treatment. When she arrived at the home of the Scientist, her expression was that of one who had ceased to hope, ceased to enjoy, and who held life itself as of small value. Her eyes gave expression to a "rooted sorrow;" and long ago there had died the expectation of "some sweet oblivious antidote" which would make her whole again. Within a week after beginning the treatments the young woman was taken into the practitioner's home, and from the first day her expression became brighter, her eyes lost the set expression of melancholy, and hope seemed to be starting into new life where there had for years been nothing but despair. The old look rapidly faded away, and in its place there came a bright, hopeful expression, which seemed the reflection of a harmonious mind.

Now fully to realize what this change meant that came about during a few days of Christian Science treatment, one must bear in mind that absolutely no promise of healing could be made to her. She had no assurance that her ailment could be cured, while, in the ten years of suffering, she had had every assurance that no human power could give her help. Then why this change, while her physical defect was as great as ever, and no assurance could be given that it would ever be less? For years she had thought that if only her voice could be restored to her, she would be happy and light-hearted again, that this was the one thing and the only thing that could bring any joy into her life. When the hope of this had vanished, melancholy took possession of her. It was this error that Truth, through Christian Science treatment, took hold of and eradicated,—cleansed "the stuff'd bosom of that perilous stuff which weighs upon the heart." Her mind was ministered to before there was any sign of physical healing. But that did come, suddenly and completely, on the fifth night after entering a home that stood for the power and truth of Christian Science. In the morning early the patient found that she could speak; then she sang for gladness, and when the practitioner arose, she found her patient in the yard, singing back a glad greeting to the birds among the trees.

One of the proofs of Christian Science is that it does minister to the mind diseased, as bear witness many thousands of people who have found not only physical healing, but a harmonious mind: and only a harmonious mind can bring "the peace of God, which passeth all understanding.

---

## Harmony.

E. L. CURRY.

When we study Christian Science we learn that our real condition is harmonious, that in reality there is nothing to worry over, that God's creation reflects only love, peace, and happiness, and that we ourselves are a part of that one harmony. But there is a false claim of worry, unhappiness, sickness, ingratitude, and other discordant conditions in mortal mind, and how are we Scientists to rise above these and show forth in our lives our real selves? By trying to meet every assertion of evil that arises in our consciousness with the knowledge of the only creation, and by realizing that anything inharmonious is only in our thought. There is one Mind, and in that is all good, therefore we know that what seems evil to us is only a false belief, and we have only to think aright and harmony will appear.

Often we plan to do certain work in a day and something seems to hinder. Often we worry over this instead of knowing that we are living in eternity now, and there is no need of haste, for whatever is right and needful for us to do can be done. If we can understand this the demonstration will be made.

Truth is omnipotent, and by its power any material environment may be harmonized. I do not mean to say that this demonstrable understanding of Truth is gained easily or by one struggle. It requires constant self-denial

Digitized by Google

and unceasing prayer, and we must patiently and constantly deny that there are "minds many," which would argue ingratitude, sickness, and other evils. We must keep close to God, and by living up to our highest understanding of the one Mind we shall manifest harmony in our lives.

In Science and Health, page 489, we read, "Outside the material sense of things, all is harmony." Should we not be grateful to our Leader who has through her pure life and constant self-denial been able to give us this great revelation? How can we best prove our gratitude? By obedience, and by trying to overcome everything inharmonious, knowing it is only a lie or illusion, we can have heaven right here and now, for harmony is heaven.

## Faith Following.

O. P. K.

As I look back over the past I feel constrained to express publicly my heartfelt gratitude to God and to those through whom Life, Truth, and Love have been revealed to me. I have been brought from the "outer darkness," where I wandered without hope and apparently without God, and when every avenue of escape seemed to be cut off, to the strait path which our Master trod, which has been pointed out anew by our Leader, and which is so beautifully represented in a picture in her book, "Christ and Christmas." If what I am writing should ever be read by any who are bearing their cross up the hill, and whose path seems beset with fearful odds, let me say, it is not so important how far we have gone, or how far we must go, as it is that we keep going in the right direction. We can do this only by keeping our eyes on our model and following meekly and humbly our guide. The way grows wider, the cross lighter, and the light brighter as we journey on. No effort for good is ever wholly lost, even if to mortal sense it seems so. The good we desire is for us, and it will come to us if we put "self" out of the way. This we must do little by little in order that immortality may come to light. "Not as though I had already attained," but I rejoice in the "grain of mustard seed" or the "little leaven." May God bless Mrs. Eddy and all who contribute to the *Sentinel*, which every week brings some helpful message.

## The Bank of Love.

EMILY D. WILFONG.

SUPPOSE some one should proclaim to the world that a bank had been opened whose capital was infinite. That it was free to all to draw upon and for all the money they needed, would not this proclamation bring joy to the minds of many and take away their haunting fear, their dread of poverty? Well, this is just the news that has come to Christian Scientists in the understanding that there is a supply of Love that is able and willing to meet the needs of all mankind.

It would certainly be foolish for any one to refuse to benefit himself by the supply from the material bank, and it is not less foolish, surely, for those who know the truth that Love is the real substance, not to avail themselves of their privilege in drawing on this bank. So when a question of need arises, we should go right to this bank in perfect trust and confidence, and let our consciousness of supply be controlled by what is ours there.

In the material case, those who understand the use of money, would make the largest demand for it, so those who best understand the distribution of Love, will make the most demands upon the bank of Love, and in doing this, they will surely find, as our Leader says, that "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

## Believing, then Understanding.

IDA L. BAKER.

IN studying the eleventh chapter of John's Gospel, we see how clearly Jesus taught that believing comes before understanding. Christian Science teaches that believing in God is the door through which we pass to faith, and that faith becomes understanding; and that there is no other way given whereby we can be saved,—know and understand God, Mind, Spirit. Jesus said unto Martha at the grave of Lazarus, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" If we are firm and constant in believing, we shall see—understand—God.

Jesus said, "Take ye away the stone." Unbelief is a stone. Not one ray of understanding was ever reflected through it. Unbelief demands, "Come down from the cross, and we will believe;" but the believing heart says, "We walk by faith, not by sight."

Doubtless many of us remember when we first heard of this Christ method of healing and did not believe. Like Nicodemus, we questioned, "How can these things be?" and we called for "signs and wonders" that we might believe.

Jesus taught, however, that seeing the outward signs is not always attended with believing. After feeding the five thousand, he said to those doubting hearers who murmured at his words, "Ye also have seen me, and believe not."

The faith of Christian Scientists is founded upon the divine promises of Holy Writ. They believe that these promises are as sure as the eternal Truth which governs them. They have proved that standing steadfast in this faith, there is to them a constant unfolding of the knowledge of God,—an ever clearer conception of the divine Principle of healing as taught and demonstrated by Christ Jesus more than eighteen hundred years ago.

## The Healing Truth always at Hand.

MARIE H. SEYMOUR.

JESUS came pre-eminently to heal the sick and to cast out sin and death. If this work was to be done through material means, could anything short of a thorough diagnosis and classification of all diseases, and a definite pointing out of each remedy designated for the removal of each particular disease,—would anything short of this, I say, have been a complete work?

All admit that the work of Jesus was complete. If complete, then surely it must contain a perfect system, and it is self-evident that that system was not material, for we cannot put finger on one disease and point to a drug which Jesus used in healing.

It is thus very evident that this is not what Jesus meant us to do when he said, "Heal the sick."

That a perfect system of healing was taught by him, none will deny. That Jesus expected all who called themselves his followers to use this system is very evident. Since we must admit these two propositions, we must conclude that it is possible to know and use this system now, to-day, since we as Christians claim to be his followers, and would in all loyalty follow in every essential that he taught.

Christian Scientists do recognize this and have in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy the explanation of the Christ method of healing. All Christian Scientists apply this truth to every discord and find that in so far as it is understood it is just as emphatically unfailing as in Jesus' time.

Digitized by Google

## The Lectures.

### At Shellman, Ga.

At Shellman, Ga., Monday evening, May 11, Mrs. Sue Harper Mims of Atlanta, lectured on "The Spiritual Supremacy of Man through Scientific Christianity, the Religion of the Future." The auditorium of Shellman Institute was filled with a large and appreciative audience.

Mrs. Mims was introduced by Col. R. F. Crittenden, who spoke in part as follows:—

*Ladies and Gentlemen:*—Looking back down the dim vista of past ages, we see everywhere that woman has ever shed a halo of glory over the pathway of life. In reading sacred history we find her last at the cross and first at the tomb, carrying the glad tidings, He is risen, He is risen. In every-day life we find her the mainstay of our churches, the hope of our missions, and the leader in all our charities. So it has transpired that the nineteenth century, so rich in the material and spiritual developments, should have given to us a Mrs. Eddy, who has given to us a Christian Science, or rather, uncovered from the ages the healing power once displayed by the apostles.

*The Cuthbert* (Ga.) *Leader.*

### At Wheaton, Ill.

Judge William G. Ewing delivered a lecture on Christian Science at Library Hall last Tuesday evening [April 7]. Mr. S. L. Rathje introduced the speaker as follows:—

*Ladies and Gentlemen:*—There is one thing upon which the world has always agreed, and that is that truth is eternal. It cannot be made; it cannot be changed; we can in no way interfere with it. As it is, it always was and always will be. But as to the discovery of truth and what it is exactly, that is the question.

From time to time, individuals have discovered what they believed to be the truth and a faithful band of followers have always adhered to those discoverers of truth, and as they would advance a new doctrine it was always in the face of prejudice, always in spite of opposition.

And it seems the greater the truth, the greater the prejudice, the greater the opposition. Every truth that has been advanced and discovered has been tried by the fire of prejudice. A new doctrine is judged, not by what it is, but by the name that it bears or by what people believe it to be.

We have with us to-night a friend who is a pioneer of a new doctrine or truth. He is a man who is sincere in whatever he says, and if we hear him with the same degree of sincerity with which he speaks, it cannot result in anything but good.—*Wheaton Illinoisan.*

### At Brainerd, Minn.

Edward A. Kimball, C.S.D., spoke to a large audience June 9, at the Brainerd Opera House on the subject of Christian Science. Judge W. A. Fleming introduced the speaker, saying in part:—

I have been asked to preside at this meeting and introduce the speaker of the evening. I do so with pleasure. It should make no difference to any body what the subject is, provided it be lawful and moral. It can harm nobody. So far as Christian Science is concerned, I can see nothing in its teachings that is not sanctioned by the Scriptures. If the Saviour made any promise, and he did, he certainly made the promise that some should have the power to heal the sick. This cannot be denied. I have neither accepted nor rejected Christian Science, but I am curious to know just when and how it came to pass that this promise of our Saviour has lost its force. When did it cease to be that none should exert this power over disease as he certainly did. Not only the Master himself, but Peter and John, as well as the great Apostle to the gentiles,—blessed Paul,—possessed the healing art. Why not to-day as well as then? I take great pleasure, ladies and gentlemen, in introducing Mr. Edward A. Kimball of Chicago, who will now address you.—*Correspondence.*

### At West Superior, Wis.

Mr. Edward A. Kimball of Chicago, Ill., delivered a lecture on Christian Science Monday evening, June 8, under the auspices of First Church of Christ, Scientist, Superior, Wis. The audience listened with profound interest from the beginning to the end.

Mr. E. C. Kennedy, a prominent lawyer and former mayor of the city, introduced the lecturer. His introductory remarks were as follows:—

*Ladies and Gentlemen:*—The subject under discussion is one which has not only attracted widespread attention throughout all parts of the world, but has enlisted the sympathies and energies of some of the most learned and thoughtful men and women of the age.

Living, as we are, in the full enjoyment of modern inventions and discoveries, we may well wonder why the scientific employment of the simple agencies of nature which have wrought such wonderful changes in the industrial world, remained for centuries hidden mysteries.

Keeping pace with the industrial, can any one say aught against the application of scientific principles to the mysteries which for centuries have surrounded and impeded the progress of the religious world?

While I am not a Christian Scientist, I have every reason to believe that the fact I am not is attributable to my own stubbornness more than to any other cause. I believe that no man or woman who has studied the subject, who aims to lead a pure and Christian life, who searches for light unclouded by rituals or creeds, or who seeks for Truth not mystified by doctrines or articles of faith, can make the least objection to the teachings of Christian Science, the sum and substance of which, to my mind, is a higher understanding of God's laws, the laws of nature, and a better knowledge of Christ and his teachings.

The First Church of Christ, Scientist, founded at Boston, has an authorized Board of Lectureship, and it is my pleasure this evening to present one who is not a stranger to an audience in the City of Superior, and who is an accredited member of that Board; I bespeak for him your courteous and considerate attention. Mr. Edward A. Kimball, C.S.D., of Chicago, will now address you.

*Correspondence.*

### What Time is It?

Time to do well; time to live better;
Give up grudge, answer that letter;
Speak that kind word to sweeten a sorrow,
Do that good deed you would leave till to-morrow.

ANON.

THE NEW CONCORDANCE.

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

Address all orders to Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

## Mrs. Eddy Expresses Sympathy.

In response to the following letter from the editor of the *Concord Evening Monitor,* Mrs. Eddy gave out the statement which appeared in the *Monitor* and in the leading papers throughout the country.

Concord, N. H., July 20, 1903.

The Rev. Mary Baker Eddy,
Pleasant View.

*My Dear Mrs. Eddy:*—In case you care to make any public comment upon the death of Pope Leo XIII., which occurred at Rome this afternoon, the *Monitor* would be pleased to become the vehicle to transmit your tribute to the public.

Faithfully yours,
GEORGE H. MOSES.

The sad, sudden announcement of the decease of Pope Leo XIII., touches the hearts and will move the pen of millions. The intellectual, moral, and religious energy of this illustrious Pontiff have moved the Church of Rome for one quarter of a century. The august ruler of 250,000,000 human beings has now passed through the shadow of death into the great forever. The Court of the Vatican mourn him—his relatives shed "the unavailing tear;" he is the loved and lost of many millions. I sympathize with those who mourn; but rejoice in knowing our dear God comforts such with the blessed assurance that life is not lost, its influence remains in the minds of men, and divine Love holds its substance safe in the certainty of immortality. "In Him was life; and the life was the light of men" John, 1 : 4.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 20, 1903.

## The True Prayer.

THE following published extract from a sermon by President Angell at the University of Michigan, so emphasizes the need for prayer, and places it upon so true and rational a basis as to command more than passing notice.

He is quoted as saying:—

"In the prayerfulness of our Lord we find a most worthy example for the scholar. If there was a being on earth who, it would seem, could afford to dispense with prayer, whose unaided resources would suffice for any exigency, that being was Jesus Christ. But his life was pre-eminently a life of prayer. The windows of his soul were always open heavenward, and in answer to his prayer gales of inspiration from heaven were always filling his heart. The very source of his life and power was in his constant and prayerful communication with his Father. He taught his followers in all persuasive ways, by word and by example, that they should go to the same source for strength and light."

Jesus not only taught his immediate followers that prayer is essential, but he taught them how to pray. Throughout all ages man has prayed, and to the extent that he has prayed aright he has received a blessing.

A distinctive and much emphasized point in Christian Science is the constant consistent prayer which recognizes God, infinite Mind, as the supreme and only ruler of the universe. The prayer of the Christian Scientist is always, "Thy will be done in earth, as it is in heaven," and this prayer is offered in the spiritual sense that our Leader has given us on page 17 of Science and Health, "Enable us to know,—as in heaven, so on earth,—God is supreme."

That which is accomplished by prayer, the healing of the sick, the redemption of the sinner, the giving of joy for sorrow, is not accomplished because God has changed His purpose in response to our supplications, but because health, righteousness and joy are realities of being, and they are made manifest through right thinking which corrects the necessarily erroneous results of wrong thinking.

Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Of this our Leader says, Science and Health, page 15, "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts, to work and watch for wisdom, Truth, and Love. We must 'pray without ceasing.' Such prayer is answered, inasmuch as we put our desires into practice. The Master's injunction is, that we pray in secret, and let our lives attest our sincerity." M.

## The Explanation of Peace.

THE harmony and orderliness which characterized the late visit of Christian Scientists to Concord, N. H., has awakened very general newspaper comment, and those who have had to do with excursion parties express their astonishment that such a very large body of people could be handled on such short notice without friction, accident, or even confusion. Great credit is due those who had matters in hand, but the final explanation, as we all know, resides in the fact that the people were all dominated by the spirit of unselfishness and love, and hence were all good-natured and manageable. We doubt if a single disagreeable word was spoken, or a single selfish impulse indulged by that great company during the day, and the result was not only ideal, it was entirely natural.

There is a lot of trouble going on in this world even among well meaning people, and sometimes it is found in Christian churches and Christian homes, where self interest has been permitted to intrude its ugliness and claim the choicest seat. In a large gathering or organization it is not necessary that many be disagreeable in order to disturb the peace. One ill-natured child can easily blight the happiness of a home, and a half dozen self-seeking, unmanageable members have been known to wreck many a noble organization; but where all are actuated by the one Mind, how sweet the peace and harmony that must prevail! There may be those who are known to the world as Christian Scientists, whose lives are not always characterized by that self-forgetfulness, that seeking of another's good, which their faith enjoins, but they certainly were not in evidence at the gathering about the threshold of our Leader's happy home.

The spirit of Christ is the spirit of self-surrender,—the denial of the claims of personal interest, the assertion and reflection of omnipresent Love,—and as no other professed Christians in all history are we called on to exhibit in every time and place that quiet modesty, humility, unselfishness, and loyalty to the larger interest which always marks the Christian gentlemen, and which removes the occasion of friction from every association of life.

Surely no pleasanter recollection was borne away from our meetings, than this of the uniform exhibition of true Christian courtesy which marked them. W.

Digitized by Google

## A Significant Address.

It may be questioned if any body of religious thought is undergoing more rapid change than that of Judaism. The shameful persecution to which the Hebrew people are still subject in some countries, and at the hands of so-called Christians, finds a significant rebuke in the frequent and emphatic expressions of veneration and love for the character of the founder of Christianity by the more progressive Jews.

Rabbi Hirsch of Chicago has recently said in a public address, we "regard Jesus as one of the noblest spiritual teachers that ever appeared in the world. . . . The so-called disciples of Jesus have persecuted the Jews for ages and the Jews have borne these persecutions with lamblike gentleness and silence. If Jesus Christ should return to the earth to-morrow he would be welcomed in every Jewish synagogue in the land, and every Jew would say with David 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in.'" It is of further interest to note that this thought was expressed before the Epworth League of the St. James Methodist Church of Chicago. Verily "the world do move!"

One other passage from the Rabbi's address will be a surprise to many. He said, "The Jews do not believe at all in original sin and inherited depravity. They believe that every man is a responsible free agent, and is not involved in the guilt of his fathers or his children. . . . They do not believe the story of the fall of man in the book of Genesis in its literal sense, . . . they consider the story of the Garden of Eden an allegory."

A very large body of Christian believers who have tried to explain the suffering of the innocent as an incident of the law of heredity which is of divine ordering and therefore good, may be led by the Rabbi's words to re-examine the teaching of the Old Testament upon that subject, and if so, they will find in the eighteenth chapter of Ezekiel the pronounced and specific condemnation of the claim that this law is of God, or that it expresses His purpose or government: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." This teaching is in keeping with the universal recognition of the divine justice, and on it Rabbi Hirsch evidently grounds his faith. Not infrequently religious critics refer to the teaching of Christian Science,—that the so-called law of heredity is an error of mortal mind,—in terms which would indicate that they are quite unfamiliar with the Scripture referred to, and with the interpretation of the Old Testament by its most devoted and intelligent students among the Jewish people.

W.

---

## Individuality.

In spite of the tendency towards the pursuit of material knowledge, evinced by most of the writers on the subject of evolution, the ethical element is ever seeking notice from those who really desire to find something which will prove that Mind underlies the processes of nature.

No one was ever truly great as sculptor, painter, poet, or prophet, who did not see and apply the lovely lessons given to mankind through all the symbolism of nature's vast school.

Jesus often turned thought in this direction. To a pastoral people he spoke of the shepherd and the sheep, the pastures and the fold; and again of the sower, the seed, and the harvest. In all these lessons the individuality of the listener was kept constantly in view, and here we find a secret of all truly efficient healing and teaching.

A teacher of botany in explaining the peculiarities of certain plants, held in his hand some sweet peas, and said that the individual blossoms were as different, the one from the other, as are the faces of persons belonging to the same family.

Science and Health says, page 240, "Nature voices natural law, and divine Love," and when we begin to study nature's book with a sincere desire to know good, we shall learn in time that every object in the universe, when spiritually discerned, is but a letter in the alphabet needed to express the name of infinite Love.

It is undeniable that one great need is to know ourselves, and in gaining this knowledge we must of necessity turn frequently from the unfolding expression to the creative Mind and its perfect idea.

In doing this a new and clearer sense of individuality grows upon us, and we begin to understand that there is no need for one to crowd another, since the attempt to take what belongs to another only beggars him who thus turns away from the one inexhaustible source. We learn, too, that the attempt to make others see through the lens of our experience is useless, because they have their own, which is as truly theirs as ours is ours.

To recognize and obey the divine Principle of our being, is the surest way to provide for the unfoldment of our individual characters into beauty and power, and this includes the best means of aiding others to reach the truth of their being.

This idea is wonderfully brought out in "Science and the Senses" (Miscellaneous Writings, p. 104), and especially by the statement, "In obedience to the divine nature, man's individuality reflects the divine law and order of Being. How shall we reach our true selves? Through Love."

In conversation with some students on a certain occasion, our beloved Leader sought to inspire them to noble endeavors, and said that the loftiest achievements are possible, "could you but see the grandeur of your outlook, the infinitude of your hope, and the infinite capabilities of your being." These words can never be forgotten by those who were privileged to hear them, and they have helped to strengthen others, growing weary by the way.

When the true sense of individuality comes to us we do not make room for ourselves by displacing others, but on the contrary make room for others by displacing the limiting beliefs of fear and ignorance, and by growing large in truth and love.

This is strikingly illustrated in the lives of all truly great men and women, who rise like new stars in the boundless realm of Mind, and who "Shine forth as the sun in the kingdom of their Father."

Growth has been named "an element of power," and we may therefore learn a lesson from the climbing plants.

In their early days, the struggle for existence seems to be all that they are capable of, but that is something. If a little vine loses its hold upon that which should carry it upward, it may fall back to earth, and its tendrils seize upon an object which will hold it down, or perhaps twine around its own stem and thus become self-imprisoned, until a skilful hand loosens them gently and lifts the vine up to its support. In such cases the plant seems to suffer greatly from the untwining process, but in a short time new tendrils unfold, and grasp anything which helps to carry the vine upward into the sunlit air, where it fulfils the law of its being. When the vines cling too closely to each other, their weight is apt to bring them down; but where their tendrils clasp firmly the rock or wall, they stand alone in sturdy independence.

The climax of this lesson is to be seen in the marvelous results which appear when the law of growth has overcome the difficulties and dangers of the incipient stages of development. When this law is fully established, the progress seems to be out of all proportion to anything which might be predicated of the earlier stages of the vine's existence.

Is it any wonder that Christ said, "I am the true vine,

Digitized by Google

and my Father is the husbandman. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"?

This, then, is the life-problem of the Christian Scientist, to discern and love the infinite individuality revealed by Science; to abide in Life, Truth, and Love, and to know that this infinite All, now is; that when the senses of Soul are our guide and monitor, the errors of material sense will vanish, and in their place we shall behold what we cannot help loving, God's children, the ideas of infinite Love, each filling a place no other can, and all governed by the one Mind, one Principle. K.

## A Letter from Business Men.

Chicago, June 25, 1903.

*Dear Mother:*—A number of business men in Chicago meet daily at luncheon. With no other bond of union than that welded by love for God and their fellow-man planted in their breasts by the right understanding of God as revealed in Christian Science; with the strife for gain stilled for a few minutes in the middle of each busy day by the recognition of the Christ ever-presence; with "who shall be greatest" giving way to "who shall be purest" they have welcomed an opportunity to show to you their calm, rock-founded gratitude for the good that has come into every minute of their business lives through your labors, your sacrifice, your love, and your triumph.

They wish the enclosed check to be applied toward the furnishing of *your* room in the Concord Church. If it can add one comfort to your heart in return for the flood of light and joy poured out to them through you they will feel blessed indeed.

Yours faithfully,

J. U. HIGINBOTHAM, for the above gentlemen.

To Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

## Board of Lectureship.

THE following are the appointments of the year beginning June 29, 1903, on the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

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

Carol Norton, C.S.D., (address to be given later in the *Sentinel*).

Edward H. Hammond, C.S.D., 1901 Linden Avenue, Baltimore, Md.

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

Rev. Arthur R. Vosburgh, C.S.B., 23 Triangle Building, Rochester, N. Y.

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

Edward A. Kimball, C.S.D., Post-office Box 518, Chicago, Ill.

Bicknell Young, C.S.B., 41 Roslyn Place, Chicago, Ill.

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

Miss Mary Brookins, C.S.B., 925 New York Life Building, Minneapolis, Minn.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

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

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, S. Kensington, London, Eng.

By a change in the rules, lecturers are no longer assigned to particular districts, but each one becomes a lecturer at large. Any lecturer may be invited by any Church or Society of the denomination, and will respond in so far as his engagements will permit. Lecturers who are also First Readers give only three lectures yearly; and to save them correspondence it is announced that Mr. Tomlinson and Mr. Miller are First Readers.

Requests for lectures and all correspondence connected therewith must be sent to the individual lecturers, and not to the Publishing Society.

### APPLICATIONS FROM CLERKS.

The Manual of the Mother Church wherein are given directions for the orderly conduct of business, makes provision that applications from branch churches to the lecturers should be made through their clerks. Even where there is a special lecture committee, it will be possible to conduct the correspondence through the officer appointed for this purpose by the church or society. In order to facilitate this and other business it is now requested that all clerks of churches or societies shall, as soon as possible, send to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass., their names in full, with exact post-office address, and in cases where the address for telegrams may be different from the mail address, that should also be given.

Copies of the circular issued by the Board of Lectureship will be sent to clerks on receipt of their addresses.

## An Editorial Excerpt.

THESE visiting Christian Scientists teach us something. They teach us, first of all, something of the character of the very great number of those who have found the truths of this faith. If "from one we may judge all," much more may we learn from the ten thousand who came to us Monday, how much of joy and hope in believing, is found with these who are Christian Scientists. Again, they teach us much of courtesy in the mass. An American crowd is always good-humored, but it is not always considerate, each of the other's comfort. But this crowd of the thousands who were at Pleasant View Monday was always thoughtful. There was every excuse for selfishness. They were there to look upon their Leader, a woman more fond of the retreat of her study than of the publicity of crowds; a woman whose every word is precious to hundreds of thousands, whose face few of the widely scattered followers can be privileged to see and whose voice fewer still of their number can be privileged to hear. If ever there was a time when there was an excuse to scramble for the choice positions, for the front row, for the best place to see and hear, this was the occasion. But there was nothing of the sort. Nobody crowded, nobody was crowded. Each took the most natural place and, to quote President Roosevelt's exact phrase "stayed put." It was a lesson, we say, of courtesy in the mass. That order which is heaven's first law was well exemplified by our visitors Monday.

We should be glad to have these lessons oftener. We are always glad to welcome the Christian Scientists to Concord. They do us all good.—*The Concord Monitor.*

We must not wait to do great deeds
Which all the world shall see;
Our part is just to sow small seeds,
And God will grow the tree.
Look not to see the branches mount,
Just leave it with the Lord.
Who toils for God and keeps account
Shall never reap reward.

POLARIA.

Digitized by Google

## For the Children.

### Safety in God's Hands.

M.

FOR the children who love to know of children's work in the Field, I want to say that about four years ago my three-year-old son was very ill with the grip, and as I had been studying Christian Science only a few months, I felt that I was rather an incompetent practitioner; but as I had no help in the house, no telephone, and my husband was away, I decided to do my best without asking for outside help, since I knew that God does the work.

I spent the greater part of one day reading and demonstrating with only a slight improvement. At five o'clock my mother came in and said it was a shame to do nothing for the child; but I told her he was safe in God's hands. She said, "Well, I will go home and get supper for the folks, then return and stay all night with you." As soon as she had left the house, I took the child in my arms and apprehended as clearly as I could that God's work was done, and that my dear child was perfect. So long as I held him, and held to this truth he said he was free from pain, but as soon as I put him on the couch he cried for help. I told him I would have to get supper ready, but that I would all the time know the truth for him. My older boy, then four years of age, said, "I'll treat him;" and when I left the room to get supper he knelt by his brother's couch and prayed with his understanding of Christian Science all the time I was absent.

The child was healed and sat up to the table and ate a hearty supper. It was indeed wonderful to think of the dear earnest little child's help in making such a beautiful demonstration.

When their grandmother returned she was surprised to see the child all right, and said she could not understand it.

I have since had class instruction and have tried to teach my boys the truth in a systematic way; many are the beautiful demonstrations we have had both for ourselves and others. Thanks to God, and to our dear Leader, Mrs. Eddy.

### "Count the Sheep and Go to Sleep."

As soon as the fire burns red and low,
And the house up-stairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white:
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next
Their colors are white and gray.

And over they go, and over they go,
And over the top of the hill,
The good little sheep run thick and fast,
And the house up-stairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watched how the fire burned red and low,
And she says that I fell asleep.

JOSEPHINE DODGE DASKAM.
In *McClure's Magazine.*

## Testimonies of Healing.

I was injured by a fall when about two years old resulting in hip-disease, from which I suffered almost constantly until Christian Science released me, a little over two years ago. As a child I have no recollections of good times, such as other children had. I lay strapped to a board for many months, and was operated upon twice before I was twelve years old. After that for a while I seemed to be better and was able to walk without crutches, only wearing a high cork sole on my shoe. But after a year or two the disease appeared again, this time accompanied by rheumatism and sciatica. A friend spoke to me of Christian Science and gave me Science and Health to read, which I did secretly, being afraid to let any one know that I had it in the house. All our family are identified with an orthodox denomination, and I was as active a member of that church as it was possible for me to be. I read Science and Health, but could not understand very much of it, only I could see it was different from what my church seemed to teach, so I became afraid of it, and finally told my friend she must never speak to me again of that subject.

I then underwent another operation, which failed to make me any better, and later on, having another attack, I had a weight put on and spent some weeks in bed, which the doctor said was necessary in order to avoid another operation. At this time I asked the doctor if it was not possible for me to get well and stay well, as I wished some day to become a hospital nurse. He told me honestly that I must not think of it, that the disease was always liable to return, and I must be very careful, not work too much, or try to walk without a cane, and must wear a high heel on my shoe. No one knows just how I felt when I heard that verdict, as I did so want to be of some use to somebody.

About two years ago, after watching a Christian Scientist very closely for a year, I decided to ask for treatment, though I told him I did not believe all they claimed, and did not want to leave my church. I had treatment every day for over a year, and the result is that I am able to walk without any material support, and without any pain at all. I have no fear of ill consequences, in fact fear seems to be almost eliminated from my consciousness in regard to that condition. I wear no high heel, though I still limp slightly, but it does not cause me any inconvenience. I am also free from care and worry as to my future, am able to earn my own living, never having missed a day from my office for two years. I am sincerely happy and cheerful, not, however, because I force myself to be so, as I used to. The sense of opposition and discord in my family, on account of my course, has to a great extent been overcome, and in fact I could not ask for space to tell of all the change that has taken place in my consciousness.

I cannot in words express my gratitude to God for this truth, nor to our dear Leader, Mrs. Eddy, for pointing it out to us. All I can do is to try to prove it by my daily life.—MARGUERITE TEBBS, San Francisco, Cal.

It is now two months since I began studying "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Some days ago something happened that left me so weak from a feeling of incapacity that I could simply hold on to the words, Lord, help me! In my agony error even tempted to self-destruction. Science and Health was near me, and I took it up saying, "Dear friend, what have you to tell me?" With a heart throbbing with grief I fell on my knees beside my bed, and on opening the book my eyes fell upon the paragraph beginning, "Dost thou 'love the Lord thy God with all thy heart?'" (p. 9); I read through to the end of the page, and rose from my knees

Digitized by Google

comforted but struggling. Later on I was enabled to make a demonstration of love, and then there came over me that calm, sweet peace that succeeds the storm. As is said in Isaiah, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." To-day I can say Science and Health is the standard that the Spirit of the Lord has raised up for me against the enemy. I say with the Psalmist, "Though an host should encamp against me, my heart shall not fear." I will go forth in the strength of the Lord, in the power of His might. The studying of my Bible has been nothing new to me, thank God; but Science and Health has brought me something new; that is, it has brought to me the understanding of my relationship with God, a knowledge that I would not exchange for all the precious things of earth.

Thank God for Christian Science! When I think of the struggles Mrs. Eddy must have passed through before she reached the summit of the hill of Science, it gives me courage to press forward.

MARGARETTE H. RHULE, Caballriga del Norte, Costa Rica.

---

About three years ago I was having some bridge work done at my dentist's, and one afternoon when he was preparing the teeth for the bridge he noticed the projections of the roots of an old tooth which had gradually decayed until these only remained. On seeing the roots he advised that they be taken out. Several other dentists had wanted to pull them, but I had always had such a terror of having a tooth pulled, they were unable to secure my consent, but when this dentist turned to me and said they must be pulled, I consented before I thought, and when I realized that I had told him to go ahead, I was seized with a great sense of fear. I immediately asserted my freedom in Truth.

The dentist asked me if I did not want to take an anæsthetic, since there would probably be a good deal of pain. I said no, and to say that word was a big demonstration for me. He went ahead and pulled the roots, after having cut into the gums twice so as to reach them. During the entire operation I felt no sense of pain. The only sensation was that of some one pressing on my gums. After he had finished his work for that day, I went over to a wash stand, and in turning on the water knocked over a bottle. The doctor looked around and when he saw what I had done he exclaimed, "Man alive! that bottle contained a mixture of two very powerful acids which will burn almost anything they come in contact with." I had spilt it on both hands and also on my trousers, but I simply wiped it off my hands and again looked to God. When the dentist first told me what the bottle contained I immediately felt a burning sensation, but in a moment this ceased, and I never felt the slightest sense of pain afterward. I then realized what a demonstration had been made, and that even mortal mind's most powerful laws were powerless beside the laws of omnipotent Truth.

J. W. THOMPSON, JR., Evanston, Ill.

---

Since accepting the guidance of divine Love, the new-old truth that makes free, the peace be still to weary, troubled hearts, joy and peace have had an abiding-place in my consciousness, also a longing for others to turn from the husks of materiality to life in God, and share in the song of rejoicing.

The Psalmist truly sings, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forever more." In Christian Science we know and realize the truth of this sweet assurance.

Science and Health tells us (page 516), "Truth imparts its own true peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light." Happy indeed are they who listen to the still, small voice,—the loving call,—"come unto me." This is the leading of divine Love into the true harmony of being, into the secret place of the most High. In this truth is exemplified our Master's wonderful teachings showing the way of life, holiness, spirituality.

Christian Science was presented to me at a very dark time in my life There seemed not a ray of hope to brighten my path. Almost from childhood a member of a church, striving to follow its precepts and teachings and to understand and know God. Yet when deep sorrow came, —ill health and other serious troubles,—to my tearful supplications there was no tender response, no comforter. The God whom I had endeavored to serve was far away. As time passed, there was a growing indifference in my heart toward the old thought. Gladly I turned to the arms of divine Love, to divine Principle; for, "He healeth the broken in heart, and bindeth up their wounds."

I was despairing and hopeless when I went to the practitioner through whose pure thought, patient work, and gentle guidance have come restored health, so many blessings, and so much peace. I am grateful to her indeed.

My heart goes out in love and gratitude to our beloved Leader who has so unselfishly shown us the way. Her words in "Miscellaneous Writings," p. 397, mean much to me.

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.

S. W. C., Brookline, Mass.

---

I most thankfully give my testimony as to my healing through Christian Science. I have delayed doing this for a time so that I could say that I am cured. In 1890, I was attacked with indigestion and stomach trouble to such an extent that my life was often despaired of, though I tried to get relief from the best doctors I could find. I could not eat solid food of any kind for over ten years, and for about the same time I could not and did not have a natural action of my bowels, having to use artificial means every day. I supposed, and the physicians said, that my bowels were paralyzed, so that I never could be cured. I had given up hope of ever being cured, since over twenty doctors had treated me and failed to help my case. I suffered extremely at times, and medicine taken internally would not relieve me; nothing but hypodermic injections of morphine would relieve the terrible suffering in my stomach and bowels.

I was introduced to Christian Science through my daughter, and as a last resort I submitted to treatment by a Christian Scientist, which began in September, 1902. At that time I was also badly affected with rheumatism in both arms and in my breast. In October, 1902, my bowels began to act regularly without the use of any medicine whatever. I could and did digest my food regularly, no trouble arising from eating anything, and my appetite was and has continued good. My rheumatism all left me, and none of my ailments have ever returned. I have increased in weight about fifteen pounds, and have been and am still able to eat all I want, and since last October I have been able to work every day.

I feel as well as I did twenty-five years ago, although I have reached sixty-seven years of age. I feel truly thankful to be able to give this testimony, and I willingly and thankfully give the credit to the Christian Science treatment, which effected a cure that I could not get in any other way.—G. W. PAUL, Painsville, Ohio.

Digitized by Google

There is never a day but gives us occasion to be grateful for Christian Science.

While sitting by the bedside of my daughter who was ill, I became alarmed at the symptoms. I was alone, and it was after midnight. We were in a strange place with no Christian Scientists near us, and a feeling of isolation came over me. As the child moaned I became more and more alarmed, as I thought, "What if it should be small-pox or scarlet fever, and what if she should die!"

I determined to call in another Scientist in the morning, for it seemed I had used every argument to destroy error, but seemingly error refused to be dismissed. Then the thought came to me, "There is work to do *now*, and *you* must do it. You have Science and Health and God, you need no more." I began to repeat the 23rd Psalm, and when I came to the sentence, "I will fear no evil," I repeated it over and over as I grasped more and more fully the truth that there is nothing to fear,—no small-pox, no fever, no death,—"For Thou art with me."

In less than an hour, the fever was gone and my child resting. As I went back to bed my little boy awakened and was frightened by a shadow on the wall. As I explained to him it was but a shadow and could not harm him, I realized that the claim of illness was but a shadow.

It was such a comfort, through the experience which followed, to know it was but a shadow, that only health, life, and God are real.—MRS. H. S. WELCH, Winnipeg, Man.

---

I wish to say that two years ago I became interested in Christian Science from reading a copy of the *Journal*. Since that time I have taken instructions in Christian Science under a gentleman of this city who helped me to understand its truths. I had long searched for Truth in every direction, as I thought, through human theories, creeds, and doctrines, but found it not, for the kingdom of God is within. I am grateful to understand that the great need of to-day is mental regeneration, not medical or surgical treatment. If thought is right, the basis of every action is correct.

I and my family have overcome many physical troubles through God, as He has been revealed to us in Christian Science. My wife was cured of asthma; one of my little girls of habitual fever and weakness; another of convulsions from a kick in the abdomen; our baby cut all his teeth without the slightest difficulty, which was unusual for our children; lastly, I was cured of the tobacco and other objectionable habits; biliousness, colds, and other physical troubles; all without a single material remedy, either internal or external. The sun of righteousness (right thinking) is coming again to the nations with healing in his wings. Forgetting the things of the senses, we grasp the things beyond, and it is only a question of time when we shall all know God, from the least unto the greatest.—WILLIAM B. PAGE, Tallahassee, Fla.

---

It is with heartfelt gratitude and deepest humility that I offer the following testimony as to the healing effects of Christian Science.

A little over two years ago I was given Science and Health to read, but I was so absolutely blinded by materiality that it seemed the most foolish and uninteresting book I had ever read. From the little I read of the book this fact seemed paramount; that in order to be well one was required to keep the commandments. To hold one's temper in check, to love one's enemies, and to forgive a wrong seemed an utter impossibility with me.

I was tangled up in such a network of sickness, trouble, worry, doubt, fear, and rebellion against God, that not only did I make myself thoroughly miserable and unhappy, but my friends and relatives as well. Of course there were momentary glimpses of happiness, when I had an occasional well day.

While attending the dedication services of Second Church of Christ, Scientist, I was so impressed with the happy and intelligent faces I saw there, that the desire rose again to investigate. I commenced reading the testimonies in the *Journal*, and as my health seemed to grow worse and extreme nervousness, almost amounting to insanity, became more apparent, I commenced taking treatment from a practitioner. After three days my heart trouble (of many years' standing) disappeared; my courage rose; I felt lighter hearted; dislike for people vanished, and life seemed worth living again.

I am now a well, contented woman, and when looking back I wonder how I ever lived without God, "the ever-present help in trouble." Dear friends, I could write for days of the many blessings received, of the demonstrations over sin and sickness; and words are inadequate to express the love and gratitude I feel towards our Leader who stands at the head of the Christian Science movement. My earnest desire is so to live this truth, that I may be worthy to keep in the front ranks. I deem it a great privilege to be a student of Christian Science.

B. C., Chicago, Ill.

---

A few days ago, an attack of inherited valvular heart-failure came over me, also the temptation, "Go look in the mirror, and see if your lips are turning blue." But these glad words came to me, "Do not look in that mirror, but go look in the mirror of Truth." Understanding the message, I obeyed. Turning to where my inseparable books were lying, the Bible and Science and Health, I looked within Truth's mirror, for Truth had healed me long ago of asthma, goitre, polypus, and other ills, and gave me a song of rejoicing.

Only those who have felt the illuminating light, power, and comfort of Christian Science can understand why we love God more than ever before; why we feel the gratitude we try to express toward one divinely enabled to unfold the deep spiritual message of the glorious gospel to mankind. May we ever make glad the heart of our Leader, Mrs. Eddy, by the radiating, transforming influence of Christian Science over our own lives and the lives of others whom we bring to drink at the fountain of living waters.

R. AGNES CLARK, Brule, O. T.

---

Desiring to help others I send my testimony as to the benefits received from Christian Science. My experience is a long one and impossible to give in detail. It is enough to say that for many years my mental and physical condition was becoming more and more hopeless. I was very unhappy and *materia medica* afforded no relief to my bodily suffering. I was told that my condition must prove fatal unless relieved. I then turned to Christian Science, at which I had scoffed. I was treated at different times but I seemed no better. At last I determined to learn more of the truth for myself, and I finally gained enough understanding to demonstrate in part the freedom for which I had longed. I now see that through all this time health and happiness have been growing from the seed sown in the beginning. I am now well and happy, and have lost only a few days from my business during the last four years, though before that I was constantly prostrated by weakness and suffering. During these years of suffering I told no one of the greater trouble, and therefore no one can ever fully appreciate the peace and freedom which I now possess.

How thankful I am to Mrs. Eddy and to many other

Digitized by Google

Christian Scientists, I will not attempt to say; to work faithfully in the cause of Science must be the best expression of my gratitude.—W. AUSTIN AMORY, Chicago, Ill.

A little more than four years since, I was led to Christian Science. I was afflicted with many chronic ailments. I was also unhappy as the result of disappointments and troubles of various kinds. The world seemed a blank to me, and I cared very little for any thing or any one except my three children, and was always wondering what would become of them, as I had no idea of living to bring them up.

A kind and loving Christian Scientist, who, as it has always seemed to me, was sent by divine Love, moved into the house next door, and she at once began telling of this healing truth. I thought it sounded more beautiful than all the things I had ever heard, but I did not see at once that it was for me, or that I could be healed. Yet I thought I had never heard of such a good God, so ready, so willing, so able to destroy all sickness, sin, and death. I told her I had never believed in God, as He had always been presented to me. I could not and would not accept such a God.

Well, I soon learned that I had never heard of God, for He had never been shown to me. The God I had always heard of was only the human mortal-mind idea of God.

In a week or two I began taking treatment, yet I felt as if perhaps I could not be healed, and my healing seemed very slow. I think I took treatment about eight weeks, and was completely healed of inward trouble and of eczema, and greatly relieved of rheumatism and catarrh.

As I have grown into the spiritual understanding, these errors have become less and less, and now I scarcely ever have a symptom of one of these old false beliefs. I have simply been transformed into a new being, and everything seems beautiful and grand; old things are fading out and all things are becoming new.

Immediately I took up the study of Christian Science and advanced very rapidly in the understanding, and I soon had the grand opportunity of class instruction by one of Mrs. Eddy's faithful students. During the time I have been studying Christian Science, I have had many proofs of its healing power through demonstrations in my family and for many outside of my own household. Words utterly fail to express my thanks above all to God, to Mrs. Eddy who is working constantly for the world's benefit, guarding and guiding the cause with such loving and tender care, and to my kind practitioner and teacher.

MRS. MITTIE ANGEL, Alamogordo, N. Mex.

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Rev. George C. Lorimer says in *The Watchman* in an article on "Church Attendance:"

"This problem means more than how to bring people to church on Sunday. When they are there, what then? When Easter comes the sanctuaries are crowded, and it is conceivable that attractions might be devised which would induce thousands to fill the now poorly attended services. But when they have been brought together in those vast numbers, what then? Have the masses been 'reached' by this simple process? No; the problem we are considering comprehends more than the mere enlargement of congregations, and contemplates the ennobling of character, the transformation of the soul, the purification of conscience, the exaltation of motives, the regeneration of life.

"Not for conventional observance of a duty, not for diversion, not for social recognition, not for smug sanctimonious self-exultation, ought the millions to seek the house of God, but for the joy of experiencing the enthusiasm of righteousness and the inspiration to high endeavor that comes from a deep sense of God's Fatherhood or human brotherhood. And were we who officiate so endowed with spiritual genius that we could make what we call 'divine service,' and which is now too often lacking in warmth, intellectual force, and spiritual power, a real and heavenly agency for getting at the better nature of man and imparting to him the joys that rise from the wells of religious feeling, we should never lack for congregations, and congregations would never need to be urged to return again.

"The mass of our fellow-beings are not indifferent to what opens to them the wonders of existence and braces them for more earnest efforts for the right; and if they are not anxious to go to church it must be, in part, at least, that we who are in the pulpit have lost the sacred art of meeting their legitimate longings."

If Christianity has any message to men it is to their inner life—to the realm of thought and feeling and volition. It seeks to cleanse and invigorate the human soul. Speaking in one of the most miserable lands of any age, Jesus said: "Come unto me, all ye that labor and are heavy laden, and ye shall find rest to your souls."

Familiar as this truth is, it is precisely the one that, under various sorts of pressure, the churches of the present time are in danger of neglecting. In our day the multiplication of material luxury, and the possibility that any given man may achieve great wealth have made the ideal of success in life the unlimited command of money. That is popularly conceived as of great good.

Unless we greatly mistake, the preaching and methods of Church work that will most effectively reach men to-day center about man's relation to God. The first and great commandment is first because it is primary. In no age or mood of thought is it secondary. And in a time like this its primacy is transcendent.

The Churches are becoming responsive to the truth at which we hint. Evangelism rather than sociology is the watchword of the awakening Church. The movement in the staid and rigid Presbyterian Church is very significant. The keynote of our anniversary meetings last month at Buffalo was evangelism. And evangelism means the Church is about to address itself with new insight and devotion to impressing upon men's minds those truths that have to do with the inner life, with immortality, with responsibility to God, and with the possibility of fellowship with Him through the grace of the Gospel. That is the only appeal that is vital enough and strong enough to transform the love of the world into the love of God.—*The Watchman.*

Rev. E. M. Chapman says in *The Congregationalist and Christian World*:—

"Has the Christian life of Vermont as embodied in the Churches which we represent the comfort and efficiency which saved life ought to have? Do we find anxious and sorry people coming to the Church and saying: 'You have something which I lack—something that gives you peace and power and joy amid the restlessness and impotence and sorrow of this world. The world never seems to catch you unaware and at disadvantage. You seem ever adequate to the day's needs; always armed against the day's threat. Share your secret with me—break to me the bread of your wholesome life. Tell me what to do to be saved'?

"To ask that question is to answer it. No, we say, we do not see this happening. Our corporate Christian life makes no such impress as this upon the world about us. It neither convicts nor encourages men as it ought. And yet! and yet! When sober second thought comes we may make some claim for it. Some men are helped and saved. Some hearts are cleansed and cheered. Some impress upon the heedlessness and selfishness of the world's life is made. The confession to which we are forced is one of inadequacy rather than apostasy.

"The Church of to-day is in the Way of Salvation certainly enough. But by no means so far along that way—by no means so winsome and compelling and authoritative in its appeal to men who are out of the Way as it should be."

A hopeful outlook for the harmonious relations of religion and science, of the religious life and the intellectual life, was the burden of the message which the Rev. Reginald John Campbell brought to an academic audience of men and women that crowded the convocation tent on the University of Chicago campus.

"Science to-day," declared Mr. Campbell, "has reversed the idea of materialism. Materialism as a speculation has gone by the board, and the face of the times has changed. There never was a more hopeful outlook for the harmonious relation of science, philosophy and religion than now. Lord Kelvin, the leading scientist in Great Britain, believes that the time has come when science cannot deny the idea of God. The only question between science and religion is, 'How much shall be read into that idea?' It is not the fact of God, but the connotation of the term that science and religion have to agree on. . . .

"Religious orthodoxy to-day is not fashionable," he continued. "The fashionable attitude of mind is that of suspended judgment, or agnosticism. I hold no quarrel against agnosticism. There is a place for a certain amount of it, even within the borders of Christianity. No man can say that he knows all about God. I take it that agnosticism is the result of the habit of mind engendered by the inductive method of modern science."

*The Chicago Tribune.*

The Rev. R. J. Campbell in *The Watchman* says: "There is a somewhat different mood observable in the younger ministry of the evangelical Churches. The intellectual sermon per se, itself a reaction against an unintellectual type of Gospel preaching, is giving way to a more spiritual form of address, which without ceasing to be thoughtful, appeals to the spiritual instincts of the hearer and quickens the moral sense. With comparatively few exceptions, congregations do not ask either for scientific lectures, or literary theses in the place of sermons. They do not seek ornate and pompous discourses on the one hand, or conventional platitudes on the other; but they hunger for something strong and deep and true, suggestive of heaven and holiness, and the living, loving Christ. The more direct and simple the style, and the more rich and real the spiritual experience of the preacher, the more the people welcome the message. They crave the note of certainty."

Dr. Adams, at a recent installation, said: "We may preach the brotherhood of man with all our eloquence and all our logic, and all our sense of justice, right, and charity; but we cannot give it feet to run, nor wings to fly, till we have mated it with a deep and vital sense of the fatherhood of God. We have, to change the figure, a splendid motor, but we have no power by which to make it move, till we have geared it to the religious impulse, the unfailing, abundant, ample power of the love of God, and the desire to do His will. This 'piety' which we rate so lightly to-day, is, after all, the only motive-power which will ever regenerate our society."

There are two phases of life that are being talked about a good deal at present—the "simple life" and the "strenuous life." But the simple life which blandly ignores all care and trouble, all evil and conflict, soon becomes flabby and invertebrate, sentimental and gelatinous, and the strenuous life which does everything with set jaws and clenched fists and fierce efforts soon gets to be strained and violent, a prolonged nervous spasm. There is a golden mean between the two, a life that has strength and simplicity, courage and calm, power and peace, and that is the life of the man who strives to overcome evil with good.

DR. VAN DYKE of Princeton.

A soldier who should go into battle with a doubt in his mind whether his sword was of tempered steel or only a tin imitation of it would be apt to lose courage as the enemy came sweeping toward him. In the same sad predicament is the preacher who is not sure whether the sword he bears is of divine origin or a blade of human manufacture. How can he fight with courage when he doubts the quality of his weapon.

*The Examiner.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents, twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE.—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD, and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . 5 75
Orders for Science and Health in lots of twelve or more to one address may include any or all of the different styles of binding.

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in the CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . 5 00
Twelve or more to one address, each, prepaid . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.
No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Scien[illegible] 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 758

FROM OUR CONTRIBUTORS.

The Giving of Testimonies. Fannie R. Winchell. 759

Words. Blanche H. Hogue. 759

The Passing of a Dream. Letitia H. Greene. 761

The Law. Julia M. C. Tomlinson. 761

Bad Habits. A. K. Frain. 762

His Children. Mary E. Watkins. 762

THE LECTURES. 763

EDITORIAL.

Effects rather than Causes. 764

"Thou art the Man." 764

Knowing as we are Known. 765

Appreciation of the Concordance. 765

Board of Lectureship. 765

AMONG THE CHURCHES.

The Work in Australia. 767

A New Church Home. 767

Advance in Mt. Vernon, O. 767

TESTIMONIES OF HEALING. 767



Vol. V. BOSTON, AUGUST 1, 1903. No. 48.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Injunction proceedings, it is reported, will be begun if any further attempt is made by Philadelphia city councils to send the old Liberty Bell on further excursions like the recent one on the occasion of the celebration of Bunker Hill Day at Boston. Not only will restraint by law be sought by the lineal heirs of John Wiltbank, but the plaintiffs will set forth the fact that the bell is not the property of the city, State, or nation, but the personal property of the descendants of a man who took the cracked emblem as part payment of a debt due to him by the city of Philadelphia for casting a bell to take the place of this one, which was cracked upon the occasion of General Lafayette's visit to the city. The old bell was not destroyed and Wiltbank insisted that it remain in the possession of the city, though he never relinquished his claim to it.

Suit has been instituted in the United States Circuit Court by the Mercantile Trust Company of New York for the fore closure of the $15,000,000 mortgage on the properties of the United States Shipbuilding Company. The suit is brought because of the default of the payment of $400,000 interest on July 1 and the failure of the company to establish a sinking fund.

The plants covered by the mortgage are those of the Union Iron Works, San Francisco; the Bath Iron Works, Bath, Me.; the Hyde Windlass Company, Bath, Me.; Crescent Shipyard Company, Elizabeth, N. J.; Samuel Moore & Co., New London, Conn.; Harland & Hollingsworth Company, Wilmington, Del.; the Canada Manufacturing Company, Cateret, N. J. The Bethlehem Steel Works are not included in the property covered by the mortgage.

Two resolutions were adopted at the conference in Berlin of the United States and Mexican International Money Commission and the financiers appointed by Germany to discuss its proposals. One was that a uniform circulating medium in China is urgently desirable, and the other that, provided there is no serious alteration in the value of silver, the uniform face value of coins in silver-using countries should be in relation to gold as 32 to 1.

The steamship Indramayo sailed from New York on the 18th ult. with a large shipment of Philippine coin, 15,560,000 pieces in all. No attempt will be made to count the money, but one thousand pieces of each denomination will be weighed as a basis of estimate.

The United States battleship Kearsarge made the trip from Portsmouth to Frenchman's Bay in the record time for its class of 9 days, 4¼ hours. She arrived in splendid condition.

Wayne McVeagh, who is to represent the Venezuelan claims before The Hague Tribunal, has sailed on the steamship St. Paul.

The number of emigrants who came to the United States during the fiscal year ending June 30, was 857,046.

**Foreign.**

King Edward and Queen Alexandra, accompanied by Princess Victoria and their suites, arrived at Kingstown early on the 21st ult., on board the royal yacht Victoria and Albert. The decorations in honor of the event were elaborate. The gaiety of the occasion was subdued by the announcement of Pope Leo's demise. Their Majesties were received by the lord lieutenant of Ireland, the Earl of Dudley, and a number of officials and were conducted to a pavilion, where an address of welcome was read in behalf of the king's municipal council. His Majesty, replying, said he remembered the kindness with which his Holiness had so recently received him, and the interest Pope Leo took in the welfare of the English people. The king said he shared in the sadness of multitudes of his subjects over the news of the pope's death. He added that his visit came at a time when a new era is opening for Ireland.

The entry of King Edward and Queen Alexandra into Dublin was made the occasion for a general holiday. The decorations, especially along the route of the procession surpassed those of any previous occasion, even those of Queen Victoria's last visit.

During his stay in Dublin King Edward visited various public institutions; he was particularly interested in the "slum" sections, where he personally met many of the inhabitants and even remembered some of them with gifts of money. He was enthusiastically received there as elsewhere. From Dublin the king proceeded to Belfast. Here he was presented with an address of welcome by the Municipal Corporation, besides some fifty other addresses. The royal procession was then formed and traversed the streets to the City Hall, where he unveiled a statue erected in honor of Queen Victoria.

Senator Caro, former president of Colombia and President Marroquin's political rival and leader of the opposition to the Panama Canal treaty, has declared that, although personally still opposed to the treaty, in his opinion the opposition would be beaten and the treaty would be ratified. This expression of the most prominent foe of the ratification of the treaty has been received with great satisfaction by the friends of the canal on the isthmus.

It is announced that the British Government has completed arrangements with the Cunard Steamship Company, which will be shortly submitted to Parliament and the shareholders, by which the Government will pay over five million dollars for the construction of two additional steamers and that the whole fleet of vessels will be at the Government's disposal as cruisers. The agreement provides for an improved mail service.

A committee of Englishmen, including Archdeacon Sinclair, canon of St. Paul's, and C. M. Bell, assistant manager of the *Times*, met recently and discussed the project for the erection of a statue of Washington in London. The suggestions for the location of the statue included St. Paul's Churchyard and Waterloo Place. The project is yet tentative, but those approached seem interested.

The report of the Irish Land Bill has been completed in the House of Commons after a number of technical amendments in fulfilment of Irish Secretary Wyndham's promise while the bill was in committee. The measure passed the third reading on the 21st ult. by a vote of 317 to 20. It was then sent to the House of Lords, where it has already passed the first reading.

A. B. Aylesworth, K.C., Toronto, has cabled from England an acceptance of the offer to act as commissioner of the Alaskan boundary tribunal in the place of the late Justice Armour. His appointment will be recommended at once to the imperial authorities.

President Palma has signed the bill providing for a Cuban exhibit at the St. Louis Exposition.

**Industrial and Commercial.**

The General Electric Company has completed the largest electric locomotive in the world. It is for the Baltimore & Ohio Railroad, and will be shipped in a few days to Baltimore, where it will be used in taking heavy trains through the tunnel there. The locomotive weighs 180 tons and is designed to haul a freight train weighing fifteen hundred tons up a grade of 1.5 per cent. Its capacity is two thousand horse-power. The locomotive is made up of two units, each weighing eighty tons, and is so arranged that any number of units may be coupled together, making it as much larger as is desired. There are eight 42-inch drive wheels on each unit, making sixteen driving wheels on the locomotive.

The Commercial Pacific Cable Company announces that its entire system from San Francisco to Manila is now open for public traffic. The rate from San Francisco to Honolulu will be reduced from fifty cents per word to thirty-five cents per word. Other rates per word from San Francisco are: To Midway Islands, 60 cents; Guam, 85 cents; Luzon, $1.05; China, $1.10, Japan, $1.41; Formosa, $1.21.

The Louisville and Nashville Railroad Company in anticipation of a large fall trade has ordered 55 new engines of the Baldwin Locomotive Works for September delivery.

The wheat crop of the Northwest is estimated at 172,000,000 bushels.

**General.**

The auditor of Ohio announced on July 1 that for the first time in forty years that state is out of debt. According to the New York *Sun*, the addition of Ohio to the number of states free of debt brings up the total to six, the other states having no outstanding debt being Illinois, Iowa, Nebraska, New Jersey, and West Virginia.

The Boston Museum of Fine Arts has just purchased two paintings by Rembrandt, one an early example, painted about 1630 and believed to have been painted from the artist's father as a model; the other, Danäe, with the artist's signature and the date 1636. There are now four paintings by this artist in the Museum collection.

Singapore, in the Malay Peninsula, is perhaps the most cosmopolitan city in the world. The British and Foreign Bible Society sells Scriptures in over seventy-five languages, and nearly forty dialects are spoken among six hundred boys of the Anglo-Chinese College in that city.

An eruption of Mt. Vesuvius began on the 22d ult. The lava stream is reported twenty feet wide and three feet deep, and is flowing in the direction of Pompeii. The cone of the mountain has been engulfed in the crater.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From Our Contributors.

### The Giving of Testimonies.

FANNIE R. WINCHELL.

It is manifestly difficult for some to make the demonstration of speaking at our Wednesday evening meetings, and my heart goes out to the timid ones who would fain rise and testify to the great blessings they have received through Christian Science, yet who are held down by fear, self-depreciation, or some other form of error.

Having struggled through the worst part of the timid and quaking stage myself, I can perhaps give a few useful hints to those who are now making their first attempts at speaking. I do not think I am expressing myself too strongly in saying that when the duty of testifying in public first confronted me, I was simply appalled. Being at that time one of the most timid of the younger Scientists, I am confident that the fulfilment of the duty would have been put off to a very distant day, but for the fact that my slight understanding of Truth enabled me, by persevering effort, to put self aside for the sake of helping others. To relate my experience in Christian Science so that I might hold out to others a "cup of cold water" was to me a beautiful and inspiring thought, and a strong incentive.

Having made my first venture, and two or three subsequent ventures, with this end in view, I was somewhat encouraged, but soon found that continuance of this work required persistent effort. I was happy, however, over having made a beginning, and thus having put my hand to the plow I could not be satisfied to turn back.

I have spoken many times at our meetings, but I cannot say that I have ever found it easy. With me, the demonstration has been slow, yet I have been helped and encouraged in many ways. I think most of us have learned that the things which are most worth the doing are not apt to be easily done. I have looked upon this giving of an occasional brief testimony as a part of the active work of all who are trying to be Christian Scientists, and a work which is no more to be shirked or put off merely because it is sometimes difficult, than is the healing of sickness and sin. I have learned that one must bring to it the same courage, persistence, and reliance upon God that one brings to the treating of patients, or to the solving of other deep problems. We do not allow fear or weakness or self-depreciation to hinder us from working out these problems, why then should we let them prevent us from making this other demonstration? Bearing testimony to the works of Christian Science is one of the strongest and most effective means of spreading the truth, and it would be a claim of error that denied our freedom.

I have divers sombre recollections of having gone to the meeting prepared to speak; with inward perturbations which I was only partially successful in subduing, but with a Spartan resolve to take part in the meeting, and have, instead, sat throughout the evening in ungracious, undutiful, and unhappy silence. As the result of struggle and experience I have learned that there is one thing which is indispensable in speaking, and that is, indifference to criticism. It is well to have ease and grace of manner, but what are these if the spirit of Truth and Love be lacking? If we keep in mind our purpose to glorify God and aid others by voicing our gratitude for all the blessings of Christian Science, no unworthy fear of criticism can hold us.

At times, when I have yielded too long to the temptation to be silent, I have been incited to greater faithfulness by these words of the Master coming to me, insistent yet tender, "If ye love me, keep my commandments." How, indeed, can we truly love him and not wish to keep his commandments?

Let us remember this beautiful promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Let us do our part as well as we can, not reluctantly, but gladly, bearing ever in our memory the grave, sweet words of our great and loving teacher, "If ye love me, keep my commandments."

### Words.

BLANCHE H. HOGUE.

Among English speaking people, the widespread lack of care as to the exact meaning of words in common use has given rise to many of the difficulties which beset the pathway of the investigator in Christian Science. In the ordinary experiences of conversation many misunderstandings arise from the differing concepts which two or more people may have regarding the meaning of a word or a sentence, and the failure to recognize this is often the occasion of one man's putting the color of his interpretation upon another man's meaning. An honest explanation, giving further statement as to the original thought intended, will frequently furnish a common basis upon which to stand, and thus remove the confusion.

One cannot become a student of the Christian Science text-book, however, without being impressed with the author's significant use of English in giving to the world "the things of spirit." Experience has shown that those who fail to understand the statements made by Mrs. Eddy in her book, "Science and Health with Key to the Scriptures," do so largely because they do not unite with her in a common understanding as to the root meaning of many of the words used. The man who turns to his lexicon when tempted to quarrel with the statements of Science and Health, will usually find himself enlightened as to the correct use of the word in question, and will gain an increasing appreciation of the author's comprehensive and significant use of the terms employed.

To illustrate: The theologian, should he object to the word Principle as applied to God, will find that the Standard Dictionary defines Principle as being "A source or cause from which a thing proceeds. A power that acts continuously or uniformly. A permanent and fundamental cause that naturally or necessarily produces certain results." Webster's International defines Principle as "A source or origin; that from which anything proceeds;

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

fundamental substance or energy." The Century Dictionary gives: "Cause, in its widest sense. That by which anything is in any way ultimately determined or regulated." Both Webster and the Century unite in giving the root of the word Principle as "beginning, first, commencement."

If the theologian will pause to consider, he will admit that in his heart he has always believed God to be just what these definitions declare Principle to be; and if he will add this definition to that of the loving Fatherhood of God which he has hitherto accepted, he will find his conception of Deity enlarged and expanded by this wider grasp of the nature of God, and His relation to His universe.

Again: The materialist, who may declare matter to be the only substance, and who cannot reconcile the application of the word Substance to an unseen God, will find that the root of the word Substance is "to stand under." It is defined as "That which underlies all outward manifestations." "The abiding part of any existence as distinguished from an accident." "The permanent subject or *cause* of phenomena, whether material or spiritual;" and the Century Dictionary presents that which leads to an ultimate conclusion in defining Substance as being "That which exists by itself." Surely every man will admit that everything in the visible universe depends upon a cause for its own existence as effect, and consequently that there is nothing which "exists by itself" save the one Great Cause,—the one Creator.

The students of Christian Science who have themselves accepted the teaching of Science and Health and no longer question its authority, are sometimes responsible for perpetuating confusion regarding the proper meaning of the words in ordinary use. The familiar phraseology of the text-book may be so thoughtlessly used that the statements, as quoted, may often mislead rather than instruct the listener.

This is well illustrated in the careful or careless use of the word "unreality." People who have heard but little of the statements of Christian Science frequently bring upon it the accusation that it teaches that all sin and pain and sorrow are "imaginary." This conclusion is reached because unreality and the imagined are to them synonymous terms.

While it is true that everything which is imaginary is unreal, it by no means follows that all unreal things are imaginary. To the sense of sight the earth is flat, the sun moves from east to west, the clouds touch the tree-tops at the horizon, the mirage appears under certain atmospheric conditions. These phenomena cannot be classified as imaginary effects, yet in appearance they are contradictions of reality. The car rails which seem to meet in the distance, the colorless landscape seen through smoked glass, are not the result of imagination, yet these effects as they appear are not in accord with the existing facts. The process of thought termed imagination does not enter into the false conclusions to which the eye bears witness, yet these conclusions are none the less untrue and unreal.

Counterfeit coin is by no means imaginary, yet by every one who knows the genuine currency, the counterfeit is recognized as a deception, depending upon ignorance or dishonesty to gain acceptance. Picture for a moment an isolated community in which counterfeit currency has for a long time been in general circulation. The community would be held under the blight and mildew of a dishonest system, and would be kept by its own ignorance under the burden of distrust, apart from the interchange of commercial interests. The counterfeit would seem the reality.

Should a messenger come from another community, or a discerning prophet rise among their own people, with the announcement that this currency is but the worthless counterfeit of a genuine thing, the first declaration of the message which exposed the deception and falsity would be, "This is not real." An effort to introduce the real currency and to educate the community to the knowledge of its necessity and value, would follow this exposure, but from the first instant the message, "This is not real," rang through the country, the destruction of the counterfeit would be assured.

Christian Science to-day is calling upon the world to destroy much more than imagination. It has exposed the entire carnal mind of sin, sickness, and death as a counterfeit of the Mind of Christ which knows only holiness, health, and truth. It brings to each one who hears and understands the message, the inheritance of a mighty discontent with the things that are counterfeit, and an abiding joy in finding and doing the things of reality. The man who loves and obeys this message is striving to attain that Mind which was in Christ Jesus, the Mind which associates not with evil, and just as rapidly as he can loosen the knotted complications of the false education and environment in which he has been living, he unfetters himself from the effect of the counterfeit system of thought, and emerges into the realm of reality. As he works he bears witness to the same ringing testimony, "This is not real." And those about him, seeing him lose the sorrow and pain and burden of the old ways, seeing him rejoice in a growing measure of the "fruit of the Spirit," call back to him, "Help us to walk with you,—help us to see that this is not real."

And so a mighty multitude is rising to the support of the message which is interpreting our Master's life work, which is revealing its scientific Principle and practice to be fully adequate to man's needs to-day. A great people have discerned the truth and value of the message, and are patiently and obediently at work to aid the establishment of the real,—the effacement of the unreal.

Is this saying that sin and suffering are imaginary? Is it treating lightly and unpityingly the ills of earth? On the contrary, the genuine Christian Scientist deals most compassionately with the sufferings of others, for he is learning that only as the tenderness and beauty of the healing Christ shine upon the sufferer, is he willing to abandon the old ways and means of relief; only as something which gives greater satisfaction than sin is revealed to the sinner, is he glad to turn from the false promises and pleasures; only as a sure haven of refuge, satisfying reason and heart, is offered to the doubter, does he seek release from the fears and tempests of the old beliefs.

This lesson shines clearly in the life work of Mrs. Eddy as Leader and Teacher. Not until she could clearly define the real, did she expose the unreal; not until she could reveal to the world the beauty of perfection, did she point out the hideousness of imperfection; not until she could offer God's promise of "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," did she call mankind from the idols of materiality. When to her came the mighty conviction that evil exists not as a factor in God's universe, but as a counterfeit claiming rightful place in His kingdom,—only *claiming* it,—she weighed the conviction, tested its truth, and proved beyond question that upon this basis alone, Jesus demonstrated evil to be powerless and destructible.

Patiently abiding in this conviction, Mrs. Eddy calls the world to awake to the revelation, and journeys on, still proving that the evils which confront mankind are not real or right or true. She has stood undismayed amidst the raging attempts to stay the destruction of the counterfeit, and has pointed steadfastly to the revelation of the reality. The message of Christian Science deals with more than imagination, when it offers, in exchange for a worthless counterfeit kingdom of false pleasures and desolation, the kingdom of holiness, health, and peace,—Christ's salvation; and it destroys more than imagination when it delivers mankind from the sum-total of human misery, in its varied forms of sin, sickness, and death.

Digitized by Google

"The proverbs of Solomon the son of David, King of Israel;

"To know wisdom and instruction; to perceive the words of understanding.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."

## The Passing of a Dream.

LETITIA H. GREENE.

WE are told in Science and Health, p. 418, that "Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are all dream-shadows, dark images of mortal thought, which will flee before the light," and this has suggested an illustration which has been particularly helpful to me. Every discordant condition of the body is really like a lantern slide picture. When the room is dark the picture is clearly defined upon the sheet, but suddenly the curtains are drawn aside, the room is flooded with sunlight, and there is now no picture upon the sheet whatever, though the operator, the apparatus, and the sheet are exactly as they were, and nothing has been changed; but in place of darkness, there is light, and the sheet is absolutely free from the picture which it once presented. So does the sunlight of Christian Science destroy the mental pictures evolved in the darkness of mortal thought, and the tablet of our mind is revealed, pure and undefiled.

## The Law.

JULIA M. C. TOMLINSON.

THE law of the Lord is the theme of Psalm 119, which has been pronounced the most precious of all the Psalms in its glorious expression of love for that law. The eighteenth verse is of special significance: "Open thou mine eyes, that I may behold wondrous things out of thy law." What is this law?

God is the acknowledged law-giver. Moses, whose history is full of pathos, meekness, and might, was chosen of God to deliver Israel from Egyptian bondage and become the great Jewish law-giver. He had been educated as an Egyptian in the priests' college at Heliopolis, and must have been familiar with Greek, Chaldean, and Assyrian literature, as well as Egyptian; he was a favorite at court and might have become the adopted son of Pharaoh, had he not been the champion of his own people and their faith. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Moses enjoyed the divine communion, but he soon made it manifest that he had not yet come under the dominion of law, for he doubted and was hesitant, and Aaron was then chosen to share his rejected honors and opportunities.

The book of Exodus is full of historic and legislative interest, recording, as it does, the dawn of Israel's national life. In the twentieth chapter, the law, as embraced in the ten commandments, was promulgated, and the following ten chapters include a course of instruction for Moses which tested his patience and obedience. And God "gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God."

Then follows an account of the people's idolatry in violating the commandments. Their disobedience to law resulted in the breaking of the tables of stone. God graciously renews His kindness, however, and having seen the glory of God reflected in the face of their leader, and having learned something from the results of their ingratitude and disobedience, the children of Israel were more willing to be guided by divine wisdom. All Scriptural history teaches that there is no evasion of God's law that goes unpunished, and joyful obedience to that law is its own reward.

Following the Scripture genealogy we are led to Bethlehem, where we find "Mary of the house of David," with her child, and here, too, we discover the fulfilment of the law.

Reverently we bow, at the name of Jesus, the world's new law-giver. At the age of twelve this child was found in the Temple "sitting in the midst of the doctors, both hearing them, and asking them questions." Joseph and Mary sought him and were amazed when they found him in such an exalted place. Mary chidingly asked, "Son, why hast thou thus dealt with us?" The child replied, "How is it that ye sought me? wist ye not that I must be about my Father's business?" We are sure he was a faithful student and a loving and obedient son. It is believed that he learned the carpenter's trade. It was a law that every Jew should learn a trade, and neither education nor wealth exempted any one. "To unite the study of the law with a trade keeps away sin, whereas study alone is dangerous and disappointing," was a proverbial saying of the Gamaliel family.

The first recorded words of the man Jesus honored the law. They are given in his reply to John the Baptist, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," and he was baptized by John in the River Jordan. He thus began his ministry by recognizing the law and purifying the Temple.

Jesus, in the Sermon on the Mount, laid down the law which obtains in his kingdom. "For the law was given by Moses, but grace and truth came by Jesus Christ."

Centuries ago Moses, "the man of God" handed down the First Commandment, "Thou shalt have no other gods before me," and centuries later Jesus spoke these words, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."

He explained the law and work of redemption, and fulfilled it according to his own prophecy.

Our Master taught his followers, by precept and example, to honor and utilize spiritual law, in his command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." After his resurrection he reiterated this command, and added, "These signs shall follow them that believe."

When nearing Calvary and almost within the shadow of the cross, he exhorted and comforted the disciples with the words, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

The crowning glory and blessing of the nineteenth century was God's gift to suffering humanity of one who received a Divine commission to lead His children out of bondage and out of the "wilderness of sin." In meekness and might she has also obeyed God's command.

As I take a deep look into the mission of Moses, and recognize the significance of our Leader's work, I bow my head and pray anew, "Open thou mine eyes, that I may behold wondrous things out of thy law." The "little book," Science and Health, thunders the law of Sinai, reiterates the Sermon on the Mount, and brings to the sick and sorrowing satisfying proofs of God's presence, power, and government. Every page of this book inculcates the commandments, of which Jesus said, "On these two . . . hang all the law and the prophets."

It was malice and ignorance that held the children of Israel in bondage, that mocked and crucified Jesus, and that still pursues the spiritual idea.

Christian Science has removed the veil which obscured the light, and has revealed, through scientific demonstration of the Christ-truth, the fulfilment of the law and

Digitized by Google

gospel, as expressed by St. Paul. "And we all, with unveiled face, reflecting the glory of the Lord, into the same image are being transformed from glory into glory exactly as from the Lord the Spirit" (Rotherham's version).

Our Leader's favorite text is "Thou shalt have no other gods before me." Her gentle, loving life and fulfilment of this command has been a mighty rebuke and lesson to mankind. "What is written in the law? How readest thou?"

## Bad Habits.

A. K. FRAIN.

How use doth breed a habit in a man!
SHAKESPEARE.

"HABIT is a disposition or tendency leading us to do easily, naturally, and with growing certainty, what we do often" (Webster). A bad habit, in its last analysis, is an error in thought. It is based on the mistaken or false belief that pleasure, or good, will come therefrom. Later, when we waken to its hideous mien, we too often find ourselves helpless victims in its coils; but in its incipient stages we probably do not even consider "habit" as a possibility, much less a bad habit. This is perfectly clear when seen in the case of a boy who is learning to smoke, to swear, to cheat at marbles; or in the young man taking his first drink, or the first dollar that is not his own, and it is equally apparent in the profligate and the miser.

While the train of evil following in the wake of these well-recognized bad habits is so plainly seen by all, Christian Scientists are learning day by day, more and more surely, that every evil known to mankind has its birth in that same error in thought, that same false sense of pleasure or good which, by use, breeds bad habits, bad morals, bad health, and whose ultimate is death.

We have learned, or are learning, that petulance, intolerance, selfishness, egotism, hatred, anger, despair, and all phases of sin, sickness, and sorrow, spring into belief of existence from that same source; and that this error in thought is being manifested in our lives and producing its train of suffering in exact proportion to our cultivation, use, or entertainment of it, and that it may appear to human notice as hate or hay fever, as excesses in food, drink, or dress, or in any of the myriad forms of sin and disease.

We have learned, or are learning, through the closer study of our text-book, Science and Health, and through our daily, hourly provings of its rules, that we are not left helpless or forsaken in the snare of the enemy, but that we have a certain, effectual, and never-failing cure for every bad habit whenever we recognize its presence and desire its removal. This practical working and study has taught us that Christian Science is the bad-habit breaker for the world. No matter how powerful the engine of error seems to be, or how heavy its load of bad habits, Christian Science can turn the entire train into the abyss of nothingness, tear up the rails, burn the ties, and supplant the whole hideous concept with one born of God, good; thus changing despair to hope, weakness to strength, sickness to health, sorrow to joy, anger to love, annihilating every foul taste and substituting therefor the odor of the rose where that of whiskey or tobacco did before abound.

And you ask: How is this all done? We tell you frankly it is not by any legerdemain, hypnotism, mesmerism, human will-power, personality, or blind faith; for these are, indeed, bad habits themselves. It is, rather, that perfect understanding of what Christian Science teaches God, good, really is; what "man in His image" really means. It is learning to behold this perfect man, even as Jesus did, where sinning, mortal man appears to us. This is not beyond, but within our easy reach, and all can begin at once to prove its truth by conscientiously and studiously reading our text-book, "Science and Health with Key to the Scriptures," and by following its rules as implicitly and faithfully as we did Davies' rules in geometry at school. Do this, and if we have a bad habit that we don't want, —be it sickness or sinfulness, bad digestion or bad temper, tobacco or profanity,—the clamps that are binding us will be broken and we shall be freed from its bondage as we gently emerge into the light of Truth which will be opened to our comprehension and understanding, day by day, as we pursue the study of this book.

Having reached this point you will cease to wonder why Christian Scientists love and revere their Leader, Mrs. Eddy, the author of our text-book and the Founder of Christian Science, but will recognize in her, as we do, a messenger from God revealing to the comprehension of this age that truth which, old as eternity, infinite as the Creator, she brings again to the world "with healing in its wings." You will then understand, as all Christian Scientists understand, that it is not Mrs. Eddy who heals, not her student, not the practitioner, not the book; but solely and only this wonderful law of perfection,—of infinite Love, divine good. This scientific understanding of God and man,—perfect God, perfect man,—as taught and explained by our Leader in Science and Health and her other publications, opens for humanity the door to eternal freedom with surcease of all suffering. It is the privilege of all to come under this law, as Christian Scientists are doing, little by little, step by step, and prove their way as they go until bad habits fall out of their consciousness one by one and they reflect, instead, meekness, purity, health, strength, happiness, life, love.

## His Children.

MARY E. WATKINS.

WE know that Jesus, who said, "I am the way, the truth, and the life," acknowledged no earthly parents, but said, "One is your Father, which is in heaven." This we can call the new understanding which has no place in the old belief of life, that is here to-day but gone to-morrow. Error has often said to me when demonstrating for my children, that if they were not mine how much easier it would be for me to know the truth for them. One day when I had been praying for my little boy, who was sick, these words came to me which I had read when a child, in one of our school readers: "Oft I'd heard my mother pray for me till the gushing tears relieved her and she rose and softly whispered, 'God will ever keep my child.'" The more I thought of those words, the more fear they brought until I realized that God will ever keep His child; not my child, for in truth we are all God's children, and how glad we are when we can prove this truth in even a little measure.

If you trust your waking to God, God will meet you in the morning as you wake with His divine sunshine and love, and He will give you the consciousness that through the day you have God to take charge of you continuously with His almighty power.—ANDREW MURRAY.

THE NEW CONCORDANCE.

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

Address all orders to Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Digitized by Google

## The Lectures.

### At Momence, Ill.

The lecture on Christian Science given under the auspices of the Momence Christian Science Society by Edward A. Kimball, C.S.D., Friday evening, June 19, was very gratifying to the society. The audience, mostly of non-Scientists, was very attentive throughout the lecture. Mr. Kimball was introduced by James Van Inwagen, Jr., in the following words:—

*Fellow-Citizens, Ladies and Gentlemen:*—I suppose I was selected to introduce to you the lecturer of this evening for the reason that I have known Mr. Kimball longer than any one in Momence. While I was not attracted to Christian Science through the healing of sickness, but because it appealed to common sense, I have since known of its healing my father of deafness and I was myself healed by a single treatment of a severe illness.

The lecture this evening is given you by the Christian Science Society of this city, because they feel that they have something good that others have not, and as Christian Science teaches us to love our fellow-men, it becomes our duty to share this good with you. I therefore take great pleasure in introducing to you the lecturer of the evening. Mr. Edward A. Kimball.—*The Momence Press-Reporter.*

### At La Junta, Col.

The lecture delivered by Judge Septimus J. Hanna at the La Junta Theatre last Sunday afternoon [June 14] was very largely attended. He gave a clear, simple, and comprehensive summary of the principles of Christian Science, and much of it was a revelation to his auditors. Ex-Mayor Fred A. Sabin presided, and in his introductory remarks said in part:—

*Ladies and Gentlemen:*—I believe we have all assembled substantially for the same purpose, not to criticise, but to learn; not to teach, but to be taught. No one can be more profoundly ignorant of the doctrines of the Church of Christ, Scientist, than I, but I understand that it purposes to do something for the body as well as for the soul; and that there is a reward, according to its tenets, for right thinking and right acting before we leave this vale of tears. Christian Science teaches nothing new; because it teaches of Truth, and Truth is eternal, reaching back to the infinite and extending forward into ages unknown. It simply teaches a new way of applying old methods which are none other than the methods of him who said, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

*The La Junta Tribune.*

### At Muskegon, Mich.

The spacious hall of the Woman's Club House was filled by a notable gathering Sunday, June 21, on the occasion of a lecture on Christian Science by Edward A. Kimball, C.S.D. The lecturer was introduced by attorney F. A. Nims, who said in part:—

It is not to be expected that the speaker in an address of an hour and a half, will cover the full scope and extent of so important a topic, and inquiries may suggest themselves that will not now be answered.

As one of the invited guests on this occasion, I appeal to you, therefore, to extend to the speaker and to the message he may deliver, a generous and cordial reception. Keep your minds and hearts open,—your minds open and candid, your hearts open and sympathetic. Be just, be fair. And if you hear something which at the moment you do not understand, or are not ready to accept, take it into the council chamber of your mind for your more deliberate consideration and judgment.

It may well happen that his message will bring to some doubter, decision; to some one in darkness or the shadow, light; to some one that is suffering, comfort; joy to those who understand; and to all of us, sweet charity and toleration.—*Correspondence.*

## The Menace of the Tower.

In storied Venice, down whose rippling streets
The stars go hurrying and the white moon beats,
Stood the great Bell Tower, fronting seas and skies—
Fronting the ages, drawing all men's eyes;
Rooted like Teneriffe, aloft and proud,
Taunting the lightning, tearing the flying cloud.

It marked the hours for Venice: all men said
Time cannot reach to bow that lofty head:
Time, that shall touch all else with ruin, must
Forbear to make this shaft confess its dust;
Yet all the while, in secret, without sound,
The fat worms gnawed the timbers underground.

The twisting worm, whose epoch is an hour,
Caverned its way into the mighty tower;
And suddenly it shook, it swayed, it broke,
And fell in darkening thunder at one stroke.
The strong shaft with an angel on the crown,
Fell ruining; a thousand years went down!

And so I fear, my country, not the hand
That shall hurl night and whirlwind on the land:
I fear not Titan traitors who shall rise
To stride the Brocken shadows on our skies—
Not giants who shall come to overthrow
And send on earth an Iliad of woe.

I fear the vermin that shall undermine
Senate and citadel and school and shrine—
The Worm of Greed, the fatted Worm of Ease,
And all the crawling progeny of these—
The vermin that shall honeycomb the towers
And walls of state in unsuspecting hours.

Edward Markham.
In the *Independent.*

## Appreciation.

While the growth of the organization which bears the name of Christian Science has been matter of common observation hereabouts, very few were prepared for such a demonstration of its continental and even its world-wide extent as this gathering has given. It has been a revelation to the general public; and, moreover, it has been a very pleasant one. These Christian Scientists are people whom we are very glad to have with us. Never was there a convention held in Boston in which the participants were more thoroughly representative of the sturdy, happy, energetic American character. In the best sense of those much-abused words this was a gathering of gentlemen and ladies,—not the factitious gentility of wealth, although they are manifestly well-to-do, but of courtesy, intelligence, and humanity. They are welcome to Boston whenever they may come here.—*The Boston Post.*

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL


## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Effects rather than Causes.

THE following is from a late issue of *Midland Druggist*, a well-known medical journal:—

"'A wit once remarked,' says *Medical Talk*, 'that the science of medicine consisted in pouring compounds of which we know little into bodies of which know still less.' It is interesting in this connection to note that although the Christian Scientists dispense with medicine and drugs altogether, the mortality amongst them is no greater than amongst the drug-taking population. This causes one to wonder just what has been gained by our modern science of therapeutics. That the science is of some use, we cannot deny. Any formulated and organized system of facts is valuable and can be put to some practical use.

"The answer to the paradox probably is that the cures effected by drugs amongst the run of people are counterbalanced by diseases brought about by the excesses in which these people indulge. It is a recognized fact that the Jews are less subject to disease than are other persons, and the fact has been explained by the frugality of their habits. The same reason might be urged in the case of the Christian Scientists. This sect is eminently temperate, their morals are on the whole good, they take a hopeful attitude toward life and thus escape the nervous troubles that are caused by worry, and their systems are not debilitated by the use of drugs which they ignorantly or wilfully misuse."

This is quite interesting in its admission that "although the Christian Scientists dispense with medicine and drugs altogether, the mortality amongst them is no greater than amongst the drug-taking population," but this admission does not go far enough to do justice to the facts.

Figures recently given out in the annual report of the Clerk of The First Church of Christ, Scientist, in Boston, Mass., indicate a much lower death rate among Christian Scientists than that of the "drug-taking population," yet this is not the point to which we shall refer particularly.

If the majority of Christian Scientists had entered upon their experience as Christian Scientists in a normal or even average condition of health, they would have much reason for thankfulness in having so maintained their standard as to win this tribute from our medical contemporary; but the fact is that a very large proportion,—almost the entire number,—did not start under these favorable circumstances; furthermore, a great many had reached a condition of hopeless invalidism, and no inconsiderable number had been given up to die.

To say that their good health is the product of their good morals and temperance is no more correct than it would be to say that their good morals and temperance is the result of their good health. Neither their good health upon the one hand nor their temperance and good morals upon the other hand are causes. Both are effects, and both are effects of the same cause. The operation of the healing power of Christian Science is the destruction of both sin and sickness, and in this its name,—Christian Science,—is justified, and it is proved to be the healing and saving pathology and theology of Jesus Christ.

That "Jesus healed the sick and destroyed sin by one and the same metaphysical process" (Science and Health, p. 210) is an established fact, and this is so well known to Christian Scientists that they expect moral regeneration to accompany the cure of physical disease, for they heal their patients and keep themselves well through the right understanding of God, and of man's relation to Him.

M.

### "Thou art the Man."

FEW human impulses are more alive to opportunity than that which leads us to dispense to others the counsel or rebuke which is peculiarly fitted to our own needs.

We feel much gratified sometimes that the sins and weaknesses of others are being opportunely reproved, when the same weeds of error, perchance, are growing even more rank in our own gardens, and at the moment when we might profit by the gracious ministry of Truth we are remembering our neighbors so generously that our own wants are wholly neglected.

David could wax indignant at the recital of the petty thievery and imposition portrayed in Nathan's story, and pronounce immediate and unreserved condemnation upon it, and yet remain so wilfully stupid and self-forgetful as to find no reminder in the tale of his own hideous and much-loved sin. He thus illustrates in vivid colors a characteristic tendency and disposition which we all very much need to recognize, and against which we should be on our guard. The temptation to part with that which begets a sense of humiliation and self-contempt is peculiarly subtle and alluring, and it easily becomes controlling, unless we learn rightly to value rebuke, and see clearly that the unworthy self it reveals is our greatest enemy; then the appeal of both humility and gratitude will lead us to welcome the sword that cleaves to its center this coddled seeming of sin.

Our attitude toward this self of material sense is one of the most reliable tests of character,—the degree of our present spiritual awakening. If its inherent ugliness and falsity are so apparent to us that we gladly hail the coming of any word from any source which acquaints us with its unsuspected presence and domination, if we greet rebuke with the fair and ready assumption that its coming is an evidence of our personal need, and so appreciate and profit by it ourselves that we have neither time nor disposition to see how well it suits another's faults, then we may be encouraged to think that we are in a wholesome, growing condition; but if, on the other hand, we have acquired the habit of so dressing our feathers with self-complacency as to be impervious to even a shower of merited reproof, then we may be sure that in denying a hearing to our best friends we have closed the door on improvement, and that Nathan's "Thou art the man" is addressed to us, whether we will or no.

"Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. . . . Evasion of Truth cripples integrity and casts thee down from the pinnacle" (Science and Health, p. 448).

Jesus located the essence of wrong-doing in motive and found occasion to liken to ghastly sepulchres those who were occupying the highest seats of self-satisfaction. and remembering as we must that the human impulse still dishonors every command of the decalogue, in our mortal thought, even though we would shrink appalled from its externalization, we can but know that no rebuke of evil can possibly be expressed which has not a vital application and significance to each,—that no uncovering of error can ever come to us which we do not need humbly and thankfully to appropriate.

If as Christian Scientists we each devote our entire at-

Digitized by Google

tention to the gathering of good for ourselves from every corrective statement which Love may send us, leaving our neighbors entirely free to practise the same virtue without any intrusion whatever of our unsolicited aid, then surely we shall be known as a blessedly "peculiar people," and the angels of peace and prosperity will hover over us as though the day of our redemption had fully come.

No alert Christian Scientist can ever forget the exemplary humility expressed in those words of our Leader, "During many years the author has been most grateful for merited rebuke. The sting lies in unmerited censure,—in the falsehood which does no one any good" (Science and Health, p. 8). W.

## Knowing as we are Known.

ONE of the most inspiring promises given in the Bible is that at some time we shall know as we are known.

This statement is found near the close of Paul's great discourse on love which formed the basis of our Communion sermon, and the higher meaning of that lesson which dawned upon those who listened to it is finding expression in many grateful hearts and uplifted lives.

No one can deny that Paul's admonitions, as contained in the thirteenth chapter of First Corinthians have challenged the obedience of every Christian since the day when this message was sent out into the world's consciousness with its imperative demand; yet few can claim that it has been obeyed either in the spirit or the letter.

There is little doubt that many earnest Christians are seeking to live in harmony with the law of love, and the many admitted failures to do so prove simply that understanding rather than sincerity of purpose is lacking.

Although in this discourse the limitations of human knowledge are pointed out, thought is not allowed to rest there, but is impelled beyond the domain of mortal belief, and does not pause until the goal is reached and perfection declared to be all that really exists, for "that which is in part shall be done away."

It is neither possible nor necessary to consider the orderly processes presented in this remarkable chapter, but in the light thrown upon them by Christian Science it becomes very clear that not only is perfection attainable, but the way to attain it is so practical as to be comprehended easily by those who are willing to obey.

Divine Love is held up as the model in every conceivable experience, and, as Christian Science teaches, it is found to be ever the same unchanging Love.

The highest human sense of love is often associated with the idea of sacrifice; "giving our goods to feed the poor," or the "body to be burned," but in a careful analysis we usually find that a sense of sacrifice is merely the measure of one's imperfection. It would lighten many a burden simply to know that we give because to love means to give, not to sacrifice, for Love always gives.

As this grows clearer to us through obedience, we begin to know as God knows, to comprehend the divinely scientific processes by which Truth impels us onward and upward, and we understand better the demand for rapid progress which has marked the entire history of the Christian Science movement.

When a lesson has been learned well it opens the way for a higher, and thought is not allowed to linger on problems outgrown. "Now that I am become a man I have put away childish things" (Revised Version).

It is said that one of the most famous Greek painters, after completing a beautiful painting, spent most of his time in looking at it and in seeking praise for his work. One day his master appeared on the scene, and quickly discovered the danger menacing his pupil. Responding apparently to the request that he examine the picture, he stepped forward with a brush in his hand and with a swift movement effaced the fair outlines which had been the work of months of devoted toil.

It is easy for us to guess at the grief of the young artist, but the master was wise, and in this act he laid the foundation for his pupil's greatness. The lesson was learned, the fire of true genius was but quickened, for the painter afterwards helped to immortalize Greek art.

In the annual message to the Mother Church of 1901, Mrs. Eddy says, "We are not transcendentalists to the extent of extinguishing anything that is real, good, or true;" but at the same time she points out the necessity of eliminating from our consciousness that human sense which interferes with the expression of the divine nature.

The Scriptures offer no promise of peace or happiness, except by becoming partakers of the Christ-mind; by ceasing to believe in the necessity or actuality of evil in any of its manifestations. Mortal sense clings to the traditional belief that God is conscious of evil, and is even sad when Truth would remove this assumed consolation.

This was brought out on a certain occasion in our Leader's presence, and her tender smile lighted up the sense of all her listeners as she expressed the thought that her joy was in going into the secret place of the Most High and in realizing that the Father knows His child is neither sick nor sinful.

This consciousness gives the true healing power, helps us to know our Father's children, helps others to recognize our motives and aims rather than their sometimes imperfect expression, and at length we shall know, even as we are known. K.

## Appreciation of the Concordance.

Bow Mills, N. H., July 23, 1903.

Please accept my hearty thanks for "The Concordance" received yesterday.

It is a very elaborate and careful work, a splendid example of book-making, and as useful as attractive.

[HON.] HENRY M. BAKER.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

## Board of Lectureship.

A COMPLETE list of the names and addresses of the members of the Board of Lectureship was published in last week's *Sentinel*. The following changes of address have just come to us:—

Carol Norton, C.S.D., 321 Pearl Street, New York, N.Y. (Mail address only.)

Dr. Silas J. Sawyer, C.S.D., Room 462 Masonic Building, Milwaukee, Wis.

F. J. Fluno, M.D. C.S.D., 1368 Franklin Street, Oakland, Cal.

## An English Letter.

WE are permitted to publish the following extracts from a letter written by a Scientist in Durham, Eng., to his brother in America. ED.

"There has been a discussion on Christian Science in a church meeting at Newcastle at which I spoke. In connection with the church in the Parish of St. Thomas there has been a monthly meeting, open to men, to discuss present-day questions. The discussion has been general and there has been no lack of expression of opinion. The closing session was to hear a paper by a Rev. Harrison, D.D., one of Newcastle's Church of England ministers, on 'Substitutes for Religion, including Christian Science.' When it was announced I was informed that it would be open for any one to attend and reply or make any comment.

"The speaker was introduced by the vicar, and he spoke

Digitized by Google

for some fifty minutes of Positivism, Socialism, Christian Science, and Theosophy in the order named. He soon got through with the first, remarking it was undeniably a dying-out movement. Socialism was spoken of almost entirely in regard to a series of articles in the London *Clarion* on 'Science and Religion.' He then turned the attention of his audience to Christian Science, and from his first words to the last fairly seemed to 'take their breath.' Had they come there to hear a Balaam curse it? If so, they went away disappointed. Any one could tell he had not only a ripe experience, but had profited by it. 'Don't,' said he, 'be hasty to pass judgment on a new phase of thought. Wait until you are in a position to judge properly before condemning. There is much beauty and goodness in the teachings of Christian Science, and they certainly have what our Church has not, the power of healing, and (speaking emphatically) the Church ought to possess it. In the States Christian Science has made great headway, but it is not yet a force to be reckoned with in this country, as it is only spreading, as yet, in London.' and so on.

"When he had sat down and the applause had died away, there was a silence that could be felt. Then I asked if I might make a remark or two, and the vicar was glad in assenting. I thanked the speaker for his fair, and gentlemanly speech on Christian Science, and gave some figures as to the growth of Christian Science churches, the numbers and kinds of cures, its growth in this land, etc. I had nearly ten minutes during which I emphasized that Christian Science has nothing in common with Theosophy, and when I had concluded, Dr. Harrison replied, saying he had seen too much good resulting from Christian Science in the way of change from dissolute life and character as well as physical healing, not to be quite frank and acknowledge there was good in it. He said that he had read Science and Health through six times, but had not been able to understand it. As he said this with so much underlying kindliness, I couldn't help remarking mentally, 'Thou art not far from Christian Science.'

"One thing was very remarkable. I had expected to hear some quotations from critics of Christian Science, but nothing in this line was said further than that 'the articles written against Christian Science are very numerous, but they are all useless.' I thought that the *bon mot* of the evening, and worth remembering.

"The vicar was the last to speak, and said that it had been the most instructive of all their winter meetings, and that they had heard something that night to go home and think over."

## Legislation in Florida.

It may be interesting to other fields to know that a medical bill, introduced in the recently adjourned legislature of Florida, was defeated. As early as last July, the Medical Association drafted a bill designed to prohibit the practice of Christian Science, which they proposed to have introduced at the 1903 session of the legislature. A copy of this bill, with request for an expression of opinion regarding its passage, was sent to each of the candidates for the legislature. Section 5 of said bill read as follows:—

"For the purposes of this Act, the words 'practice of medicine' shall mean to suggest, recommend, prescribe, or direct, for the use of any person, any drug, medicine, appliance, apparatus, or other agency, whether material or not material, for the cure, relief, or palliation of any ailment or disease of the mind or body, or for the cure or relief of any wound, fracture, or other bodily injury or any deformity, after having received, or with the intent of receiving, therefrom, whether directly or indirectly, any bonus, gift, or compensation."

The bill was introduced, with the wording of Section 5 slightly altered, but its meaning practically unchanged. The bill was quickly and favorably reported from the Committee on Public Health. At this point First Church of Christ, Scientist, of Jacksonville, sent a representative to Tallahassee, and with the assistance of the Scientists there some effectual work was done. Copies of the *Sentinel*, containing an account of the defeat of medical legislation in Texas and North Carolina were placed on the desk of each senator and representative. The bill was on the calendar for Wednesday morning at ten o'clock. Our committee had waited on Dr. De Witt Webb, the author of the bill, requesting him to allow an amendment exempting the practice of Christian Science, which he declined, but agreed to strike out the words "or any other remedy." It was decided, however, that this would not cover the ground sufficiently, so Hon. Ben Hopkins of Leon County said he would offer the following amendment: "Provided that nothing in this act shall be construed as affecting the practice of Christian Science."

In the mean time, many of the representatives had been seen personally, and with only one or two exceptions, received the Christian Scientists most kindly. They seemed glad to hear of Christian Science, and signified their willingness to support the amendment.

In due time the bill was reached, and the amendment given above was offered by Mr. Hopkins. Immediately Dr. Webb took the floor in a speech in opposition. Mr. Hopkins replied to him in an eloquent talk. Among other things, he said that he was not a Scientist, but that he had known of much good Christian Science had done in alleviating human suffering. He deplored class legislation, and entered an earnest plea for religious liberty.

A *viva voce* vote was taken, the amendment being adopted by a good majority. Mr. Strozier of Marion Co., offered an amendment striking out the enacting clause, which was adopted; this is a favorite method in the Florida Legislature of killing a bill. Dr. Webb moved to reconsider the vote by which Mr. Strozier's amendment was adopted, and it was made a special order for the next day at ten o'clock. That evening and next morning Dr. Webb and his friends were very industriously at work in behalf of the bill, but when it came up next day, the motion to reconsider was laid on the table. A duplicate bill was introduced in the Senate. The Senate Committee on Public Health, at our request, struck out Section 5, containing the objectionable features, entirely. It passed the Senate thus amended, but when presented to the House, was again defeated.

Dr. Webb and his friends worked faithfully for its passage, but there was much opposition in the House of Representatives, and it stood little chance of becoming a law, even after it was amended to suit the Scientists.

The work was done quietly, but very effectively, and proved a decided victory for the Christian Scientists. It resulted in bringing Christian Science favorably and prominently before the leading men of our state.

It is due to the Scientists in different parts of the state, to say that we had their hearty support and co-operation, as they had been duly advised of the fact that such legislation was pending. In this second attempt at medical legislation we record most gratefully another victory for our cause in this State. In this we recognize the guiding hand of an all-wise Father.—*Correspondence.*

You admire this tower of granite, weathering the hurts of so many ages. Yet a little waving hand built this huge wall, and that which builds is better than that which is built. The hand that built, can tear it down much faster. Better than the hand, and nimbler, was the invisible thought which wrought through it, and thus ever behind the coarse effect, is a fine cause, which, being narrowly seen, is itself the effect of a finer cause.—Emerson.

Digitized by Google

## Among the Churches.

### The Work in Australia.

As a visitor from Sydney, Australia, I would like to express to the Field my gratitude to God for the great spiritual uplifting I have received since coming to America. This unique Love Feast has far excelled all expectations, and the time and money consumed in traveling ten thousand miles has been compensated for a hundred times over.

Of the many Love-replenished tables prepared for us, none delighted me and my family so much as our visit to Concord on Monday, June 29. This will ever live in our memory, and the words of our Leader have meant and will mean more to us than we can express. They will go with us to help us ever on our way "from sense to Soul."

We have a message of joy to bring to the Field. The work in Australia is advancing steadily. There are many earnest students, both men and women, in the Sydney Field who are doing what they can to spread the knowledge of this healing Truth. Christian Science literature has been sold in quantities to people far away in the country, and much has been distributed freely where it was acceptable, so that people of all ranks are interested. As an example of the growth of Christian Science I will give a little incident. Three years and a half ago I came to Boston and had class instruction from one of Mrs. Eddy's students. On my return to Sydney I decided to give up every other occupation and to devote all my time to my Father's work. I applied for an office in one of the principal buildings in the city of Sydney, which the owners refused to let me have for Christian Science work, and they were quite indignant that I should ask for it for such a purpose. I convinced them of my social standing by bringing a letter from the mayor of the city. They then allowed me to have an office on the understanding that I would leave at any time if requested to do so. I opened the office and remained for one month without any one coming to enquire about Christian Science. I did not get discouraged for I knew that "Patience must 'have her perfect work'" (Science and Health, p. 454). Soon after one person came and then others. I remained in that office over two years and a half, and the day I left it to start for Boston there were more people coming for help than could be attended to. I wish to express my heartfelt gratitude to our dear Leader for what she has done and is still doing for humanity. I would also like to thank the dear workers at headquarters, for all they have achieved.

CHARLES H. GIBBS.

### A New Church Home.

Services were held for the first time in their new home, corner of Bluff and Ninth Streets by the Christian Scientists last Sunday morning. The property was purchased about two months ago by the church and is regarded as a permanent location for First Church of Christ, Scientist. The house on the corner was remodeled into a church building for present needs, and the changes made have transformed the building completely.

*Dubuque* (Ia.) *Globe Journal.*

### Advance in Mt. Vernon, O.

The Christian Scientists of Mt. Vernon have just opened reading rooms as a preparatory step toward the organization of a church in this city. The great increase of interest in Christian Science here has necessitated the church organization, and the Scientists expect to erect a handsome church building in the near future.

The *Mt. Vernon* (O.) *News.*

## Testimonies of Healing.

I want to give my testimony to the *Sentinel,* and tell some of the many blessings Christian Science has brought to me and mine. This wonderful "Good News" first came to me six years ago and found me sick and heart-broken. I had always been delicate from childhood, and my dear parents were in constant fear of the worst. I was on the road most of the time, traveling to different climates, hoping and longing to be well. At times I considered myself so, but error was never subdued for any length of time. After the birth of my first child I was left a complete wreck, having so many troubles it seemed a human impossibility for me ever to be well. *Materia medica* had condemned me to a life of invalidism, and I felt myself "without hope and without God in the world," for my faith in God was almost a thing of the past, since I could not see what wickedness I had committed that was worthy of such suffering. It was at this time, while staying in California, that a friend kindly loaned me Science and Health, about which I had made a great many unkind remarks. When I read this wonderful book I realized that it was the truth.

The "hill of Science" has been a steep and rugged pathway for me and I have paused many times in the past six years to struggle with error, but with every victory has come fresher and stronger courage to continue the ascent, and I know it will "grow brighter unto the perfect day" if I only take up my cross and bear it, and realize Jesus' words "my yoke is easy, and my burden is light," for I shall have that peace of God which "passeth all understanding." Since apprehending Christian Science to be a revelation of Truth I have been healed of lung trouble, weak back, and other serious ailments for which *materia medica* prescribed two operations; but I have never had them, and now I walk a good deal, play tennis, ride on horseback, in fact do everything I had never expected to do again before I heard of Christian Science. My little boy has also been healed of scrofula.

I love God for revealing to this age through our dear Leader, Mrs. Eddy, this gospel of Christian Science which our Master first came to prove. May the darkness all be transformed by this glorious truth.

MRS. EMMA M. MARGESON, Aiken, S. C.

---

I was working with my father, who was a physician, when I was healed of pneumonia by reading Science and Health, which had been kindly lent to me by a neighbor. To mortal sense my father was angry; he wished me to work with him, and when he died intended leaving me this work and the fruitage of his invention which he considered the cure of all disease. My being healed was a great disparagement of his methods and he exhibited much antagonism, thinking through persecution to tire me of my purpose. I brooded over these things, and struggled in great poverty until I became familiar with right thinking through reading Science and Health given to me by my husband.

I am now coming to understand, slowly but surely, that man as God made him is no more the mortal man, than the gentle, kind, manly man, is the ugly ragged urchin of previous years. Mind is our medium of exchange, and we must give what we expect to receive. To talk this new language is one thing, and to know its meaning and be conscious of it, is another. God is Mind, and the only way for me to apprehend God is to think good, and just to the extent that I think this good will I receive benefits therefrom: as Mrs. Eddy says in Science and Health to the effect that words are inadequate to express the truths of being! This seeming growth "from sense to Soul," is the removing of the mortal blot from the canvas

Digitized by Google

of life by the divine artist. Christ Jesus was a law-giver who spoke to this earth mind years ago, and his appealing word of Truth has been re-echoed in our time by a woman who with a firm and loving hand is breaking to us anew the bread of life.—Mrs. D. B. Fitten, Nome, Alaska.

---

Christian Science treatment has healed me of the following diseases and conditions: nervous prostration of long standing, jaundice, malarial typhoid fever, and grief and sadness resulting from bereavement of several relatives. Better than all else it has brought me increasing spiritual activity and caused the proportionate decrease of sinful tendencies and susceptibility. Confidence, gratitude, and consolation now have taken the place of the former fear, doubt, and condemnation.

The knowledge of God in His quality of goodness brings peaceful reflection.—E. P. Prophet, Mobile, Ala.

---

One night I awoke with a severe headache, an intense fever, and a bitter taste in my mouth. I knew this meant the grip. At first I wondered how I should go to work at it, then the following words came to my mind: "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ," and in God are love and peace for me.

I clung to this assertion, and after about an hour's thought, I was filled with love and peace. The grip had disappeared. This occurred about three months ago.

I am very grateful to God for all the love and mercy which He has shown me through Christian Science.

Mrs. Louisa Raddatz, Oshkosh, Wis.

---

It always seemed to me to be of greatest benefit to attend our church services. I have never missed them if it could possibly be avoided. I have had visitors and excused myself, and everything came out all right.

The day of our last communion I was fully convinced that all else should bend to the church service.

I had been trying to make a demonstration for three days with the youngest of my family, a child two years old, and as no one knew of the trouble but myself, I thought, "I will take him to church if I have to, but if he is left at home he will get the benefit of the services." It was cold, and we had to ride two miles, but I took him. In the midst of singing our Leader's hymn, "Saw ye my Saviour,' the healing was made manifest,—a complete, instantaneous demonstration.—Mrs. Lydia DeVoe, Rock Valley, Ia.

---

There is a part of Christian Science which beginners seem very unwilling to accept, and it is that of healing animals. Like every other phase of Christianity this comes from lack of understanding, or spiritual insight. The Bible teaches us to "overcome evil with good." This is all of Christianity. It is all of Christian Science. When the eyes see an animal manifesting discord instead of harmony, expressing the mortal thought instead of the divine, is it too much for any Christian to know that all God's creatures are under the perfect law of a perfect God and not subject to anything but good? Is it too much to know that He cares for all, even the sparrow?

To me it is a great privilege to know the truth which makes free even the least of God's creatures. We try to live, and love, and know the one law, the one Truth, the one good that overcomes all evil. This, and nothing short of this, is what frees man and beast, and it is Christianizing the whole world and making mankind truly Christlike.

E. M. T., Denver, Col.

My gratitude for Christian Science is boundless. I was afflicted with a fibroid tumor which weighed not less than fifty pounds, attended by a continuous hemorrhage for eleven years. The tumor was a growth of eighteen years.

I lived in Fort Worth, Tex., and I had never heard of Christian Science before leaving there for Chicago in the year 1887. I had tried to live near to God, and I feel sure He guided me in all my steps to this healing and saving truth. After being there several weeks I received letters from a Texas lady who had herself been healed, and who wrote urging me to try Christian Science.

Changing my boarding place, I got with a lady who owned a copy of Science and Health, and in speaking to her of having seen the book, she informed me she had one, and she got it and told me I could read it. The revelation was marvelous. I seized it and exclaimed and exclaimed aloud, laying the book in my lap to ponder. This awakening sense never left me, and one day when walking alone it came to me very suddenly that I was healed, and I walked the faster declaring every step that I was healed. When I reached my boarding place, I found my hostess and told her I was healed. She looked the picture of amazement. The tumor began to disappear at once, the hemorrhage ceased, and perfect strength was manifest.

There was no joy ever greater than mine for this Christ cure, for I was very weary and heavy laden. I thought very little of either sleeping or eating, and my heart was full since I knew I had touched the hem of his garment.

I am ever grateful to Mrs. Eddy for her writings and for her work for humanity, and cannot love her too dearly.

The Communion season which has just passed, the visit by invitation to our beloved Leader's home, and, last but not least, her letter and words of love, have stirred my heart to its depths and I want to say, Dear God, make me, make us all, indeed thankful for these thy blessings.

I must add that the reading of Science and Health, and that alone, healed me, and it was the second copy I ever saw.—Sallie Loughridge, Fort Worth, Tex.

---

For a long time I have felt a desire to add my mite to the columns of the *Sentinel*, the weekly visitor to our home, by which I have been so often helped and encouraged; yet error would say, You cannot word it like such a one; but when the desire came again I realized it was Love that prompts, and God is Love. The words of the hymn also came clearly to me, "Ceasing to give we cease to have, such is the law of love." I realize to-day more than ever this blessed truth. If our dear Leader, Mrs. Eddy, had not shared with us what Love had revealed to her, I should not have had this blessed understanding; so with these thoughts I say, How grateful and thankful I am for the many benefits received in Christian Science.

I could give many demonstrations of Christian Science in physical healing. One is a case of quinsy, which was met for me in Christian Science after the doctor had given up the case. He attended me two and three times a day, and at last he gave orders to get a spray, and if this did not relieve me, he said that was all he could do, for if it did not break within a certain length of time I would choke to death. This was the third time I had suffered from the trouble, and the doctor told me when I had it the second time, if I had it again I would never get over it; and the law seemed to be all powerful, for I had got to a stage where I could not speak, nor take a drop of liquid, not even the medicine the doctor left, nor could I lay my head on a pillow to rest. This was my condition for two weeks; but, thank God, I found and proved that this law of error had no real power.

A gentleman came to see my husband about some work, and he invited him into the parlor where I was propped up in the rocking-chair. He knew he was a Scientist.

Digitized by Google

but I did not. My husband then commenced to tell him my trouble, as I could not speak, and he in reply quoted the Scripture about Mary and Martha, and as my name was Martha my attention was arrested. He talked for a while, telling me that God's word was sharper than a two-edged sword, and that there was help for me; he also told me that God never made anything to discomfort His children.

As the night came on I seemed to get worse, but those words still stood forth, There is help for you, God's word is sharper than a two-edged sword; so I wrote on a paper to my husband that if there was any good in Christian Science I must have it, and I told him to go and ask this gentleman to treat me. Before he returned I had relief, and was able to drink a cup of cocoa. The trouble soon disappeared and I never heard any further from it, as I had done at other times when it seemed to disappear. So to-day, with a grateful heart, I testify to this wonderful truth which brings life, and which comes from the Giver of all good.—Mrs. Martha Long, Port Hope, Ont.

---

Only one who has suffered the consequences of sin wilfully pursued, with all the attendant hate, malice, envy, and jealousy, can understand how severe is their punishment.

Last summer I was attacked by a great sense of nervousness and fear. I thought if I should take a little vacation and place myself under the care of a physician I would soon recover, but as time went on I grew worse, lost all appetite, and could not rest at night. At last my faith in material means was exhausted, and I knew that I must have help from some other source. I found it in Christian Science.

After my first treatment I was much better and in about a month I was perfectly well. Since that I have been healed of many other troubles, one, the habit of chewing and smoking tobacco. This habit simply left me while reading Science and Health.

The physical benefit was very great indeed, but the spiritual quickening, I think, was still greater. I am very thankful to Mrs. Eddy for the Science she has given us, and to the practitioner who helped me in time of need.

E. A. Mundt, Dennison, Ia.

---

Nine years ago last spring my daughter was healed. The doctors had given me little hope that she would ever be healthy, if she lived. I will not picture disease to the reader, but no one knows the torture of those eighteen years of sleepless nights and weary days, watching over my darling one. My daily prayer was, "God, spare my child to me." All that loving care and gentle nursing could do was done. Still the doctors shook their heads. It was so pitiful to see her fade day by day; and then, being an invalid, it was torture to me. When my dear child was where earthly help was of no avail, I heard of a practitioner who had done good work. I sent for her and she came like an angel of light. The shadow was lifted. In one week my darling could walk, and in a few months she was healed. To-day she is the picture of health, and she now weighs one hundred and sixty-five pounds. Before her healing she was a mere skeleton. She is a living witness of what Christian Science has done, and is its loyal supporter.

I thank God that through the light of Christian Science we know that we are His children, made in His likeness, and filled with His love. I feel that the debt we owe Mrs. Eddy and our faithful healer is great, but God said, "Let there be light: and there was light."

Mrs. Belle M. Walker, Eastendale, Mass.

When I first heard of Christian Science I condemned it, as I thought, very severely, but I know now, and am glad to confess, that it was my own malicious opinions that I condemned, and *not* Science.

When I decided to take up the study of Christian Science, it was not for physical benefits, although many discords have been met and overcome. I was seeking a higher and truer sense of Life. I need not add that my desire has been fulfilled, for those who seek shall find.

It is useless to attempt to express my gratitude for Christian Science, for it is more than human tongue can voice; and the true way to prove ourselves faithful to our Leader, Mrs. Eddy, is to love, not "in word, neither in tongue; but in deed and in truth."

Willingly I gave up the old for the new, and with "Gladness to leave the dark landmarks, and joy to see them disappear" (Science and Health, p. 324).

I have not the pleasure or the opportunity of attending church services, but with Science and Health, and the *Journals* and *Sentinels*, I am better satisfied with life than ever before.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—Hallie Lewis, Blue Creek, O.

---

I desire to express my gratitude for the blessings received at our Communion service at Boston, and also for the peaceful benediction at Pleasant View.

When I realize the great good to humanity which Christian Science is bringing, words cannot express the gratitude due our beloved Leader, Mrs. Eddy, for the great revelation of Truth which she has given us; and as Truth is continually unfolding to us all, I realize more and more an individual responsibility to maintain the high standard she has raised and held aloft as a protest against the materialism of mammon. I have enjoyed very much the literature of Christian Science, and can readily see that all the questions before the world to-day must be handled successfully through Christian Science alone.

Especially true is this in connection with economics, of which I have had some knowledge before coming into Science, but upon which I have received a great deal of light when viewed from the ethical standpoint of Principle. Christian Science has been an ever-present help in every matter that has come before me in the past three years.

R. E. Carey, New York, N. Y.

---

I see that I have made a mistake in not giving my testimony simply because the trouble which led me to investigate Christian Science has not yet been overcome. It is not unfortunate for me, perhaps, that my healing progresses slowly (partial deafness being the trouble), for I am led to know God as the All-in-all, and in this way mental error is being overcome, which must be destroyed before physical harmony can be restored. I am grateful to God for the light Christian Science throws upon the Bible, thus making it a helpful study, full of truth. It is a new book to me.

I had taken but a few treatments when I was healed of constipation, which had troubled me since childhood. Again, I am grateful to the dear friends who helped me to see the truth, and to our Leader, Mrs. Eddy, who through her selfless love has given to humanity this richest of blessings "Science and Health with Key to the Scriptures."—Grace M. Brown, Prophetstown, Ill.

---

Several years' experience in proving Truth's supremacy over error, merits some word from me. During that time croup, measles, whooping-cough and other diseases incident to a growing family have been met and overcome without any use of drugs; also carbuncles, chills, and bronchitis have been healed, and many anxieties have been quieted

Digitized by Google

by the sweet sense of the ever-presence of the loving Father-Mother God.

Among the many blessings, I feel that the establishment of the Publication Committee is an important one. While the articles serve to enlighten public thought and correct misconceptions, their work is proving to be of incalculable benefit to the working Christian Scientist; for the many practical applications of quotations from the Bible and Science and Health fortify him anew for his own individual battles with mortal mind, and strengthen his faith, thus giving added power to his efforts.

From an overflowing heart, I give loving thanks first to the Giver of all good, next to our dear Leader, then to all in turn who are laboring to bring into consciousness here and now, the reign of Harmony.

MRS. M. B. LITTLE, Memphis, Tenn.

---

Error has withheld me from making a just acknowledgment of the daily benefits of Christian Science, extending over a long period of years.

Certainly, we can never express sufficient gratitude to our Leader, Mrs. Eddy, whose consistent unselfishness made it possible for her to catch the light of Truth and Love, and so reflect it that all may receive its blessing in proportion to their willingness to part with materiality. Truly, one life of consistent spirituality in a material age is a miracle in itself.

Like all Christian Scientists, I now wonder how I ever lived without our chart and compass, our "Key to the Scriptures;" and indeed, it was a very poor attempt at living, mostly a combination of mental misery and physical discomfort. Whenever one is inclined to be discouraged with slow progress and seeming obstacles to growth, he need only compare the two conditions of life, with and without the understanding of Christian Science, to gain meekness and humility of thought before God, and a wholesome sense of shame at the pretensions of a selfhood in matter.—KATE K. BLATTERMAN, Atlanta, Ga.

---

This thought came to me after reading the article headed "By Way of Reminder," which appeared in the *Sentinel* of May 16: What a glorious opportunity is ours, right now, when so many demands are seemingly made upon us,—namely, to give as Abraham gave,—all, all that was dear, for God, good. Who is able to rise to the occasion? This is a testing time for those who are able to stand the test, and place themselves in a position to receive what the world can neither give nor take away, God's richest blessing.

C. A. G.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

## Announcements.

### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

### Our Leader's Message.

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

### Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

### Remittances.

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

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

### Church Tenets.

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

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

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

### Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

### Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

### Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

Rev. Walter M. Walker, D.D., in an article in *The Standard* under the caption, "What Shall We Do with the Prayer Meeting?" says:—

"So much for the past; when we turn to the present we find that one of the characteristics of this service to-day is a declining attendance. Apparently the great majority of Christians have lost their interest in this mid-week service. Inquiry made of many pastors reveals the fact that, upon an average, this service is attended by only about one in ten of the membership, while in some Churches the attendance is only one in twenty-five. The great majority think no more of going to the house of God on Wednesday evening than they would if they did not belong to the Church at all. They have wholly dismissed it from their calculations.

"As a result of this declining attendance there is a lessened interest. . . . The failure of many, who are active in the Church, to attend this service helps to create the impression that it is really unimportant, and so the interest is lessened or destroyed.

"A third characteristic of the prayer-meeting to-day, in many Churches at least, is a lack of spiritual power.

"Now in view of these characteristics the question comes, What shall we do with the mid-week service? We can let it remain as it is. We can allow a few faithful souls to continue to meet and seek God's blessing. We can be content with the fact that the Church maintains a mid-week service even though the great majority of the members take no interest in it. We can say to ourselves that conditions are no worse with us than with other Churches, and let things drift along as they are.

"But if any are not satisfied with this suggestion, there is a second alternative. We can dispense with the prayer-meeting entirely and pray at home or in the house of God upon the Sabbath day. In the past the prayer-meeting has been a source of spiritual power. It has been one of the services of the Church which God has used and honored. But it may be that this service has outlived its usefulness, and that the time has come when we can better do without it. No matter how useful an institution may have been, its past influence is never a justification for its continued existence. In the history of the race, many a time-honored custom has been outgrown and discarded. Forms, liturgies, religious services, in themselves are of value only as spiritual life is manifested through them. And when the life is wanting it were far better to discard them. When an institution is dead, we may shed bitter tears of sorrow over it, but after all the only thing to do is to bury it. We may be certain that in the providence of God there will be something else to take its place."

Professor George A. Coe of Northwestern University, speaking at the Harvard Summer School of Theology on "The Problem of Religious Education in its Relation to Modern Conceptions of Christianity," is thus reported in the *Boston Transcript*:—

"It remains now to point out that the new appreciation of the historic Christ for the first time makes it possible to recognize his true place in the education of men. We have thought of him as a Prophet, Priest, King, Saviour, Revealer, but scarcely as educator in the modern sense of education. He has been in our thought the Redeemer of sinful men, who also loved little children. Always the starting-point of thought has been the adult; almost always the work of Christ has been looked upon as primarily the making over of men rather than the making of men. That he should enter into the whole development process of humanity as something belonging there rather than as something added to it—this idea, though it is no novelty in theology, has educational significance that, so far as I am aware, has never been worked out. The Christian philosophy of history needs to be coördinated with the philosophy of education; the saving of men needs to be coördinated with the formation of men; the spiritual processes of the adult mind need to be seen in their true relation to those of the child-mind and the youth-mind.

"Obliged to face the practical problems of character formation, we have again and again found ourselves saying that it is life that educates, and that the process of education rests upon the sharing of life between the older and the younger. We have discovered, further, that education is simply one phase of the actual spiritual life of an age or a Church. The Church or the age that practises a simple, vital piety becomes thereby a true power in education, while one that turns aside into formalism, either logical or hierarchical, loses its capacity to educate. This fact makes it possible to consider the work of Christ as educator without attempting any formal separation between his relations to adults and his relations to children. As far as he is really life to the mature, he is life to the immature also."

President Hyde thus secured a composite creed from a class of sixty students, most of whom were seniors, in Bowdoin College. Each member of the class, having written his own creed, from them all a statement was prepared, including everything which any student had affirmed except what some one of them had denied. This statement was submitted to each member, and after full discussion, with amendments and concessions as called for, it was adopted by unanimous vote. It represents, of course, the minimum of religious belief of them all, being accommodated to the view of the one who could accept the least. But it stands for so much that we need not fear for the faith or faithfulness of men who hold and are ruled by the convictions expressed in the following creed of the Bowdoin class of 1903:—

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the Church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

*The Congregationalist and Christian World.*

Great forces are at work in the world. Nobody can help seeing that what was and is behind the forces is the Christianity of Christ. The demand is for moral and spiritual leadership, and to that end we must both cultivate scholarship and conserve theology and religion. The question is how to do this in a strenuous age. We want ministers of the Gospel, but not of the old sort. The world has no use for the man of cant and ministerial convention. There is room in the Church for manly men, men of native power, of fine culture, of moral and spiritual conviction,—men who think the thoughts of men, and who know how to carry them to other minds.—DR. CAPEN.

Much of the preaching, so-called, to-day is argument to prove something the minister himself is not quite sure of. What inspiration is there in the suggestions of doubt? How can timidity stir to action? People will follow the confident leader. Speak to the people out of a full heart and mind that which you know to be true. . . . The minister must have a message, a confident, whole-souled message. Imagine the angels singing, "Behold, I bring you some tidings which I shall now attempt to prove to you are good, though there are some conscientious angels who doubt it!"—*The Universalist Leader.*

There can be no abiding power until that day comes when we keep our conduct abreast of our profession; there must be something back of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer-meeting, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sabbath night to live Christ. Here is a power infidelity cannot assail nor unbelief deny.

DR. J. WILBUR CHAPMAN.

Attention is our first duty whenever we want to know what is our second duty. There is no such cause of confusion and worry about what we ought to do, and how to do it, as our unwillingness to hear what God would tell us on that very point.

H. CLAY TRUMBULL.

If the duties before us be not noble, let us ennoble them by doing them in a noble spirit; we become reconciled to life if we live in the spirit of him who reconciled the life of God with the lowly duties of servants.—F. W. ROBERTSON.

"The prime cause of the childless Church is the prayerless home," says *The Outlook*.

The reward of one duty is the power to fulfil another.—GEORGE ELIOT.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 35 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 64 pp.

PRICE:—One copy or more, six cents each, twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . . 5 75
Orders for Science and Health, in lots of twelve or more to one address may include any or all of the different styles of binding.

**A COMPLETE CONCORDANCE** to Science and Health with Key to the Scriptures, 595 pp., 10 x 7. Bound in cloth, marbled edges. Price, single copy, prepaid. . . 5 00
Twelve or more copies to one address, each . . . . . 4 50

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in THE CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid. . . . . 4 00
Twelve or more to one address, each, prepaid . . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 774

FROM OUR CONTRIBUTORS.

Seventeen Years a Witness. Joseph G. Mann. 775

Does it Pay? Samuel Greenwood. 776

Upon Judging and Condemning. Anne Dodge. 777

Unconscious Misstatement. Clarence A. Buskirk. 777

A Lecture Appreciated. Charles W. Pearson. 778

SELECTED ARTICLES.

Love Begets Love. 778

The Adequacy of Christian Science. 778

EDITORIAL.

An Essential. 780

The Waning of Materialism. 780

Sowing and Reaping. 781

Anglican Liberalism. 781

APPRECIATION OF THE CONCORDANCE. 782

FOR THE CHILDREN.

A Little Thought. Hon. Constance Gibson. 783

A Hint. 783

A Little Prayer. 783

TESTIMONIES OF HEALING. 783

RELIGIOUS ITEMS. 787



Vol. V. BOSTON, AUGUST 8, 1903. No. 49.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT. Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Acting Secretary Loomis has been notified by the Russian Charge d'Affaires that hereafter passports issued to American citizens who expect to visit Russia will be vised only at the Russian embassy in Washington and the consulates in New York, Chicago, and San Francisco. This cuts off Savannah, Mobile, Pensacola, Baltimore, Philadelphia, Portland, Ore., Galveston, and Manila, at all of which ports passports have heretofore been indorsed by the Russian consuls or agents. This results from the requirement that the vise must be in Russian, which is not used by the agents at the latter places.

A statement prepared by the Bureau of Insular Affairs of the War Department shows the customs revenues in the Philippines for the first four months of 1903 to have been $2,931,782, against $2,901,011 in the same period in 1902, and $1,215,657 in 1899. A comparison of the customs revenues under Spanish administration during the ten years from 1885 to 1895, with the period from August 20, 1898, to April 30, 1903, under American occupation, shows the volume of business to have increased about fourfold.

Judge George Gray has accepted his appointment as the fifth member of the Alabama Coal Strike Commission, and has so telegraphed to the other members of the commission at Atlantic City. He makes his acceptance conditional, however, upon the commission's work being done during August, as he will have to preside over a session of the United States Circuit Court of Appeals beginning the second week in September.

King Charles of Portugal visited the United States squadron on the 1st. A most cordial reception was accorded Rear-Admiral Cotton and his officers earlier in the week by the King and Queen Amelia at the royal castle at Cintra. The Admiral also visited Queen Maria Pia, mother of the King, and the Duke of Oporto, brother of the King.

The Reliance has been officially announced as the new America Cup defender.

**Foreign.**

The text of what purports to be an agreement between Russia and Japan signed at the time of the visit of the Russian Minister of War to Tokio last June has been published at Berlin. The agreement stipulates that Russia shall effect the evacuation of Manchuria at the earliest possible date, may retain a police force there to protect her railway and other legally acquired interests without threatening the independence of China or prejudicing the trade of Japan; Russia shall offer no objection to the opening of free ports at Fengtien, Yenkou, and Tatakong, and the establishment of Japanese consulates at these places; Manchurian administration for the present shall remain unchanged, the legal liberty and interests of Japan shall be respected, and Japanese immigration within certain limits be unchecked.

A despatch from Constantinople to a German paper from Vienna says that Russia has asked Turkey to allow her warships to pass through the Dardanelles en route to China. The Porte hesitates giving permission, fearing that the Powers will protest. A large vessel belonging to the Russian volunteer fleet carrying arms to Port Arthur, is expected to pass through the Straits in a few days.

King Menelik of Abyssinia is to have a mint of his own at the capital city, Addis-Abeba. It will probably be in operation by the first of the year. It is understood that he has a very large amount of gold bullion on hand besides a large amount of silver. His coinage has hitherto been minted in France.

Ratifications of the Anglo-Chinese commercial treaty have been exchanged. This treaty was signed by Sir James T. Mackay and the Chinese commissioners at Shanghai September 5, 1902.

Cardinal Sarto, Patriarch of Venice, was elected Pope of the Church of Rome August 4 on the seventh ballot. He assumed the title of Pius X.

**Industrial and Commercial.**

According to estimates made by the agents of the trans-continental railway lines, the total number of settlers passing through St. Paul for the Northwest was 130,000. Of these 85,000 went to points in Minnesota, North Dakota, Idaho, and Washington, and the rest to the Canadian Northwest.

The land department of the Yazoo & Mississippi Valley Railroad Company has just sold three thousand acres of richly timbered hardwood property to a Memphis firm, hardwood manufacturers. The sale is the largest ever closed by the land department of the Illinois Central road.

A merger of ten car wheel companies, including plants in Buffalo, Wilmington, Baltimore, and several western cities, is said to be nearing completion. It is stated that the combination will not include any of the New England concerns.

The National Novelty Corporation, a new five million dollar concern incorporated in New Jersey, expects by August 1 to have completed the combination of some thirty toy concerns located in different sections of the country.

The Knickerbocker Sugar Refining Company, a new plant being erected at Edgewater on the Hudson, expects to be producing six hundred barrels of sugar per day before the end of the year.

A hundred carloads of fruit, a thousand tons a day, are now coming East from Sacramento, according to reports.

The wheat yield of Canada is estimated at over sixty million bushels.

**General.**

"At the twenty-fifth annual meeting of the American Library Association at Niagara Falls recently, Mr. J. L. Harrison, of the Providence Athenæum," says *Public Opinion*, "presented a report of the library gifts and bequests from June 1, 1902, to May 31, 1903. A significant part of the report showing some of the effects of the Carnegie gifts, is commented on by the New York *Nation*. 'The year has seen 158 Carnegie libraries added to a list which has probably passed one thousand and increases with almost daily rapidity. In other words, Mr. Carnegie, in the year ending last May, provided three library buildings for every one furnished at the public expense or by private beneficence. Or, if one chooses to regard Mr. Carnegie's gifts from the viewpoint of expense, he has given during the year $6,679,000 out of total library gifts (excluding, however, 96,247 volumes) of $10,306,407. In fine, Mr. Carnegie contributes two-thirds of the money and three-quarters of the buildings.'"

At a sale at Christie's, London, a set of Henry VIII. silver apostle spoons, 7¾ inches long, and the rarest known to connoisseurs, sold for $24,500, a record price. They were the property of a gentleman in whose family they had descended as heirlooms for many generations. The handle of each spoon is surmounted by an image of Christ or one of the apostles. The set weighs thirty-two ounces and nineteen drams. Each spoon bears the London Hall mark date, with the letter of the year 1536, and the maker's mark, a sheaf of arrows.

The trip from San Francisco to New York has just been completed by an automobile party which left the Coast May 23. The party speeded up the coast eighteen hundred miles and then turned eastward through Nevada, Utah, and Colorado. In the sixty-three days a distance of more than six thousand miles was covered; an average of 110 miles a day was maintained to Chicago, thirty-six days travel. The only accidents to the machine were the breaking of the stud bolt of the connecting-rod and one broken axle.

The ruins of a large city are reported to have been found in a dense forest in a remote part of the State of Pueblo in Mexico by an archæologist who has reported his find to the authorities at Mexico City. The city contains large pyramids and extensive fortifications and a large amount of excavation will be necessary to disclose its true extent and importance.

At the International Chemical Congress held in Berlin not long ago, Dr. A. Haarman, of Osnabruck, stated that about two hundred and forty-seven thousand tons of steel fly away in dust from the railroads of the world every year. Of this amount, he says, nineteen thousand tons is lost through friction on the German railways alone.

The Cape-to-Cairo Railway is progressing. Twenty-five hundred men have just begun work on the section between Wankie and the Zambesi at Victoria Falls. The branch line between Bulawayo and Guanda has been built one-third of the total distance of 104 miles.

An explorer recently returned from Unimak Island, one of the Aleutian group, says the island contains thousands of tons of carbonate of iron, pronounced practically pure and worth $20 a ton. The only other deposits are said to be in Bavaria.

The North German Lloyd line steamer Kaiser Wilhelm II. recently made the trip from New York to Plymouth in 5 days, 15 hours, and 55 minutes, thus lowering her best previous eastern record by one hour and thirty-five minutes.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From our Contributors.

### Seventeen Years a Witness.

JOSEPH G. MANN.

"THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ" (1 John, 1: 1, 3).

Through the medium of the *Sentinel* I desire to make a humble acknowledgment of my seventeen years of blessing in Christian Science. My first experience in this line of light was my own marvelous healing, a great blessing. But during all these years a still greater blessing has been mine, the blessing of thinking and speaking the word of truth through which hundreds of others have been healed. All Christian Scientists have shared in a greater or less degree the blessing of being healed, and of seeing others healed; but all have not acknowledged to the world their individual experiences; for if they had, the world would resound with their united voices with the praises of still more wonderful healing than it has yet witnessed.

I have told my story of early healing over and over, and never tire of repeating it for the good of others. There are now thousands rejoicing in like blessings, where there was one at the time I was healed. I shall leave it to them to testify to the physical healing, while I yield to a prompting to bear witness to a still broader healing through growth in the understanding of Christian Science. The healing to which I now refer is the enlarged sense of honesty and justice which comes after the new birth in Christian Science.

First let me say that I am thankful to be among those who are privileged to serve in the home of our beloved Leader, Mrs. Eddy. It is now nearly six years that I have had this privilege. Six years of post-graduate instruction from the President of the Massachusetts Metaphysical College where I was given the primary course about fifteen years ago; six years of witnessing in our Leader's life the exemplification of her teachings; six years of extraordinary opportunity to practise in my own every-day life such a sense of honesty, absolute justice, and fidelity to Truth, as the world outside of Christian Science little dreams of, and of which even Christian Scientists outside of Pleasant View have more of the letter than of the spirit, as they would see if they judged themselves by the standard of the natural daily conduct of their Leader, rather than by the world's standard.

Far be it from me, however, to criticise the great Field of honestly striving students. Indeed I am glad to recount the praises of them as a body. After the splendid gathering of about ten thousand Christian Scientists in Concord recently, many of our most esteemed citizens spoke with commendation of the statuesque morale of Mrs. Eddy's followers. The ladies were spoken of as ladies in fact, as well as in appearance. And it was remarked that not one man in all this vast concourse was known to indulge in intoxicating drink or to use tobacco. Christian Scientists are grateful to the world for this just observation of the clean lives of Mrs. Eddy's followers. But shall we let the world's praises satisfy us? Shall we not rather tell the world that we have scarcely entered upon the Christ-like life of our beloved Leader whom we are striving to emulate? The world in reading Mrs. Eddy's writings may see the standard she has set in all her teachings. But few are privileged to know her as those who have studied with her personally, know her. Because of my special privilege in witnessing her self-sacrificing efforts for her students and the whole world, let me at this time call attention to her own words in "Miscellaneous Writings" p. 303: "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments, and imbibe the spirit of Christ's Beatitudes."

Who that has spent one hour in the home of Mrs. Eddy has not had his own slothfulness rebuked by her indefatigable labors to bless others? Then am I justified in longer keeping silent after having witnessed six years of her life, a life that knows no compromise with sin and is a constant rebuke to selfishness? I am sure that if all her students could know our Leader's inside home-life as I know it, they would all consecrate themselves anew to the service of Love; and they would understand that the world may praise their present Christian attainments as remarkable because the world is satisfied with so little. When the world rises to the "secret place of the Most High" the great work of our Leader will be appreciated.

The disparaging efforts, either ignorant or malicious, to obscure the vitality of our great cause, will finally benefit it. All honest students know that they were healed by hearing the facts about Mrs. Eddy and by knowing the truth in Christian Science as revealed through her, and this is leading them on to the greater healing in themselves, the moral and spiritual uplift which assuredly blesses all. In view of these well-proved facts I have prayed for this opportunity to share with the Field (and the Field, according to the Master's interpretation, is the world) what I know positively to be true. Zechariah declares: "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates."

God has introduced our beloved Leader through her own works. But a busy world does not always see and read for itself, and so fails to receive His introduction; meanwhile many cherish a false sense, which comes to them they know not how, and must prove unreliable and harmful. One would not accept an introduction from a stranger, nor a letter of introduction with an unfamiliar superscription.

As a member now of her home, and for a long time of her household, I should require too much space to recount how often Mrs. Eddy has taught me as by "precept upon precept, line upon line," never to practise upon an individual in thought from a selfish standpoint or to harm him, but on the contrary always to strive in every possible way to do good. Her constant instructions are that we may see ourselves and others as God sees us, and return good for evil. But notwithstanding the many personal exhortations to her household, I must say, my grandest lessons in Christian Science have been gleaned from witnessing our Leader's genuine and positively Christian long-suffering; her steadfast overcoming of evil with good; her unfailing prayer to

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

bless all, even her enemies, and scrupulously to fulfil the "Golden Rule" as it was fulfilled by our Great Master, whom she teaches us to follow, more by her living example, than by precept.

## Does it Pay?

SAMUEL GREENWOOD.

THE hope of gain and the fear of loss are ever restless thoughts which give mankind but little peace, for no material conditions have been found that can satisfy the one or subdue the other. Along every line of human aim or effort the incentive is to accumulate, whether it be riches or knowledge, whatever is deemed desirable. The sense of constantly adding to present possession, of pulling down barns and building greater, is perhaps the nearest approach to satisfaction which mortals have reached; but it is only an approach, for the instability of earthly things is a bridgeless gulf between them and content. The pathos of worldly riches is the shadow of uncertainty that constantly attends them. Mortals do not know the day whose close may not see them bereft of their material treasures. An accident, a panic on 'Change, fire or flood,—these take place in an hour and have no mercy. Mortal existence, even at its best, is a pitiful thing to pin one's happiness to, for its gilded pomp is but a passing show, and the moth and rust invade its treasures.

The ideal of life which Christianity embodies is the only one which excludes the elements of chance and change through separating the true man from matter and sin, and presenting to mortals a way of spiritual living whose gains are permanent and whose losses are salutary. The measure of success achieved by the different religions of Christendom has depended solely upon the degree in which this ideal has been accepted and practised.

Christian Science differs from the older established Christian religions in its absolute acceptance of the Christ-ideal and its insistence upon the perfect adaptability of Christianity to meet the varying needs of men and remove from human experience its uncertainty and sorrow, its pain and godlessness.

The attitude of men towards Christian Science, or Christianity, is much the same as with other affairs of life; the uppermost question is, Will it pay? Wherein is the advantage or the profit of becoming a Christian Scientist?

The ranks of the Christian Scientists are composed of men and women whose motive for their change of view has been that of spiritual advantage. They have come from nearly every phase of religious or non-religious belief with the common hope of the betterment of their condition, and their readiness to adopt a new system of religious thought has been because of the inadequacy of their former beliefs to meet their need. The question naturally arises, Have their hopes and expectations been realized? What has been the loss or gain of the incoming to their lives of Christian Science?

The founder of Christianity said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and we must infer that to be a true disciple or student of our Master necessitates a loss or relinquishment of certain conditions which are not compatible with Christian living. What have Christian Scientists lost, or dispensed with, in consequence of the larger faith in God and broader view of Christianity which they have found in Christian Science?

They have lost the unwholesome, un-Christian fear of God which has made of the belief producing it an unlovely and unlovable thing. The writer remembers when a child a shrinking sense of dread at the thought of some day meeting God face to face; and later, when a member of an orthodox Christian church, this thought did not give him as much prospective joy as the thought of meeting an earthly parent. This morbid fear has been lost in Christian Science, for it holds no picture of the divine Being as humanly passionate, or as a revengeful, angry judge capable of consigning the inexperienced child, who may have slipped or fallen in the stress of temptation, into a night of eternal despair. This pagan belief has been dissolved in a sweeter, kindlier thought of God as of one "altogether lovely," who pitieth us "as a father pitieth his children."

They have lost the haunting horror of death, that universal legacy of the Adam-race which no human philosophy or religion has succeeded in removing. This has not been accomplished through the belief that dying performs any spiritual office for man, or that it exists with the divine approval, but in Christian Science they have perceived the fact that God is the Life of all, and that death has no right of rule or power; that it is a usurper whom Christians must dethrone through obedience to the law of Life. They have learned that death is the dream of sin to be overcome through an awakening to righteousness; that it cannot affect man's relationship to God, can neither separate nor unite the Son and the Father.

They have lost, in a large measure, their desire for sin. Though they still struggle with sinful tendencies inherent in human nature, and with the belief of sensuous pleasure, it is because they have not perfectly discerned their spiritual selfhood so as to overcome all fleshliness. Their pleasure in sin has disappeared as they have realized it to be the way of pain and death, which confers no joy on man.

They have lost from their experience much, and in most cases all, of their former sickly conditions, with the diseases and disabilities which, to their sense, had become hopelessly incurable. They have abandoned their belief that a sick or sinful man is the product of God or of His laws, and so was never the divine image and likeness. In their endeavor to be the man and woman of God's creating, and honor their Father as Jesus honored Him, they have been deprived of many of the conditions which are reckoned by mortals as among their actual and rightful possessions, such as worry and fretting, the enslaving fear of future punishment, of poverty and pain, the restless desire and need of amusement, and all the et ceteras which have robbed men of their joy in life and their confidence in God.

These are some of the losses entailed through the daily study and practice of Christian Science. Are they to be mourned? Have they detracted in any degree from true manliness or womanliness, or lessened the capacities for happiness and usefulness?

And what of the corresponding gain, the clear profit, which Christian Scientists have to show as the result of their change of thought and life? What advantages are theirs above the popularly accepted method of Christian practice? If, other things being equal, they have a substantial balance of gain over their former conditions, no one with common business or religious sense could decry the wisdom or the prudence of their course.

Through Christian Science they have gained a greater love for God and man, a clearer conception of the Divine nature as infinite Love, and a more abiding sense of God's ever-presence enfolding man and the universe. They have a higher and sweeter realization of life and happiness, a more constant sense of peace and safety, purer thoughts and better morals. They have gained dominion to a large extent over various adverse conditions which mortals have regarded as sources of misery for the race. They have a more practical discernment of the spirituality of man, and his unity with the divine Principle of his being,—God. Not the least of their gains is their growing apprehension of Christianity's daily demands upon its believers for a loyal obedience to our Master's words and works as constituting the only rule and practice of Christian living.

The scope of this article is inadequate to present in detail

Digitized by Google

the advantages which Christian Scientists have derived from their changed thought of God and their enlarged understanding of Christian power and truth. Their healthier and holier living is the peerless gain of godliness, the fruits of an inspired faith and knowledge. Their losses are not regretted. Their espousal of the Christian Science cause may have cost them some worldly friendships, and perhaps the approval of loved ones; but they could but welcome the greater light of Truth which has appeared to them in Christian Science, and follow its divine leading.

## Upon Judging and Condemning.

ANNE DODGE.

JESUS, that great Teacher whose inspired words are the rock upon which Christianity is built, said in his greatest discourse, which really covers all questions regarding salvation and proper living, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" I could recount experiences of my own wherein I have been tempted to judge others, and when I have resisted, and turned the lens of Truth inward I have found the error was in myself, and that I was at fault; whereas the person whom I was tempted to condemn had a good reason for his course of conduct.

So often I have heard judgment passed on those perfectly innocent when the inner voice of Truth whispered to me, The real offender is the critic who meted out such a severe condemnation of those who had given offence, but had meant no wrong. It is the motive that God weighs, not the result. Duty may often lead to deeds of extreme self-sacrifice, and yet I have heard people harshly judged for performing what had been to them the difficult task imposed by a sense of duty which involved great self-denial, as duty often does. If we would but stop and think when tempted to judge another, and ask ourselves the question, Is not the beam in my own eye? If we would but be charitable, and give our brother the benefit of the doubt, how much more Christian and commendable our course would be!

Saint Paul says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

If we see a fault in others let us first make sure that the same fault is not in ourselves in any degree. Let us weed out the errors first in the garden of our own consciousness, then perhaps we shall see more perfectly our fellow-creatures as they are, and there will be no room, no occasion for fault-finding, for the faults will have disappeared. Love will have dissipated them. Such is its glorious mission.

## Unconscious Misstatement.

CLARENCE A. BUSKIRK.

THERE seem to be many unconscious as well as many unconscionable, deceivers on this earth. These unconscious sinners are so numerous that we find them nearly everywhere,—on the street-cars, on the corners, at social gatherings, in churches, in stores, and conspicuously at weddings, funerals, and picnics. Prevarications seem to run out of their mouths as easily as water runs from an inverted bottle that has lost its stopper. And yet they seem to be wholly unaware that they are deceiving at all. They are suffering from the effects of unfortunate associations and teachings. Many of them are highly intelligent people in most things, and many of them are governed by excellent intentions. These considerations greatly mitigate, if they do not wholly extinguish, their moral guiltiness; but they cannot prevent the multitudinous evil consequences from the falsehoods which perpetually proceed out of their mouths.

These unconscious sinners have many modes and methods in telling their untruths. A large class of them are addicted to the vicious habit of remarking that the weather is very bad for sick people and for catching colds; and responsive shiverings and coughings may frequently be witnessed on the part of themselves or of those near them. Another class is sadly given over, as soon as their heads begin to be frosted, to the counting of their years, and to the recounting of beliefs about rheumatism, etc., so that they keep groaning increasingly to the end of their tether. Another class becomes immediately prominent when such words as "measles" or "whooping-cough" get abroad in their neighborhood, and such learned words as "bacteria," "germs," and "microbes" afford them peculiar delight.

The harm which is constantly being done unwittingly by these croakers and gossips is very great. Yet it did not seem to be recognized, and no serious endeavors were put forth to check it, until Christian Science uncovered and revealed its enormity. Medical practitioners might have been heard recommending cheerful words for the sick-room, and rebuking gloomy looks and prophecies in the presence of their patients. The need for this had been brought to their attention by their every-day observations. But, strange as it may seem to us now, this did not lead the medical profession to any broad and scientific analysis of the mental causation of disease; and the unlicensed freedom of garrulous tongues everywhere talking sickness and error, thereby inflicting immeasurable mischief upon humanity, continued unabated. If the medical profession had not been so exclusively engrossed in experimenting with the different drugs which, one after another, they have tried, extolled, and then abandoned as worse than useless, it is probable that they would long since have reasoned out and learned that the mental causes which they fortuitously have found to affect the sick are also operative upon all persons. If Christian Science had accomplished nothing else than the broad awakening among the better-informed classes of our people to the urgent need for bridling our tongues against gossiping about sickness and evil, it would be entitled to the lasting gratitude of our race.

Religious thought is also being slowly aroused to the perception that Christian Science is declaring a great spiritual fact when it teaches that all such gossip is a lie. There is a Christian awakening to the perception that it is either a lie, or else atheism is right. The mill of the logic which leads to this perception may seem to be grinding slowly, but it is grinding inexorably.

Christian Scientists cannot be too positive in their denial of these misstatements, for it is peculiarly true in respect to them that is that which cometh out of the mouth which defileth a man.

We read in Homer that Achilles hated liars, because their mouths were the gates of hell. Unconscious offenders who form the subject of this writing, however unwitting their sin may be, are indeed making their mouths "the gates of hell." From those evil gates are constantly issuing hosts more numerous and malignant than those which Milton's imagination depicted. They seize upon old and young alike, and paling cheeks and dimming eyes witness the terrors of their presence. Christian Science says to them, "Avaunt!" And confidently marching against them under the shining and unconquerable banners of Truth, the ever-growing army of Christian Science is already proving itself able to drive from the earth the phantom-army of error.

Digitized by Google

## A Lecture Appreciated.

CHARLES W. PEARSON.

IT is impossible to estimate the amount of good that is being accomplished by the Board of Lectureship in correcting the misapprehensions about Christian Science, and at the same time bringing to public notice the grandeur and sublimity of Christianity and its efficacy in dealing with sin and disease. Through Christian Science the teachings of the Bible are proved to be practicable, and this is being presented to the public by the noble men and women who compose this Board.

This fact has been brought to our notice by a lecture recently delivered in our church, where the speaker held his hearers for an hour and a half and they were so interested that they remained seated for some moments after he had concluded; it seemed as if no one wished to rise and disturb the peaceful feeling which brooded over the audience. As the people passed out it was interesting to hear the remarks which were made about the lecture, and to note their earnestness in speaking about what they had heard. One man said, "That statement about fear affecting the body and evil thoughts doing us harm, is the most common-sense thing that I have heard for a long time; it has taught me a lot, and I can see that the remedy for these evils is right thinking and living, and this sheds a new light upon St. Paul's words, 'Let this mind be in you which was also in Christ Jesus.'" Another was heard to remark, "After what I have heard to-night, I am so interested that I will procure a copy of Mrs. Eddy's book and begin to study the subject." An elderly gentleman said, "I took a seat near the door, because I had an appointment and did not wish to disturb the meeting by leaving before the lecture was finished; but I became so interested in what I heard that I remained, and I am glad that I did so." These are samples of many of the expressions which we overheard, coupled with thankfulness for the privilege of hearing the truth about Christian Science and its Discoverer. As we watched the passing faces and saw so much happiness, and saw also that a new hope had sprung up in many a heart, our thought turned in loving gratitude to Mrs. Eddy, our revered Leader, who in her wisdom and great love for mankind, made such meetings possible by giving us this Board of Lectureship. She foresaw the good which is being accomplished by it in preaching the gospel of peace, and educating the people. It gives them a new understanding of the Bible so that they can apply its teachings to their daily needs, both in health and sickness, thereby developing a greater faith in God and proving that the religion of Jesus is demonstrable.

## Light.

W. B. T.

ALL mundane ties bide here their hour and go,
And earthly friendships find their eventide;
Life's sun, to seeming, sets on all below,
Yet shines again, with shadows scattered wide.

For Love is Light, our God, our steadfast sun,
Which, risen as Truth, will ne'er leave dark our sky;
But light to their true meaning, one by one,
These earth-ties fleeting, in God's by-and-by.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity,—bright fancies, satisfied memories, noble histories, faithful sayings,—treasure houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.

RUSKIN.

# Selected Articles.

## Love Begets Love.

KIND thoughts and kind acts beget love, and love creates each day a new world for all who love. Such a world is a spiritual world, and God is in very essence and truth its center.

There is no act nor thought so small or circumscribed but what, if the purpose behind it be loving regard and wholesome well-wishing for the comfort and welfare of one another, blessings untold will flow from them.

Yesterday we were told of a beautiful loving-cup presented to the Wonolancet Club Saturday evening by Christian Scientists, to whom the doors of the club were thrown open on their visit to our city about a week ago.

The above thoughts were suggested by that act, and what flowed from it.

It seemed a small and unimportant thing for the club to do,—nothing more than a duty which the club owed to itself and to the strangers who came in such numbers at so short notice, but we should not forget that the club is not a religious organization and the house is not a public institution.

The visitors bore no relation to the club, civic, religious, political, or otherwise, and to its members the coming of the strangers was, in a measure, but little concern of theirs; but there was, and there is, a civic and neighborly and kind relation between her whom these strangers came to see and the members of the club, and while the officers had in view a desire to make things pleasant for the thousands who came, there was unquestionably behind it all a desire to evidence their regard for Mrs. Eddy, who loves Concord and Concord people.

Out of this expression of love on the part of the club in contributing its share of entertainment, comes back to its members a like expression of love from those to whom the kindness was extended, and thus does love beget love, and create a new world in which those who love live.

How much better this is for all; how it tends to eliminate petty jealousies and narrow prejudices; how it breaks down and sweeps aside barriers that should never be permitted to stand between man and man; how it draws all men together and makes the whole world kin.

Editorial in *Concord* (N. H.) *Patriot.*

## The Adequacy of Christian Science.

To admit that many are healed by Christian Science of functional disorders, but claim that any "disease that involved the change or waste of tissue" has not been cured, is absurd, for there is an abundance of as conclusive evidence of the healing of organic and malignant diseases by Christian Science as there is of functional disorders. The reliability of the diagnosis is not dependent upon the knowledge of the Christian Scientist alone, as thousands of cases that have been diagnosed by eminent physicians and given up after all material remedies had failed, have been cured by Christian Science. If the disease was not what the doctors said it was, then their diagnosis was at fault, and they were blind guides leading the blind; but the fact remains that in many cases, after years of suffering, the patients were healed by Christian Science of diseases that physicians had pronounced incurable. Those who are healed are generally willing to give all reasonable information about their cases to those who are sincerely seeking the truth, and they are giving their testimonies at the Wednesday evening meetings of the Christian Science churches throughout the land, but they do not consider that they are under any obligation to submit themselves to medical examination for the benefit of some critic who denies the

Digitized by Google

healing power of Christian Science, for such a one would not "be persuaded, though one rose from the dead."

While Christian Scientists recognize the humanitarian motives of the "faithful and devoted physician," yet they believe that Christ Jesus is the true example for Christians to follow, and he did not show his trust in God "by making use of the abundant means nature and man have provided to cure disease." On the contrary, the Master healed the sick through a spiritual power and without drugs, and said to his followers, "Ye shall know the truth, and the truth shall make you free." His disciples proved the truth of this by healing the sick and the sinful, and that it is as true to-day as when it was uttered is being demonstrated through Christian Science.

The sense in which Christian Scientists deny the reality of disease does not prevent them from helping the needy, but enables them to do so, for they base this denial on that fact that God,—divine Truth and Love,—is not the author of disease, and they can trust Him to destroy its seeming reality. As a dreamer suffering from a nightmare needs to be awakened from his dream in order to be freed from his suffering, although we know the objects of his dream have no real existence, so one suffering from a belief in disease needs to know that it does not exist in divine Mind, which is man's true being. According to the law of cause and effect, like produces like, and good is not the author of evil. As God is Spirit, His image and likeness, man, is spiritual; and as there is no disease in Spirit, there can be none in the manifestation of Spirit. The Christian Scientist does not believe that his prayers will subvert any of God's laws, but that they bring him into harmony with those laws, and thereby the supposed laws of matter are annulled. As Paul said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." While sin results in suffering, when the sin ceases the suffering should also cease.

Christian Science emphasizes the fact that the gospel according to Christ includes healing the sick as well as reforming the sinner, but this healing comes through a spiritual understanding of God and man's true relation to Him. Jesus said: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." If this knowledge is "a kind of epidemic," it is a good one, and should be encouraged, for it can only lead to the physical, moral, and spiritual elevation of mankind.

As our critic admits "that life, which seeks its own continuance, tends to repair itself, often without our help;" claims that "all physicians recognize the marvelous influence which the mind has over the body;" cites cases where mental conditions alone produce disease and bodily changes, even to the extent of a burn which left a deep scar as a result of a vivid mental impression and acknowledges that "the mind can check a morbid growth and restore a healthy state;" why should it seem incredible that every form of disease can be healed through the power of the divine Mind and without material means, as taught in Christian Science?

It is written that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people," and he said to his disciples, "He that believeth on me, the works that I do shall he do also." This promise was verified during the first three centuries of the Christian era, and thousands of children and adults that material remedies failed to cure are to-day testifying to God's healing power as manifested through Christian Science.

In "Science and Health with Key to the Scriptures" (p. 98), Mrs. Eddy says: "Beyond the frail premises of human beliefs,—above the loosening grasp of creeds,—the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages, as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and practise."

FRANK W. GALE.

In *Fresno* (Cal.) *Democrat.*

---

Christian Scientists in their profession go no farther than other Christians. Their works, however, are the logical outcome of this profession, and should be so recognized. God's word rightly understood ever has healed and ever will heal the sick, and neither Christian Scientists nor any one else can alter this fact any more than the sun can be restrained from casting its rays upon the earth. To contend that Christians are not justified in relying entirely upon prayer for the recovery of the sick, is to charge the Founder of the Christian religion and his disciples with being at fault. He advocated no other means and bade his followers look to God through the medium of prayer for relief from all ills.

Christian Scientists make no attempt to practise medicine. They rely entirely upon prayer. They practise only upon themselves and upon those who apply to them for relief, and in no way do they try to force their beliefs upon others.

ALBERT E. MILLER.

In *Williamsport* (Pa.) *Sun.*

---

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

W. D. MCCRACKAN.

In the *New York Sun.*

---

To those who have not been close observers of the gradual trend of thought and events in Baltimore, the rapid progress made by Christian Science in this city during the past few years comes as a somewhat startling surprise. The surprise becomes greater when it becomes known that the foremost adherents of the doctrine and its warmest supporters are not among the classes naturally given to experimenting on such subjects, or who accept credulously the latest psychological novelty offered, but the members of the so-called smart set, to whom pleasure and pleasant living are supposed to be the chief and, indeed, the only objects of existence.—*Baltimore* (Md.) *American.*

---

The testimony of unnumbered people who have read Science and Health, who through its teachings have been healed of diseases that medicine failed to relieve, and who through its teachings have learned to love the Bible, and to make it their daily companion, to have increased confidence in God and a greater desire to walk in the footsteps of Christ, weighs mightily against misinterpreting critics, and should serve as a rebuke to one who fails to see that which has brought so much peace and happiness to others.

LLOYD B. COATE.

---

Sculpture and painting, rival arts,
Ye can no longer soothe my breast;
'Tis love divine alone imparts
The promise of a future rest;
On that my steadfast soul relies—
My trust the Cross, my hope the skies.

MICHAEL ANGELO.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

## An Essential.

AN essential postulate of Christian Science is that it involves the healing of the sick as well as the reforming of the sinner,—that the teachings of Jesus contemplated deliverance from both sickness and sin; and it is because Christian Scientists believe that salvation from both sin and sickness are equally possible at this time through the teachings of our Master, that they are pronounced unwise and impracticable.

That Christian Science is the truth has been demonstrated by the healing of thousands, and that its method is the Christ-method is forever established through the moral regeneration which is as noticeable as is the physical healing. It is important to the people that they have opportunity to pass judgment on the claims of Christian Science, and it is for this reason important that the healing should be done, that it should be made known through the testimony of those having a knowledge of the facts, and that, wherever possible, this testimony should come from the beneficiaries of the healing power.

Every sick person healed, and every sinner reformed stands for a fact which cannot be offset by any amount of theorizing, and is of more value than a thousand academic disquisitions. It is therefore important that every Christian Scientist should be "about his Father's business," not only that individual cases may be healed, but that the accumulation of testimony shall be so great as to remove all questioning from the minds of those who doubt and who hesitate to avail themselves of this present salvation from sin and sickness.

Our Master prescribed a test for all time, "By their fruits ye shall know them," and to the extent that we are fruitful in good works can we be rightfully known as Christian Scientists. We sometimes think that other matters which engage our attention are very essential to the advancement of our Cause, and in this we are not mistaken, but we must not forget that healing the sick is for the many the most convincing proof that Christian Science is truly Christian, and that we are indeed disciples of the Nazarene. The Science of Christianity is taught in our text-book, and it remains for individual Christian Scientists to show forth their growing understanding of its Principle, through healing the sick. M.

## The Waning of Materialism.

NOTHING more surely points to a welcome for the new than distrust or disqualification of the old. Habits of thought and the prejudices of clan and education always give tenacity to the grip of venerated theories, but when they have been compelled to recognize the absolute untenability of these theories, then men are usually willing to part even with pet opinions and so give access to new ideas.

Many would, perhaps, fain content themselves with a materialistic philosophy, but the dawn of Spirit will not tarry, and the threatened disappearance of the very cornerstone of the system, the essential atom, must surely hasten the acceptance of a less vulnerable explanation of things than that which has received such reverent consideration at the hands of physical science and theology for a long time past. Though we have no scientific or historic record whatever that an atom was ever seen; its assumed substance, dimensions, nature, and habitat have been referred to as verified facts for so long a time that the intimation which has recently emanated from the laboratory that it is, after all, only a wee little ghost, has given mortal thought something of a shock.

One of our exchanges which, in the past, has laughed loud and long at the idealism of Christian Science, has of late devoted much space to a discussion of the passing of the atomic theory, and we quote the following interesting excerpts from its columns:—

"All really intelligent and reading men are, of course, aware, in at least a vague way, that there has long been a philosophic theory which wholly eliminates matter from the world of pure being and expresses all material phenomena in terms of the mind."

"Scientists have gone on slowly, but persistently, year after year, pushing their investigations closer to the heart of the secret of the universe, till now, within the last few weeks, the foremost of them have asked us to accept a new theory of matter which practically does away with matter altogether, making it disappear in a world of pure energy."

"We must now substitute units of an identical kind for the diverse atoms which have heretofore been considered to be the foundation of the so-called elements, and then the whole idea of the elements is done away with."

"If the new theory be true, then matter itself disappears from the world, . . . becoming only variant forms of energy in action."

"To give the meaning of the new theory in its most striking form, we may say that it not only leads to the conclusion that there is no such distinct thing as matter, that what we call matter, stuff, substance, body, or what not is really only a manifestation of energy. . . . It also points to the conclusion that the thing thought about, the thinker, the act of thinking, and the thought all converge back to one primal force."

The very great significance to physical scientists of the dissipation of this materially convenient and supposedly stable atomic theory can hardly be over-stated.

Professor Crookes in commenting before the International Chemical Congress at Berlin upon the situation, is reported to have said recently, "We again see that all our investigations have only a temporary value. . . . In the determination of the nature of the atom lie the greatest problems of the future, here lie the final realities, far reaching and marvelous."

The material atom is the ultimate fact and stronghold of all physical hypotheses, and yet its doom seems now to have been pronounced no less surely by chemical research than it long has been by the "spiritual interpretation of nature."

This recognition of energy as the all-pervading fact marks a distinct advance toward the theistic idealism of Christian Science, for to think of an infinite force which exhibits inscrutable intelligence in all its manifestations, at all times and in every place, is to have a concept of the final cause which is closely allied to the fundamental declaration of Christian Science that "all is infinite Mind and its infinite manifestation. . . . God is All-in-all" (Science and Health, p. 468).

It would seem also that he who thus thinks of an infinite force as the basis of nature, would be ready to accept the teaching of Christian Science, that the infinite power and wisdom which finds universal expression is omnipresent Spirit, and "they that worship Him must worship Him in spirit and in truth."

It may be a long time before the world is ready to deny and forsake the asserted pleasures of material sense-indul-

Digitized by Google

gence, but the time is certainly not far removed when intelligent thought will have entirely given up this old-time material philosophy. W.

## Sowing and Reaping.

AT this time of the year Nature is whispering to us of fulfilment through garnered grain and ripening fruits which in the springtime were folded up in sweet promise. All are deeply interested in the harvest time, since the comfort and prosperity of all depend so largely upon it.

There is, however, a spiritual lesson to be learned from this season which is of more vital importance to all, though few perhaps see its application to everything that concerns our universal humanity.

At the close of Jesus' momentous interview with the Samaritan woman, and after he had defined the meaning of the true worship of the "only true God," Spirit, he quoted to his disciples a familiar proverb, "One soweth, and another reapeth."

It is not unlikely, from the words which follow, that he may have been seeking to remove a false impression entertained by his disciples, a belief that as his followers very much hardship awaited them, many trials were to be borne, and that by way of correction he said to them, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." In any event this interpretation comes to us with the authority of truth, and should beget in every one of us a deep feeling of thankfulness and humility.

In the history of our country we can easily see and should gladly acknowledge how great has been the sowing of the springtime, for the men who were brave and true heeded neither the clouds of dissenting opinion at home, nor the rain of invective and denunciation abroad. They sowed the good seed of a lofty ideal of government and committed results to the sure processes of the "divine right," which never fails.

And what of the great Teacher who taught his disciples that they must be content to sow for others' reaping as he was doing? Although his teachings brought upon him the bitterest persecution, his vision of the future embraced the harvest time when the seed had sprung up and its fruitage was supplying the need of the whole world.

One of Jesus' statements made on this occasion, is very helpful and suggestive; he said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." As the sowing and the reaping follow each other in nature, so do they in the mental realm, and the law of co-operation obtains in both.

The Discoverer of Christian Science began by reaping for herself and others the harvest of Truth sown by the Master so long ago, and the joy of Truth's healing was the first fruit gathered.

As the wise husbandman selects with the utmost care the very best seed and removes from it all that should not be put into the soil, so has our Leader labored with untiring care that only the good seed of truth may spring up, unmixed with error, and that our harvest may be indeed a season of joy.

As in husbandry, old and cumbersome methods are replaced by those which economize time and lighten labor, so in Christian Science has every effort been made to encourage and aid the earnest student in his work. The addition to our literature of the Concordance is another proof of our Leader's desire to provide the best means for our sowing and reaping. Of this loving interest we have had abundant evidence in all that concerns the advancement of our cause.

Look in what direction we may, one cannot fail to see that we are reaping what others have sown. He who feels this most deeply acknowledges his obligation by sowing with the glad certainty that in this way he will help the whole world toward the goal.

This should inspire us all to braver, loftier efforts while the words of our hymn appeal to us with a deep appropriateness:—

> Oh could our inward eye but view,
> Our hearts but feel aright,
> What faith and love and hope can do
> By their celestial might,
> We should not say, with lonely dread,
> The power of miracle is fled!

K.

## Anglican Liberalism.

CANON HENSON of Westminster Abbey has recently said that the church has no right to withhold the sacrament from any Christian man who lives a consistent life and who has fulfilled the apostolic requirements of faith and baptism; "members of Christ's mystical body they are; and how can they be refused permission to affirm the fact? Neither the spirit of the Prayer Book nor of the New Testament," said he, "authorizes the exclusion of any of Christ's flock who come to partake of the Lord's Supper, and such a course is wholly inconsistent with Paul's benediction: 'Grace be with all them that love our Lord Jesus Christ in sincerity.'"

Rev. Dr. Abbott, rector of St. James Church, Cambridge, Mass., has taken yet more liberal ground in proposing that any baptized person shall be permitted to address his congregation "on occasions, himself being present." This privilege and exercise he does not think comes under the proscriptive rule of the church which forbids that the ministers of other religious organizations shall be permitted to perform any priestly function. These, and many kindred indications of a true Catholicity of spirit, are among the encouraging signs of the times, and offset the tendency toward greater exclusiveness which has occasionally been manifest in the Anglican body.

THE NEW CONCORDANCE.

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

Address all orders to Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

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

Since it is only a false consciousness of sin, disease, and death that can die or return to nothingness, the Psalmist in this beautiful and comforting verse surely referred to these mortal beliefs.

The passing out of these long cherished and unjustly honored falsehoods does cast a shadow, and we fear to go forward lest we find nothing better then Love bids us leave. Then Truth provides the rod and the staff,—the rewarded effort, the requited affection,—which comfort and sustain until we come unto the glorious sunshine of Spirit, where our shadow is ever behind us and we are prepared for the rarefied air of the mountain's summit.—A. L. L.

Digitized by Google

## Modernizing Jerusalem.

As usual in Oriental countries, the admirable works constructed in ancient times for the water-supply of Jerusalem were long ago allowed to fall into a lamentable state of disrepair. The aqueducts no longer served their original purpose, or only did so when they happened to be in repair, and quite recently a serious water famine was only averted by the timely assistance of the railway company. Since then, a water system upon modern lines has been established, and water is now brought to the city from the so-called "Pools of Solomon," situated at a distance of about seven miles. A portion of the old stone aqueduct, says the *Builder,* has been utilized in parts where it could be repaired without unnecessary expense, but for the greater part of the distance four-inch iron pipes have been laid. Two public fountains have been erected for the use of the inhabitants, one within the enclosure of the Great Mosque, and the other inside the walls. The supply is still far from adequate, but the risk of water famine is much reduced. In connection with this subject it is interesting to recall the inscription at Siloam referring to the rock-cut tunnel leading from the Ophel ridge to the Pool of Siloam. The most recent translation thus describes the construction of this ancient engineering work: "(Behold) the excavation! Now this is the story of the tunnel: While the miners were still lifting up the pick towards each other, and while there were three cubits (to be broken), the voice of one called to his neighbor, for there was an excess in the rock on the right. They rose up—they struck on the west of the tunnel—the miners each to meet the other pick to pick. And there flowed the waters from their outlet to the pool for twelve hundred cubits, and (three-quarters) of a cubit was the height of the rocks over the heads of the miners." From this account it appears to be clear that the tunnel was excavated by two gangs working in opposite directions, a method requiring a considerable amount of skill and accuracy.—*Manchester City* (Eng.) *News.*

## Condemnation.

OUR Church Manual, in "A Rule for Motives and Acts," bids us: "Daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced, erroneously." If this law were universally observed then Love would rule triumphant. It is mortal mind which condemns another. Science and Health says, p. 542, "Let Truth uncover and destroy error in God's own way, and let human justice wait on the divine. Sin shall receive its full penalty, both for what it is and what it does."

We cannot be too watchful against the habit of condemnation. Looking carefully for its origin, we are apt to find it in a sense of self-will, self-love, and self-justification, which our text-book tells us are "the law of sin and death" (p. 242). Truth does uncover error, and when it is uncovered to us through our apprehension of Truth, what should be done with it? Ignorance of man's true being would suggest that it belongs to our neighbor, and that he is to be condemned for it, but divine understanding shows it to be a claim of an evil power, or a power other than God, hence it is false and cannot belong to God's children, and knowing this will remove the weight of condemnation from the brother who ignorantly voiced it, and will help him to see its nothingness, and thus it is self-destroyed, having no truth in it. The Scripture tells us, "There is therefore now no condemnation to them which are in Christ Jesus," and "It is God that justifieth. Who is he that condemneth?" And again, Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned. By this we are not to consider that we are to call evil, good; far from it, but we are to know errors for what they are, as Jesus said: "Ye are of your father the devil," and "there is no truth" in them. Thus they are destroyed and gotten rid of, when we face them boldly and know that they have only the weight or power that we give them, by ascribing personality to them. Rather let us "judge righteous judgment," knowing that Good must reign and triumph. Our brother does desire better things, and we can help him to see and know the truth by lifting from him the world's judgment and condemnation, and ceasing to prophesy evil or to influence any one to believe in, or to voice it. A little self-examination along this line will awaken us to see many places where we have neglected to close the door upon wrong thoughts, which are easily excluded when Love is conscientiously present with us, because there can be no place left for any opposite to Love,—the All-in-all.

S. F. S.

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

## Appreciation of the Concordance.

I wish to take this early opportunity of expressing my deep and sincere gratitude for the latest gift from our Leader; namely, the Concordance to Science and Health. Although I have been in possession of a copy for the past few weeks only, no book has been more constantly in use, bringing that perfect satisfaction and gratification which such a complete concordance as this alone can bestow.

Not only can any quotation be instantly found, but it proves to be a book to which the student can turn to learn more fully one of the most important needs which confronts him continually; that is, proper capitalization. Also, in the endeavor for correct speech and expression, the book is again available, because of the many combinations of words and phrases which we know can be accepted as correct and authoritative.—W. A. REED, Chicago, Ill.

This morning I received a copy of "A Complete Concordance to Science and Health with Key to the Scriptures," and in its completeness I feel I have an answer to my yearning desire for a key to the higher teaching of the one Mind, and I am impelled to put forth renewed effort to help my brothers and sisters. Great wisdom is revealed in the intelligent arrangement of the work, and it will enable us to find new treasures in Science and Health. Words fail me to express my gratitude and love for the untiring effort to aid the student of the Bible and Science and Health by supplying them with this complete Concordance.

SARAH E. MORRISON, Bradford, Pa.

## The Heavens in August.

DURING the latter portion of the month Venus will set between seven and eight. On the 12th she will assume her maximum brilliancy, being then about thirty-nine degrees distant from the sun.

Mars is in Virgo, but will enter Libra toward the close of the month. This planet sets between nine and ten o'clock. On the 22d it will be very close to Alpha Libræ, the brightest star in the constellation of that name. Jupiter is still in Aquarius and Saturn in Capricornus, the former rising between eight and nine o'clock and the latter culminating a little after nine. The four brightest of the planets—Venus, Mars, Jupiter, Saturn—being evening stars, lend to the evening skies an especially attractive appearance.

*Boston Transcript.*

Morality must be taught as a real science, whose principles will be demonstrated to the reason of all men, and to that of all ages. It is only in this way that it will resist all trials.—TALLEYRAND.

Digitized by Google

## For the Children.

### A Little Thought.

HON. CONSTANCE GIBSON.

I WAS bicycling along a hot and dusty road, and trying to overcome as I went along a feeling of depression and weariness which had hung over me all day. As I rode on I became conscious of a sweet fragrance filling the air. I rode more slowly, looking all around to see whence it came, and after looking for some time in vain, I espied a clump of honeysuckle growing on top of a high hedge. I tried to pick some, but it grew beyond my reach, so I pursued my own way, leaving the honeysuckle growing on the hedge. But though I left the flower behind, the sweet scent still filled the air and made the sun seem less hot and the road less dusty by its fragrance; and as I rode on, breathing in its sweetness, the burden of my own troubles seemed lifted.

The honeysuckle lived so high above the road that the dust could not cover its petals and dim its beauty, nor could any hand pluck it from its root for selfish purposes and then leave it to wither and die. But though it lived so far above the road its beauty and fragrance were shed abroad for all alike. The most degraded tramp passing along that road, if he looked, could see the same beautiful flower and breathe its sweet fragrance as surely as could a little child. Yet all the flower did was to live its own pure life where God had planted it, showing forth all the beauty of the nature He had given it.

Then a sweet peace filled my heart, for I knew that the "Good Shepherd" had led me to himself and taken me in his arms. No dust could dim the brightness of that light; no unkind hand could pluck me from his care. All I had to do was to nestle close to him, and then the love would flow out all the time and fill the world with its sweetness,—healing, comforting, uplifting all who were in need, because living so close beneath the shadow of his wings I could reflect no other than his nature.

### A Hint.

IF only you'll think of it, dearie,
When people are vexing and rude,
And be pleasant for two,
When one's scolding at you,
You will conquer the contrary mood.

If only you'll think of it, dearie,
When a certain troublesome elf,
With peas in his shoes,
And a look of the blues,
Comes calling upon you, himself,—

If only you'll think of it, dearie,
And laugh, like the sun, in his face,
He will scamper away;
You'll be happy all day;
And I'd like to be in your place.

MARGARET E. SANGSTER.

### A Little Prayer.

OUR Father who art in heaven,
We thank Thee for Thy care,
And all the blessings Thou hast given
We would with others share.
May we Thy loving children be
And find our life and joy in Thee.

W.

## Testimonies of Healing.

Twelve years ago I heard of Christian Science. I was out on a shoreless sea, without compass or chart. I was seeking a home in some church where there were no creeds nor man-made doctrines when I heard of Christian Science through the healing of a young man who had been a cripple for four years, and was given up by some of the best medical skill in the town as incurable, and who was healed in a very short time, to the astonishment of friends and neighbors, and has enjoyed good health ever since. I knew of the case and asked what had wrought the miracle as I thought it must be, and was told it was Christian Science.

"Prove all things; hold fast that which is good," those words of Paul came to me, and I knew as soon as I began to look into it that it was the truth that I was looking for, and needed. The Bible was a sealed book to me and I could not read it with any satisfaction; now it and all our dear Leader's works are my greatest treasures.

I was healed of an old trouble that was held over me when quite young, the belief in consumption. When the neighbors said I would never come out of the house until carried out, I was healed in a very short time, to their surprise. My heart goes out daily in humble thanksgiving to God for our Leader, who was found worthy to bring this truth to a needy world. God bless her, is my daily prayer. Through the understanding of our text-book, Science and Health, I have been able to help myself and others, for which I am very thankful. I saw that I must work out my own salvation, but never felt like giving up. There was much to be cast out. According to the mortal sense I am far advanced in years.—M. E. REED, Pittsburg, Pa.

I feel in duty bound to publish my experience, that other sufferers may receive help therefrom.

Happiness and hope are awakened in our hearts when we hear of Christian Science for the first time. Thanks to the Creator of all good, that He has sent one who understands the true meaning of the Bible.

What I suffered mentally and physically I can hardly describe. My greatest sorrow was that my eldest daughter had weak eyes. She was healed in a short time from stagnation of blood and has needed no glasses since then. Knowing the love of God, we know that she will never need them again.

When I first heard of Christian Science, I immediately went to church, not only once, but three times a week.

As I entered the church, my eyes rested upon the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," also these from the Christian Science text-book:—

"Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

This suited me exactly, it called me to a rest which I had never before known. I had worn glasses for over eight years, but after two weeks I laid them aside, and now I find that the more I read of the Bible and Mrs. Eddy's works, the better I see.

Before I heard of Science I could not take a drink of cold water without suffering pain in my stomach, but now, thank God, a drink of cold water tastes very good to me, for it is not God's will that we should suffer. I was troubled with insomnia, had been in bed for three months with nervous prostration, and suffered always from car-sickness. I prayed to God with the understanding of Christian Science, denied the suffering, and Truth made me free.

With the improvement in my mental condition my physical health improved, for which I desire to thank God constantly, and I wish to express my gratitude to Mrs. Eddy, our faithful Leader.

Digitized by Google

For our *Sentinel* and the German *Herold* I am unable to express my gratitude, I receive so much good from these periodicals. I also am thankful to all the dear friends who have helped me on with their love and good deeds.

MRS. JOHANNA BROWN, Chicago, Ill.

---

For fourteen years I suffered from nervous disease in consequence of stagnation of blood, and suffered intensely from insomnia.

To this affliction there was added, two years ago, a disease which almost drove me to despair.

One evening, about ten o'clock, I suffered from a severe pain and a spasm of the heart, which seemed to affect my whole body. After midnight I could not remain in bed and sat crouched in a chair, gasping for breath. In this condition I passed several hours. Many remedies were tried, but all of no avail.

During the first part of the following year I attended a meeting of the Christian Scientists. What I heard there gave me confidence, and about the last of January I applied for treatment. After a couple of weeks I was healed of insomnia by the mercy of our God.

To-day, after three months, I feel better than I ever believed I should. I sleep well, am entirely free from pain, and can eat and drink what I desire, while in former years I had to be careful about my food and was afraid of coffee.

Not only have I received physical health through Christian Science, but it has awakened faith and a hope in me, and has re-established a joy of life, which was unknown through all those years of suffering.

I shall never cease to be grateful to Mrs. Eddy and to the practitioner who opened my understanding to Christian Science.—MRS. M. BUDKE, Berlin, Ger.

---

"In the way of righteousness is Life; and in the pathway thereof there is no death." Such were the words, spoken with realization, that fell upon my listening ear six years ago, dispelling with their cadence, the discords of sickness, sin, and death which flooded my whole mind and made my whole heart sick.

Lying close to the death valley, with the cold sweat of agony on my brow, silent and weak, with every hope gone, the unutterable minor chord of life's mournful diapason piercing my senses with indescribable bitterness, I lay a wreck, mentally and physically, with just one cry left: To die, oh, to die! to find relief from conditions of physical and mental suffering that had shut out even the smallest joy of earthly existence. I had spent four years and a half in abject torture of mind and body, seeking relief by the aid of skilled physicians in my own town and with three physicians of American note, in Chicago, Battle Creek, and Wheeling, W. Va.

Physicians generally agreed in the diagnosis of my sickness as extreme nervous symptoms, resulting from a severe complication of womb and spinal trouble, which appeared in an alarming form after the birth of my second child. With these conditions came a diseased condition of my blood so that my body and its action, was in a most unnatural condition. Losing the use of my limbs, which would not bear my weight, I was confined while at the hospitals to a wheeled chair when not in bed, and under the care of a nurse day and night. During this period of time I submitted to three operations, which made severe tests upon me, and I grew weaker and more despondent in every way at each attempt at restoration. Every material appliance and care were used,—electricity in every form, baths of all kinds and descriptions, massage, diet, and all sorts of mechanical contrivances to stimulate the normal action of the body, together with very frequent injections of nitro-glycerine. Finally, when my body could no longer endure physical treatment, I was started on a three months' rest cure; namely, extremely low diet, and not a movement of my body. At the end of two months, my stomach collapsed, and would not retain any food. All means for the restoration of this organ were resorted to, without profit.

Sinking fast from this severe test of prolonged abstinence from food, and all resources of *materia medica* being exhausted, I turned, as many times before, for spiritual aid, and called for the bishop of the church. He did not come, but sent his assistant, who came to my bedside. I implored him, if it were within his power, to pray and restore me to health, telling him of my great need, my home and family, and my desire still to live and be of use in the world. I assured him that I did not believe that God could heal me, and that I had prayed hard to be delivered from the condition that threatened me as a result of my trouble and sickness, quoting to him the words of James, "Is any sick among you? let him call for the elders of the church; and let them pray over him." He looked troubled, and said in a solemn way, "My child, miracles cannot be performed at the present time; God wishes you to die, and you must be at peace, therefore prepare to die, and I will bless you."

I was in a private sanitarium at the time, and the physician in charge declared that three days at the most was the limit of my earthly career. Relatives were summoned to my deathbed; and despite the entreaties of those in charge, who assured them of the impossibility of my ever reaching home alive, I was conveyed to the train on a stretcher, and thence to my distant home. I remember nothing of the journey.

For days I lay in a comatose condition. At intervals after that I became conscious for short periods. A physician was in attendance who told the members of the household that it was only a question of a short time until my heart would cease to beat. The door-bell was muffled, the ceremonies of the church for the dying were administered, and the guest was awaited with sadness and awe. And behold, the guest ushered into that chamber of death was none other than a Christian Scientist. My eyes rested upon a sweet-faced woman, a neighbor whom the family, through the earnest solicitation of a friend, had called, and without a spoken word, the allness of God, good, and the omnipotence of divine Life, Love, as ever-present, dawned upon my consciousness and fulfilled the words of our loved Leader's poem (Miscellaneous Writings, p. 396):—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain.

And o'er earth's troubled, angry sea,
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Presently the practitioner smiled, and asked me something concerning returning health, which was somewhat indistinct, as one speaking from a far room whose voice is heard, the voice, not the words, conveying the meaning.

I answered feebly, "Yes, but you know I must die. Everything has been done, and now I must die." Then in the sweetest words ever given mortals to hear, she said, "But there is no death, my child," and in that moment, "in my flesh did I see God." As though the gates of heaven opened wide, I beheld for the first time, Life; for death was overcome by the wonderful demonstration of Christian Science. Lifting myself up from my bed unaided, those standing near were affrighted, and called to me to lie still and not move. I arose to a sitting posture and said these words, "Oh tell me, tell me, if there is no death, what is Life?"

She handed me a little book, and said I would find my answer there. And this book, "Science and Health with

Digitized by Google

Key to the Scriptures" by Mary Baker G. Eddy, has not been beyond reach of my hand since that hour.

I lay back on my pillow and remained in that perfect state of ecstasy for two days, resting in that wonderful thought of Life, so peaceful, the sweetest joy stealing over me at times and unfolding the divinest hope. The practitioner was called the third day, and when told that I had partaken of no solid food for two months and a half (all food being injected), she began openly to declare that food could not hurt me; and my fear having been destroyed in the meanwhile by her absent treatments, food was brought and I partook freely, after which I arose from my bed, and sat for an hour listening to the words from the pages of Science and Health. And oh, how I thrived upon that word of God! My healing took place in January. The following April I received class instruction and my experience in Christian Science has been one constant unfolding of infinite Love, in the way our Master taught, and as our Leader in Israel has lived and demonstrated.

I may say that Truth not only brought peace but a sword into my experience, for I have endured the severest tests in the loss of things material, and though my healing was so marvelous as to be overwhelmingly convincing, error has been very active. But as the ear, attuned to harmony, and holding to it outgrows the painful sense of discord, and ceases to hear it and believe it to be anything, so in my life I have demonstrated somewhat through life's demands the allness of Love, with signs following.

My gratitude for Christian Science and what it has done for me can best be expressed in meekness and love to the Saviour who walked life's thorny pathway and enjoined us, "If ye love me, keep my commandments," and to our Leader, Mary Baker G. Eddy, by working, watching, and praying unceasingly, to live the life she has exemplified.

AGNES GANNON ROBERTSON, Fort Dodge, Ia.

---

I am truly grateful for the blessings that I have already received through Christian Science. It has been clearly demonstrated in my home, and I realize the power of God more and more each day of my life. My wife and self are the only Scientists in this city. We have the works of our Leader, Mrs. Eddy, and my wife has been entirely healed through Christian Science from a very severe spell of fever. We have been married over two years and we have never used any material means since we were married.

We have in our home a sweet little girl ten months old. In God we put our trust and He has guided us and given us understanding to demonstrate over all our troubles, and we find that our yokes have been made easy and our burdens light. We are striving each day to walk in the path that Jesus, our exemplar, marked out.

It is our desire to express our heartfelt gratitude to our dear Leader, Mrs. Eddy, for the uplifting of humanity.

O. F. ALLEN, Newman, Ga.

---

I feel that should I defer longer to write of the wonderful benefits received through Christian Science, I might seem to be wanting in gratitude to God, to our dear Leader, Mrs. Eddy, and to all our friends who have so kindly and unselfishly helped us out of the ruts of old and false beliefs, such as jealousy, envy, malice, greediness, etc.

We are a family of six, and there is not one of us but what has been healed of one or more sicknesses, such as pneumonia, piles, a knee lameness of several years standing which was healed by absent treatment, scarlet fever, throat troubles, and cholera infantum. I have also had teeth extracted without pain.

These are only a very few of the benefits received through Christian Science, and our earnest thanks are extended to our beloved Leader and to all who have so kindly helped us.—E. A. JOHNSON, Euclid, O.

The testimony of my healing may help some one who is in doubt as to the efficacy of Christian Science to heal where *materia medica* failed.

I had a throat disease for ten or twelve years which was treated off and on during all that time. Sometimes when acute attacks would come on I would be treated every day for weeks at a time, sometimes by specialists but oftener by the family physician.

The doctors told me that the trouble was chronic and constitutional, and that I would always have it, that I would never be healed of this condition, as it had become a part of me, but that it would not be likely to prove fatal. If my constitution became depleted the condition of the throat was worse.

One physician recommended going to the seashore where I could inhale the salt air as a tonic, and bathe in the salt water.

This was done, but it brought no permanent benefit, for after being at the seashore for one whole summer, I returned home with an acute attack worse than any previous one. This went on for years until the doctor gave me very little or no medicine, as it did not seem to reach the case in any way. Finally the condition of the throat grew worse and I stopped going to the physician.

About this time Christian Science was brought to my notice and I was quite stirred up and antagonistic with regard to it. I forbade my mother and sister talking of it in my hearing, telling them that if they wished to talk Christian Science they could do so in their own rooms, but not to do it where I could hear them.

A couple of months passed, and during that time I heard of many wonderful cases of healing. The thought came to me, "If Christian Science can heal such cases as these. there is no necessity for my having this throat trouble any longer, for it can be healed." I did not realize that it was a religion, but only thought of it for the healing of disease.

I asked for something to read on the subject of Christian Science, and "Retrospection and Introspection" by Mary Baker G. Eddy was handed to me. I read it, was very much interested, and decided to take some treatments. After the first treatment I bought Science and Health, the text-book of Christian Science, and from the first was very much interested in reading the book. Although I did not understand it, I knew others did, and I thought that if they understood it, there was no reason why I could not.

After three weeks' treatment I was healed of this throat trouble that had been doctored in *materia medica* for ten or twelve years. I was very grateful, for with the physical healing came the strong desire to know more of this Truth that had healed me.

Since that time I have overcome many things for myself, both mental and physical, and have seen many diseases healed for others: acute colds, the grip, tumor, kidney and bladder troubles, broken bones, acute tonsilitis, and typhoid fever; and many other ailments removed through the understanding of Truth as revealed to us in Christian Science. I have had class instructions and many other blessings, for all of which I am very grateful.

I want especially to thank our beloved Leader, Mrs. Eddy, for what she has done and is doing for all mankind, and for this truth given to us in such a way that we may comprehend it and be free.

MRS. MINNIE P. GOOD, Chicago, Ill.

---

I send you this testimonial of gratitude for the help I have received from Christian Science.

It would take volumes to express my heartfelt thanks for what Mrs. Eddy's writings have been to me. I have rejoiced every time I have heard of a tribute of praise awarded her. I have also rejoiced knowing she is safe in

Digitized by Google

God's care where no harm can come to her whenever I have heard of an unkind or ungrateful word spoken against her.

No mortal belief can ever rob her of her God-given inheritance or withhold from her the reward of her faithful work.—LUCY KEEN, Plainfield, Ill.

---

I have never expressed my love and gratitude for our literature, but I never read it that I do not feel deeply grateful. It has often caused me tears of joy to think of the pearls we find therein.

One time I saw in an article that the time would come when we would lean on divine Principle, instead of always looking to personality, so when an ailment presented itself that at a previous time had required the services of two doctors before relief was found, the thought came to me at once, "I wonder if I ought to have help for it," and I said, "No, the time has come for me to depend on God alone, and I know He does not want me to be in such bondage." The trouble was met instantaneously and has never returned.

At another time I read this thought in the *Sentinel*, that Christian Scientists have no right to feel discouraged, and now every time thoughts of discouragement present themselves this suggestion helps me very much.

Surely our dear Leader's writings are as a well of sweet water, springing up in us all unto everlasting life.

I have not sufficient words in which to thank this noble woman for her work of love, and through these pages I send her my best love and gratitude.

I thank God for leading us into Christian Science while our children are still small. What a storehouse of love and help this beautiful truth is for them! They do not have to be slaves to the old bondage of fear as we were, but may ever enjoy the sunshine of God's dear love.

MRS. TAPITHA MARX, Detroit, Mich.

---

My mother and I wish to tell through the pages of the *Sentinel* how grateful we are for Christian Science. By reading the Bible and Science and Health, and with the kind help of a dear practitioner, we have been able to drive error away to its native nothingness several times.

My dear mother used to have bad stomach and heart troubles which have had to flee away because we let Truth in instead of error. We feel very thankful to Mrs. Eddy and all those who are working for the cause of Christian Science, and we thank God for all good.

MRS. CHARLOTTE LINDLEY, Chambersburg, Ind.

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

---

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid.

---

CHURCH MANUAL.—Containing all the By-Laws of the Mother Church to date, August 1, 1903. Also list of members, including those admitted June, 1903. Price, single copy, prepaid, $1.50; six copies to one address, $7; twelve copies to one address, $12. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

---

DER CHRISTIAN SCIENCE HEROLD.—A monthly magazine printed in the German language, containing about thirty-eight pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

---

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

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

---

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

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

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

---

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. Minot J. Savage, in a sermon reported in *The Boston Herald*, says:—

"The advance of truth never destroys anything that is real. No truth can destroy anything that ought not to be destroyed. It can only discover error and substitute for it that which is real. He who is afraid of the advance of knowledge shows that he does not trust the integrity of God, the integrity of the human mind. The changes that have taken place mean simply this: Humanity started in this world ignorant and feeble. It has been growing, and growth means outgrowth—outgrowing ideas which are no longer large enough to fit the facts.

"This doesn't mean the decay of religion. It means only those changes of theological thought and theory which must come if the world bravely faces the facts of the universe and dares to think, with all the theological results of its thinking. It means, however, a larger, grander, nobler kind of religion than the world has ever known before. Religion is not declining, nor is it going to decline. So long as God lives, so long as the universe exists, and so long as in the universe there is a man capable of thinking, of feeling, of acting, so long will men think concerning the relation existing between themselves and God, and so long will they attempt to make better that relation.

"There are many in the world who think the Church is beginning to hold a less and less important place. They misunderstand, it seems to me; they misconceive the great, deep truths which are involved. Religion is not dying, and the Church is the practical organization of the religious life. And as such it is the most important institution on the face of the earth. If true to its mission it creates life, and is the only organization which has for its distinct, definite aim the making of men and women what they ought to be."

The heredity fad is often a deplorable form of palliation for sins that ought in right to come home only to one door, the door of him who commits them, and lie there until they awaken a sense of shame and remorse, a resolution to overcome the evil taint if it exists.

We have no right to lie down comfortably under the burden of heredity while we place the blame for our trespasses on others, feeling that the hand of fate is on us, and we are mere pawns on the great chess-board of life, moved by some grim, inevitable influence, some strain of malignant power that began far back in the dark ages of family history, and cannot be expelled. We ought to look away as far as possible from inherited tendencies to ourselves as the efficient cause of much that harms us. . . . The soft and emasculating tendency of excusing evil because some forefather or foremother was addicted to like irregularities has penetrated society very deeply. It has caused a kind of mania of sentimentalism toward certain classes of criminals from the point of view that they are victims rather than responsible agents, and as such worthy of tenderness dangerous to the social order. We cannot weaken without peril the support of free will and personal responsibility. We cannot stretch the principle of heredity very far without breaking down the props of character.

*The Christian Register.*

It may be said that theology is but a tentative interpretation of the Bible. There is no final theology as yet, and the latest text-book will be antiquated and rejected very soon. It will be long before the last word is spoken on any great religious doctrine. Our creeds need constant revision, and if we refuse to revise them formally, the penalty is that we come to use their words in an unnatural sense, and to say the things that we do not mean or believe. Hence, one result is that, among thinking men, we have a constant contention about our imperfect apprehension of nature (science) and our imperfect apprehension of the Bible (theology). Between nature and the Bible there can be no strife, for both have God for their one author, and both are intended to reveal and glorify Him. Some day we shall understand them fully, as God understands them; our theology and science will then be, not tentative and partial, but complete and definite; and the conflict between them will cease.—*The Examiner.*

Rev. Dr. Gunsaulus, of Chicago, has a word of deep import anent John Wesley and the present labor troubles: "Wesley stood in England when the labor problem was most hopeless, the greatest labor reformer since Jesus Christ, and talked to men on the docks and at their work of Christ and his laws. Talk as you will; these problems can never be settled by law. You may expect your president to arbitrate; but the question will not be settled until it is settled according to Christ's law; there will never be any peace until the heart of the one power is in touch with that of the other, and each touched by the finger of Christ."

*The Universalist Leader.*

He who sows a sin sows a seed which will spring up and bear fruit after its kind. The sowing men call pleasure, but the harvest all agree is suffering. It is a hard life to suffer for old sins, and harder still to see others suffer. For no man can sow evil and be sure none of it will ripen in his neighbor's fields. To reap the evil harvest is bad enough, but to see it ripening in the lives of those we love is harder yet. Our increasing knowledge has only emphasized this certainty of penalty following transgression. The warnings of the Book are continually illustrated in the experiences of the world.

*Congregationalist.*

In place of proof-text and dogma we must return to the preaching of the personal Christ. He does indeed appeal to the intellectual man and has done more to make the average man intellectual than all other voices out of the past. But the cogency of his appeal lies in the unique fact that he holds the secret of a reawakened, quickened, and clarified emotional manhood. The task of the pulpit is to make the Christ again live among the men of to-day, and let him win them as life alone can do.

DR. PHILLIPS.

Each human life is a whole orchestra in itself. But it is not always in tune, and before it can begin to make sweet music its many chords must all be brought into accord. This is the work of spiritual culture. It is achieved only by the submission of the whole life to God. This is the work which divine grace sets itself to do in us. If we would have this result achieved we must sweetly and earnestly yield ourselves to God that He may bring us into tune with His own Spirit and teach us to make heavenly music in this world.—*The Watchman.*

"The statement that one battleship costs more than the value of the ninety-four buildings of Harvard University has been questioned," says *The Watchman*, "but official reports state that the Oregon, which is the most expensive battleship in the United States navy, cost $6,575,032.76. The valuation of all the buildings and land of Harvard University is $5,300,000. It is not difficult to decide which will do most to maintain righteousness and peace in the world."

We preach most definitely and profitably to "the day" by preaching the truths which belong to unlimited time; any other course will elevate accidents into principles, and invest with exaggerated importance the abortive assaults which are made upon the Christian kingdom.—*The Watchman.*

The religion of Christ is not a law, but a spirit, not a creed, but a life. To the one motive of love God has intrusted the whole work of winning the souls of His redeemed. The heart of man was made for love.

*Selected.*

This idea of the divine fatherhood goes down so deep into the human heart that it becomes the source of a childlike obedience, trust, submission, patience, hope, and love.

JAMES FREEMAN CLARKE.

*The Outlook* believes that "The Churches of to-day are too much mere worshiping assemblies. They do little to carry the message of life as heralds to the non-elect and the uncultivated."

Nothing that man ever invents will absolve him from the universal necessity of being good as God is good, righteous as God is righteous, and holy as God is holy.

KINGSLEY.

The sermon that tells is the life that tells. The religion that counts on Sunday is the religion that all through the week exerts its quiet, powerful influence.

REV. H. A. BRIDGMAN.

There never has been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God.—BUSHNELL.

Dr. Van Dyke has said, "Some Christians are among the most depressing and worrisome people in the world—the most difficult to live with."

Not what the world is to us, but what we are to the world is decisive of our happiness.—WILHELMINE VON HILLERN.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid, ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 63 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75

Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75

Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . 4 75

Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . . 5 75

Orders for Science and Health, in lots of twelve or more to one address may include any or all of the different styles of binding.

**A COMPLETE CONCORDANCE** to Science and Health with Key to the Scriptures, 595 pp., 10 x 7. Bound in cloth, marbled edges. Price, single copy, prepaid. . . 5 00
Twelve or more copies to one address, each . . . . . 4 50

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in THE CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00

Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid. . . . . 4 00
Twelve or more to one address, each, prepaid . . . . 3 75

Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . . 4 75

Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, postage paid, each, 12½ cents.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 790

FROM OUR CONTRIBUTORS.

The Integrity of Christian Science Literature. Edward A. Kimball. 791

The Spirit of Obedience. W. B. T. 791

A Perfect Man. E. E. Charpiot. 792

Fruits of the White Mountain Chapel. Emma C. Shipman. 794

"One of our Greatest Blessings." William R. Knox. 794

Some Helpful Lessons from our Annual Meeting. Estella M. Schureman. 795

Angels. A. F. Blundell. 795

An Expression of Thanks. C. L. E. 795

Man Victorious. (Poem.) George Ambrose Dennison. 795

EDITORIAL.

The Revised Church Manual. 796

Specific Faith. 796

What Seek Ye? 797

LETTERS TO OUR LEADER. 797

SELECTED ARTICLE.

As to Matter. 798

THE MOTHER CHURCH BUILDING FUND. 799

TESTIMONIES OF HEALING. 799



Vol. V. BOSTON, AUGUST 15, 1903. No. 50.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Judge Lochren, in the United States District Court on the 1st handed down his decision in the case of the State of Minnesota *v.* the Northern Securities Company, the Great Northern Railway Company, the Northern Pacific Railway Company, and James J. Hill as president of the Northern Securities Company, and individually, in which he sustained the contentions of the defendants and dismissed the bill of complaint of the State. The judge finds that the Northern Securities Company has not violated the State laws forbidding the consolidation of parallel and competing lines of railway through its ownership of the stock of the Great Northern and Northern Pacific Railways. He refuses the injunctions asked by the State of Minnesota to restrain the Securities Company from voting the stock of the two railroad companies or either of them.

This conclusion appears contrary to the decision rendered by the United States Circuit Court in April in the case of the United States *v.* Northern Securities Company, and will possibly on appeal be reviewed by those judges in another court.

Unlawful solicitation of immigration will be an important part of the report of Commissioner Sargent, who through a special inspector, has been investigating the methods employed by steamship companies and others in Europe in procuring immigrants. It is believed that, directly and indirectly, the steamship and railway companies in this country are soliciting immigrants through agents in violation of law. Secretary Cortelyou will consider the matter in his report, and it will probably be brought to the attention of Congress for action.

The mast of the old cup defender Columbia has been unstepped. It is considered doubtful whether she will ever be used again as a trial horse. It is rumored that a New York yachtsman is negotiating for her, and that he will re-rig her as a schooner.

The per capita circulation for the people of the United States on August 1, was $29.55.

**Foreign.**

The agreement between the Admiralty, the Board of Trade, the Postmaster General, and the Cunard Steamship Company has been made public. The Government advances $13,000,000 for building two new twenty-three and one-half knot steamships, pays a fixed sum of $340,000 for carrying the mails yearly after the first sailing of the second of the two new steamships, requires speedier mail facilities and that all the company's steamships between Liverpool, Boston, New York, Mediterranean ports, and Havre shall be at the disposal of the Admiralty. The vessels must be under the British flag, the masters, officers, engineers, and three-fourths of the crew of all the vessels must be British subjects. On the Campania, Umbria, and Lucania, until the new vessels have been completed, and thereafter on the new vessels, all the certified officers, other than the engineers, and not less than half the crews, must belong to the Royal Naval Reserve. Foreigners are prohibited holding stock in any way in the company. For these concessions the Government subsidizes the new vessels at $375,000 each per year.

A great gathering of sovereigns is expected at Darmstadt, Grand Duchy of Hesse, on the occasion of the wedding of Prince Andrew of Greece to Princess Alice of Battenburg. The Czar, the Emperor William, King Edward, King Christian of Denmark, and King George of Greece have already promised to attend.

A sub-committee appointed by the Royal Commission on London street traffic will come to the United States in September and study American street railway systems in New York, Boston, Chicago, and elsewhere.

The Duke of Devonshire moved the second reading of the Irish Land Bill in the House of Lords last week.

Pope Pius X. was crowned Sunday, August 9, in the basilica of Saint Peter's.

**Industrial and Commercial.**

Plans for the installation of ten thousand horse-power dynamos and twelve thousand five hundred horse-power water wheels are preparing for the Great Northern Power Company of Duluth. A hundred and fifty thousand horse-power can be developed. There is a fall of water of 350 feet above the wheels. Power will be available for many industries in Duluth and for mining plants in the Mesaba range. The initial cost, it is said, will be $3,500,000.

More than 5,000,000,000 pounds of sugar, valued at over $100,000,000, was brought into the United States in the fiscal year just ended. This is a larger importation of sugar than at any preceding year in the history of the country, and the value is greater than in any preceding year, except the importations of 1891, 1893, and 1894. These figures include the sugar brought from Porto Rico and the Hawaiian Islands.

The Pennsylvania Railroad intends to make a thorough test upon its own rails and roadbed of the high class French locomotive, the De Glehn four-cylinder compound, which it has ordered for delivery next year. The comment of the *Scientific American* upon this type of locomotive may be found in the *Sentinel* for June 27.

The largest shipment of starch ever made, consisting of a train of twenty-four cars loaded entirely with starch and carrying a million packages to the wholesale grocery trade of the western States, left Oswego, N. Y., a few days ago. Each car carried a banner bearing the buyer's name and the car's destination.

One hundred crates of Elberta peaches carefully packed were shipped recently from Marietta, Ga., to London as an experiment by the United States Department of Agriculture. The owner was guaranteed the New York price for the fruit. It will require twelve days for the shipment to reach its destination.

At the meeting of the United States Steel Corporation last week the resignation of Charles M. Schwab as president and director was accepted, and thus his official connection with the corporation was wholly severed.

It is expected that two million spindles will be idle in the north during August owing to the high price of cotton and the hesitancy of buyers of cotton goods.

The record of the production of aluminum for the past twenty years shows that in 1883 the production was 83 pounds, and in 1902 it was 7,300,000 pounds.

The export of sawn lumber this year from Newfoundland is expected to reach fifty million feet for the several concerns interested.

**General.**

"In his excavations at Abydos in Egypt, Prof. Flinders Petrie," says *The Independent*, "has brought to light at a depth of about twenty feet no less than ten successive temples, ranging in age from about 5000 to 500 B.C. In the plans of these temples built one upon the ruins of the other, something can be seen of the changes from age to age through the whole Egyptian history. In some places the walls of mud and brick were so mixed up with the soil that the spade had to be laid aside and sections cut with a sharp knife. It has been discovered from various signs that Osiris was not the original God of Abydos, but that a Jackal god and the god of the West were honored here down to the XIIth dynasty; and it is seen that about the IVth dynasty the temple was abolished and only a great hearth of burnt offerings is found, with votive clay substitutes for sacrifice. This corresponds exactly with the story of Herodotus that Cheops had closed the temples and forbidden sacrifices. Of Menes, the founder of the first dynasty, he discovered part of a large globular vase of green glaze with his name inlaid in purple, and thus polychrome glazing is carried back thousands of years before it was previously known to exist. Pottery of forms and material hitherto unknown in Egypt belonged to this remote age, and proves to be like that in Crete, of the late neolithic age. The head of a camel modeled in pottery carries back the connection of that animal with Egypt some four thousand years; hitherto no trace of it had been discovered there earlier than Greek times.

Advance sheets of the statistical tables prepared for the new edition of Lloyd's Register Book show that the shipping of the world consists of 29,943 steamships and sailing vessels, representing a tonnage of 33,643,131 tons.

These figures show an increase over last year of 315 vessels and of 204,368 tons. The advance, however, is entirely in steamships. Fewer sailing vessels were built in 1902 than in any previous period in the history of the industry, and a large decrease took place in the number and tonnage of those on the registers of the various countries—290 vessels and 118,000 tons. Of the total tonnage of 33,643,131, nearly one-half is owned in the United Kingdom and colonies. America stands second and Germany third.

The number of bicycles in France last year was 1,250,000, or ten times more than in 1895. Roughly speaking, the number of bicycles has increased by 125,000 yearly for some years. The last census showed six thousand automobiles. Bicycles and automobiles are most numerous in the Department of the Seine, especially around Paris, but they are plentiful in all North France and down the valley of the Rhone and along the Mediterranean.

A grass has been developed at the Iowa Agricultural Experiment Station which, if it meets the expectations it seems to promise, will make it possible to convert much of the semi-desert land of the world into profitable grass-producing areas.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From Our Contributors.

### The Integrity of Christian Science Literature.

EDWARD A. KIMBALL.

THE students of Christian Science are learning that whatever is needed in the way of literature for the benefit of themselves and the Cause is always supplied in due season. They are learning also that the Leader of our Cause is fully competent to discern all needs in this direction, and equally competent to meet those needs.

This conviction has been recently confirmed by the publication of the new Concordance to Science and Health. This work is comprehensive, accurate, and adequate; indeed it may be said that the measure of all desire on the part of Scientists for something of this nature has been greatly surpassed and exceeded by the measure of the response: so ample, satisfying, and valuable is this work.

Our text-book, Science and Health, contains an exposition of the theory and practice of Christian Science which is amply sufficient for the natural, abundant growth and education of its student. For this reason he cannot study it too much nor with too great expectation that it will supply his needs in the way of statements, rules, and helpful amplification.

The new Concordance, which will instantly facilitate this study, is therefore of incalculable value, and is destined to add largely to the prosperous growth of the student and the Cause.

The continuous endeavor to maintain the integrity of Christian Science literature has been criticised in a mood of careless disregard of the fact, that every religious denomination does, or should exert the same supervising scrutiny. It is declared by this reckless form of criticism, that there is a disposition to monopolize this particular branch of our religious enterprise.

On the contrary, this endeavor is very largely because of deep concern for the good of our own people and of the public. It is because of paramount necessity for keeping the text of our literature pure, in order that it may be *safe* for those who do not yet understand how to discriminate between the truth or error of many statements which in various ways, are put forth as though they were representative of Christian Science.

If there were several drinking fountains in the public square of a city, one of which was acknowledged to be pure and safe and all the others were either suspected to contain some traces of impurity, or to be at least of doubtful or uncertain character, from which of these fountains should the people drink? If, perchance, some people ignorantly drank from an impure fountain on the plea that it seemed to be a pleasing variety, or even more palatable, would they be wise or foolish? Christian Science is *exact, profound,*—infinite in range and application. It cannot tolerate or coalesce with any error of premise or conclusion. Only those students of this science who have a technically correct knowledge thereof are at all qualified to compose, edit, or revise its literature, and no wise student should be willing to jeopardize his own safe progress by reading or giving heed to any literary production on the subject of Christian Science which is for any reason doubtful as to authorship or correctness of statement.

The habit of circulating copies of letters, "notes" of class teaching, of "talks to students" by lecturers, and many other papers of similar import, is in direct violation of the prudent rules which are designed to safeguard our entire educational system. The use and circulation of these fragmentary and unauthorized papers is harmful, because it has the effect of flooding the Field with an illegitimate *quasi* literature, and for the further reason that the alleged authors thereof have generally found them to be so distorted and defective that they repudiate them as being perverted and unsafe. For these reasons our people should know that these things ought to be utterly and promptly discarded as a whole, and this habit abstained from for the sake of every one concerned and the general interest of the Cause.

If one yields to the temptation to turn for enlightenment in the direction of unauthorized, irregular, and perhaps faulty literature, he is apt to obscure the fact that Science and Health contains all that he needs for successful practice, and by so doing, he is likewise liable to bereave himself of the unspeakable benefit which may be derived from this book by one who turns to it in confident expectation that it will meet his needs.

One of the first things for the beginner in Christian Science to learn is that the newly acquired and constantly increasing understanding of Christian Science is sufficient for him day by day. He should learn that it is equal to the mastery of every error that presents itself. A supreme need is that he should use to the utmost what he already knows (although it seems but little), instead of procrastinating his advancement because of the suggestion that he has not sufficient understanding with which to begin or successfully to proceed. He will gain more by using what he has, and should always resist the temptation to think it unimportant or unavailing.

We believe that Christian Science is Truth's own utterance and revelation, whereby to designate the Christ way of salvation and the deliverance of humanity through the transforming influence of the divine Mind, but this revelation would be a mockery if it were not immediately available,—if it were not an instant and ever-present help.

The entreaty of Christian Science is, Take God at His word,—"My grace is sufficient for thee." "Be not afraid." Fear is neither you nor yours. It is utterly foreign to the naturalness of your being. It has no business with you, and you have no business with it.

### The Spirit of Obedience.

W. B. T.

THE problem of instilling into the minds of children not merely the habit, but the spirit of obedience, is one of exceeding interest to every conscientious parent, and to the Christian Scientist above every other. If conscientious, we are in a teachable attitude. "The conscientious are successful" (Miscellaneous Writings, p. 340), and we need no better maxim to insure the undertaking.

It is the parents' sincere desire to see their children giving

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

heed to admonition and performing their allotted duties out of love of right, and of them. That perfunctory obedience, which is forthcoming simply because the children accede to their parents the right of command, is heaviness to every parent's heart. Fathers and mothers have before them a glorious task, and those upon whom the benison of Christian Science glows, should herald its accomplishment with unbounded faith and zeal.

It must at once be recognized, however, that with the parents, first and last, by far the more important part of all the problem lies.

The children will unconsciously assimilate and reflect that which is given out to them from those who guide them. Hence it is of the utmost importance that the consciousness of the parents contain the seed which is to bear fruitage in the child. "He who first brings to humanity some great good, must have gained its height beforehand, to be able to lift others toward it" (Miscellaneous Writings, p. 338), and this must mark the way upon which parents shall proceed.

Throughout the early years of child life and often well into youth, the true parenthood is suggestive of God to the child, and a peculiar responsibility attaches to this fact. Until he is able to separate between type and prototype, between reflection and reality, it is of supreme importance that the child discover nothing in the parent that is not Godlike. When the moment arrives in which he seeks to know God directly, what appeal could be more reaching to the child who has been blessed with consecrated parents than David's "Like as a father pitieth his children, so the Lord pitieth them that fear him"? What more filled with tender assurance than those words of Isaiah from the mouth of the Lord, "As one whom his mother comforteth, so will I comfort you"?

Parents must be Godlike if they desire to insure Godlikeness in their children; and to become Godlike it is essential to hold communion with God. A true parent will never for an instant lose sight of this all-important fact.

Those who unite prayer and purpose to evoke from their children a natural and sweet obedience to good, must themselves yield willing obedience to all that is highest and best. They must be living examples of the true, the upright, the pure.

In the joy and peace of living near to God they will love tenderly and govern wisely. The children will imbibe the spirit of obedience which they see lived, and yield it spontaneously again to God, to good. Parents will become good models and children will shine forth as patterns, a joint power in the community which they bless and adorn.

Unflinchingly truthful in thought and deed, and realizing from the outset the sacred responsibilities which rest upon them, parents should seek early to establish their parenthood upon principles which shall endure. Looking to the one Mind, to the supreme intelligence which begets and guides every manifest expression of intelligence to its righteous end, and confident in whom they trust, they need not fear. Let them faithfully obey and patiently await results. In their steadfast faith lies the substance of the things they hope for from the little hearts entrusted to them.

To such fathers and mothers children turn in time of trouble as in time of joy, for they have made the precious discovery that their parents are not only ready but competent to help. Precepts thus made practical, children learn to prize. Their fears grow less and vanish in the safe assurance of parental love. Pain and illness melt before it, and in the dark hour of temptation the same sweet monitor of the home is ready, instant in compassion, though fearless to rebuke. Integrity and gentleness hold sway in unison, and a hallowed peace makes home a sanctuary.

Bowing in humble recognition, meanwhile, before that Love which they behold working its quiet wonders through their lowly trust, the parents guard the precious secret and are still. They realize that all the life-sustaining qualities of the Father-Mother God are theirs by spiritual birthright to reflect; and that through these qualities alone the accomplishment of all good things is possible. Thus is divine Love reflected in love, and the coincidence of God and man made effectually manifest.

The wisdom which flows into the consciousness of father and of mother is their exceeding great reward. Spiritual intuitions, messengers of the Most High, admonish to a rightful course of action when doubt makes dark, and rejoicing, they press on, mindful of the spiritual light which glows bright ahead.

"The spiritualization of our sense of man opens the gates of paradise" (Miscellaneous Writings, p. 185), and it is through their efforts to spiritualize their sense of themselves and their sense of their children, that parents will see aright, and bring out the results they desire. To the old in years, as to the young, it must be borne in mind that there lies but one way open, and this leads upward through the pathway of obedience.

## A Perfect Man.

A SCIENTIST'S ANSWER TO A FRIENDLY LETTER.

*Dear Friend:*—You say: "Christ came and died for the sins of the world; now when we accept him we are quickened, made alive spiritually, yet our physical bodies are just as much subject to sickness and death as before we accepted him," and I would answer that as man was made in the likeness of Spirit (God) he must be, and is, spiritual, and not material. To be like the perfect, immutable, and immortal "I am," man must be perfect, changeless and immortal. His "life is hid with Christ in God," and, strictly speaking, he cannot be made alive spiritually, since he can no more cease to live or to be alive than can his immortal Principle, Father, or Creator. If a diamond were covered with mud we could see it no longer because of the opacity of the mud. But would the diamond cease to be, or to possess its inherent qualities? Wash away the mud, and the diamond will appear as pure, as brilliant, as beautiful as ever; thus we see that mud has no power to deprive it of its qualities. So it is with the likeness of God. Materiality, error, sin, and evil are the mud which, for a season, may seem to hide the manifestation of man, but when, by "the washing of regeneration," this mud has been removed, God's precious jewel (His likeness, or man) is brought forth in all its divine perfection, purity, and beauty. When by this washing the muddy or sinful mentality of the "chief of sinners," called Saul of Tarsus, had been removed, the new man, the man of God, "the second man" "the Lord from heaven," "the hidden man," was revealed and was known as the immortal Paul, "an apostle of Jesus Christ by the will of God." By this baptism or washing, this new birth, this resurrection, this putting on of the new man, the chief of sinners was cast into the lake of fire, a type of eternal destruction, and the new man, Paul, could say: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Knowing his immortality he could challenge the last enemy in these words: "O death, where is thy sting? O grave, where is thy victory?" As a ray of light issuing forth from the Sun of Righteousness, man cannot be deprived of his celestial resplendency. The clouds of sin and of evil may hide or obscure for a time, but they cannot destroy the likeness of God. Like all temporal things, these clouds must, some day, pass away.

Though unseen, "the hidden man" exists nevertheless; he cannot be deprived of life, for God Himself is the source of his life. The Christ said, "I came forth from the Father." Christ represented the perfect type of Sonship, and His Father is also the Father of man. As the son of God, man does not come out of matter, nor does he come forth from the flesh. He is "born, not of blood,

Digitized by Google

nor of the will of the flesh, nor of the will of man, but of God." Jesus plainly taught the spirituality of man when he said, "Call no [mortal or material] man your father upon the earth: for one is your Father, which is in heaven."

Too long have we believed that man lives in a material and mortal body, and is forever subject to sickness and death. Too long have we believed that Christ is only a half saviour. If he can save us from sin only, and not from the effects of sin (sickness and death), we are greatly in need of a more powerful Saviour, for the children of men, with all their drugs and potions, cannot save us from these enemies. But let me assure you, dear friend, that Christ always was and always will be a complete, full, perfect, and almighty Saviour. He can keep our bodies perfectly whole and sound. His "hand is not shortened," and he can yet remove sickness and death as easily as he can destroy sin. He is still the Great Physician "who healeth all thy diseases."

For centuries old Jewish fables, human traditions, and mythological accounts have been taken for heavenly truths, but we do not have to believe them. In their imperfect knowledge of God, of man, and of the universe, men mistook the false and the unreal for the true and the real, and thought an imperfect, sinning, sick, and dying man the man of God's creating. God's work was perfect, my brother, and the perfect work of infinite Mind cannot deteriorate and fall into dust. The wicked man is not the man of God. Satan is his father, and like all else unreal, this false man, this counterfeit, is doomed to everlasting destruction that the real, the true, may appear, and God be the All-in-all. Error must disappear to make room for Truth; evil must be destroyed, that good may appear; disease must be removed that health may be expressed; death must be cast in the lake of fire, it must be swallowed up in victory, that Life may bring immortality to light. No matter how thickly the diamond is covered, there is water enough in the "River of Life" to wash away all the mud of the false and unreal, and free the beautiful gems of God. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

You advise me "to read carefully the fifteenth chapter of the first epistle to the Corinthians, in which Paul describes so beautifully life and death, mortality, resurrection, and immortality." This is one of my favorite chapters, and the more I read it the more I am satisfied that heretofore we have not interpreted its verses aright. In our text-book (Science and Health by Mrs. Eddy) I have found what I consider to be the only true, correct, satisfying, and convincing interpretation of the teachings of this chapter. You tell me that "We do not need any text-book but the Bible, and if we are not saved by it, we shall never be saved." For centuries men have studied the Bible; for centuries the greatest intellects, the most learned teachers, the most erudite theologians have tried to interpret its pages, and what have they given us? This: the garment of Truth grievously divided; the Church of Christ separated into very many and widely differing sects, each confident of its right apprehension of the Master's teaching. In this mass of conflicting interpretations my unassisted, unilluminated reason has sought in earnest, and for many years, but in vain, to find out who was right; and as to interpreting and understanding the "hard sayings" and the mysteries taught in the Bible, this was for me a task far beyond the reach and ken of my apprehension. But believing that the truth is known by its fruit, that the true faith is discernible by its works; that certain signs must follow the true believers, and that these believers are enabled to do the works that the Master did (John, 14 : 12), I at last found the fruits, the works, and the signs in that much misunderstood body of teaching known as Christian Science, and I gladly accepted its text-book, for this book furnished me a key to unlock the treasures of the Bible. It has enabled me to prove, to my own satisfaction, that the "signs" do really "follow" to-day, as well as they did nineteen hundred years ago, "them that believe," and I am more than convinced that with a perfect understanding, the true disciple can to-day do the works that the Master did.

We all have the Bible; we all can read it, and we all can pray; but I believe that in spiritual understanding and knowledge, many are yet like the eunuch, needing some spiritually gifted disciple to instruct them and interpret the word of Truth aright. When we read the book, if a Philip should ask us: "Understandest thou what thou readest?" could we answer Yes? Could we prove our understanding by the fruits, the signs and works which must follow? If we cannot give such a proof, were it not better humbly to admit our inability to understand, as did the eunuch when he answered Philip, "How can I [understand], except some man should guide me?"

You further advise me to read carefully the third and fourth verses of sixth chapter of Romans: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." I know that your church sees in these verses "water baptism," and I am sorry that in this we cannot agree. When Paul wrote these words he had in mind Christians who were "dead to sin" and who could no longer live in it (verse 2). The sins that did hide the true children of God had been removed by "the washing of regeneration" or "the renewing of the mind," and these changes took place when the Roman converts were "baptized [or washed] into Jesus Christ." St. Paul explains that this baptism or washing meant also a baptism "into his death." In verse ten the apostle explains what this death was: "For in that he died, he died unto sin once." Herein we see that it is only as we die unto sin that we can be said to be buried with him by that baptism or washing into death unto sin. In this washing away of sin, "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." To be buried with him, to be planted together in the likeness of his death in order to be in the likeness of his resurrection so that we should walk in newness of life, requires a "baptism into death" "unto sin," and not a baptism into material water. The teaching of Paul indicates a purely mental process.

You further state: "We have no promise within the lids of the Bible that we can receive life without baptism, for 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'" I quite agree with you that to remove the mud that covers the precious diamond, a washing is necessary. But to remove the mud of sin, evil, sickness, and death, requires a spiritual, not a material, washing. The waters of Jordan cannot remove that mud. The "one baptism" of Ephesians, 4 : 5 is the only washing that can "put off the old man" and bring forth "the new man." In the words of your quotation: "He that believeth and is baptized," etc., I cannot see the least indication of material water.

You next cite: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." To be baptized "in the name" of Jesus Christ, to be washed, to be cleansed in the life and character of the Holy One of Israel, can hardly be made to read: to be baptized in material water.

You next mention, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," but here again, I cannot read, Baptizing them in material water.

You next refer to the baptism of Jesus in Jordan, by John; John, knowing that Jesus needed no such baptism,

Digitized by Google

would oppose him, but Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Christ's herald must soon decrease, for the Saviour of the world is about to enter his ministry and do the work that the Father had given him to do. He assumes and approves all that John had said and done in preparing the way before him, and he must receive the seal of John's mission; namely, water baptism, as he had already received the seal of the old covenant, *i.e.*, circumcision. Jesus needed not these two seals, but in receiving them it thus became him to fulfil all righteousness. He certainly did not need water baptism "to receive Life," for he himself said: "I am . . . the life," and his receiving that baptism is no more a proof that we also must receive that baptism, than his circumcision is a proof that we also must be circumcised.

No one but John was ever sent to baptize with water, and we know that this baptism was for the sole purpose of manifesting the Lamb of God to Israel. After this had been done, John and his baptism must decrease and disappear, while the Christ and his "One Baptism" must forever stand as the only source and means of salvation, for "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." One may be immersed or sprinkled in Jordan every day in the year, and for all that be a sinner still. The baptism of the Holy Spirit, or the "One Baptism," is the only washing that can remove the mud of sin and so free us and make us appear in our white garments as the children of God, perfect and holy, even as our heavenly Father is perfect and holy.

I thank you for the Christian spirit you express in your last paragraph, and I hope you will accept my answer as coming from that same spirit of Christian love and friendship.

E. E. CHARPIOT.

---

## Fruits of the White Mountain Chapel.

EMMA C. SHIPMAN.

"THOUGH neither dome nor turret tells the tale of your little church, its song and sermon will touch the heart, point the path above the valley, up the mountain, and on to the celestial hills, echoing the Word welling up from the Infinite, and swelling the loud anthem of one Father-Mother, God—o'er all victorious!" (Mrs. Eddy in the dedication message to First Church of Christ, Scientist, Fabyan, N. H. *Christian Science Journal*, September, 1898).

This loving prophecy of our beloved Leader began its fulfilment on the day it was given to the world. As the phrase "Adorable One," from the spiritual interpretation of the Lord's Prayer (Science and Health, p. 16), was read at the dedication service, the sense of God's oneness so filled the consciousness of a listener who was suffering from headache that he was instantly healed.

A Christian Scientist on the Pacific coast gave a copy of the September *Journal* for 1898 containing the dedication lesson, to a friend from New Hampshire. This lady read the Bible references and became so interested in them that she bought a copy of Science and Health in order to read the whole lesson. This induced further study and led to her healing, as well as the healing of her husband and that of a friend. From this work a Christian Science service has resulted with a growing congregation.

A lady of the Baptist faith who had become a Christian Scientist went to her pastor with some trepidation to tell him of her desire to unite with the Christian Science church. She was met cordially and given a beautiful letter, because, as he said, he had met the Christian Scientists at the White Mountain church and had never known people who studied their Bibles more.

A Congregational clergyman, who was spending the summer at a hotel near the chapel, listened to the service for several Sundays and became interested enough to have a member of his family receive Christian Science treatment.

The church is situated in the heart of the White Mountains within five miles of seven hotels and within walking distance of four. The average Sunday attendance during the summer of 1902, was 33. Two-thirds of this number were non-scientists.

It is not quite five years since the dedication of this mountain church, yet from north, south, east, and west have come grateful testimonies of healing and loving thanks for its refreshing and uplifting ministrations, showing an answer to Mrs. Eddy's prayer as expressed in these words from her message:—

"May God's little ones cluster around this rock-ribbed church, like tender nestlings in the crannies of the rocks, and preen their thoughts for upward flight."

---

## "One of our Greatest Blessings."

WILLIAM R. KNOX.

"WORK is one of our greatest blessings; every one should have an honest occupation." This is the motto at the entrance of a school not far from Boston, and it has been the subject of my attention a great many times; but not until I had gained some understanding of the teachings and practice of Christian Science did I appreciate its full import.

Work is the song of the Christian Scientist. And as he awakens to the realization and appreciation of the truth of the teachings of this Science, he catches the rhythm of that song and strives to achieve the fulfilment of the promises which those teachings unfold.

Scientific work is not the babbling of words either audibly or mentally; neither is it the mere recitation of the Christian Science text-book or the Scriptures. It is not the effort to establish some human opinion or to bring about a result which to our limited judgment seems right, thus attempting to take from the hands of divine Mind that very guidance which we would seek. It is not the spasmodic effort, the striking out right and left in worldly fashion expecting results that must be gone over, one by one, in patient obedience. Work is not the aggressive effort of the man whose motto is to *do something*, no matter what it is, just *do something* and get some one else to *do something*. Such objectless effort is inharmonious and unscientific. Aggression is seldom progression, and is very often retrogression.

The mistaken judgment that would seek to manage another's affairs is not work, much less is it "an honest occupation" even though it may be prompted by experience and its counsel offered in the *name* of Love. For us to point out the error in another's path is well and good, even a duty; but to attempt to pilot that one on his course instead of pointing him to God, our only guide and counselor, is to deprive him of the great privilege of working out his own salvation, to say nothing of the sad neglect of our own duty.

Work in Christian Science gives the constant and satisfying proof of man's unity with God in every detail of occupation to which duty may call him.

It is a calm, quiet trust, alertness, devout self-abnegation, and love, in short, the minding of one's own business and giving others the privilege of minding theirs. It is the ever-increasing expression in thought, word, and deed of the ever-operative divine Principle, God, who is Life, Truth, and Love.

Therefore work under whatever condition, be it an honest occupation, is in some degree the exemplification of Life, of Truth, and of Love. To work is to live; and to live, we must work.

Digitized by Google

## Some Helpful Lessons from our Annual Meeting.

ESTELLA M. SCHUREMAN.

To be systematic in all our work, to the least detail.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

To be prompt and diligent.

"In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose" (Science and Health, p. 514).

To be watchful and alert.

"Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things'" (Miscellaneous Writings, p. 117).

To be exact and concise in our every statement, whether written or verbal.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

To work together in unity.

"Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart,—one in motive, purpose, pursuit" (Miscellaneous Writings, p. 135).

To be unselfed.

"Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity" (Miscellaneous Writings, p. 155).

To be gentle, patient, sweet, and loving.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

These are some of the lessons taught us by the local workers during communion week. Shall we not, as individual workers in our several fields of labor, make them a part of our daily lives? Then when we are again recipients at this feast of Love, we shall go better prepared to be "givers" as well as "receivers."

## Angels.

A. F. BLUNDELL.

ONE of the most beautiful and helpful truths that has dawned on my consciousness as I have gradually come under the influence of Christian Science teaching, has been the new and clear definition of the word "Angels:" "They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be" (Science and Health, p. 298); "These angels of His presence . . . abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics" (p. 512); and they are also beautifully described in "Miscellaneous Writings," p. 306.

These willing messengers are unlimited in number, legions of them are at our command at all times, and as we try to put in practice the instructions given in Mrs. Eddy's letter of March, 1899, we not only understand that we are entertaining angels (in some cases perhaps) unawares, but we also understand that we are able to help others. In the divinely natural order of things, we may send out thoughts of love, messengers of truth, with healing in their wings, in every direction and to every one who enters into the daily environment or experience of our lives. The more we send out on missions of love and helpfulness, the more there are that come to us, willing, prompt, strong, and faithful messengers, to "Increase our faith, confirm our hope, and strengthen us in Love."

Should we not make a mighty effort, then, to surround ourselves with these invulnerable legions, "The impervious armor," realizing that not a single one of them fails to do effective work and to diminish, to some extent, the sense of error and discord in the world at large.

## An Expression of Thanks.

C. L. E.

I SHOULD like to express deep gratitude to God, the giver of all good, for the heavenly food with which He has so oft fed me through the Christian Science *Journals, Sentinels,* and *Quarterlies.* I wish to record my true appreciation of those who are bringing all their tithes into the storehouse by contributing, to the *Journal* and *Sentinel.* The *Sentinel* for May 23, 1903, seemed to me particularly replete with true thoughts and pointed lessons; a personal need was met through the study of the article, "Take up the Cross" and the illustration therein of our Saviour's "uncongenial" surroundings.

Let us indeed realize that the Principle governing circumstances is always wise, and can never cease to be so; then we shall understand that as the manifestation of good in each individual must be individual and distinct, so the seeming beliefs, whose negation we know, must be distinct. This understanding leads us to find the Principle actuating all good manifestations rather than to look at the manifestations themselves. If we do this, then our progress will be more rapid and sure. Only as we understand that good is already manifested in infinite space, can we securely walk the journey back to our home, even to primal good and primitive Principle. Then Mind's ideas will constantly occupy consciousness. A word of heartwhole thanks to His servant, Mary Baker G. Eddy, for the message which she obediently delivers to the world.

We, in London, England, know that in reality Mind's ideas are expressed just as much here; space is nought, since God is everywhere present. Christian Science does grow "in favor with God and man."

## Man Victorious.

GEORGE AMBROSE DENNISON.

TEMPESTUOUS wind was bleak and cold
As he sped with icy breath,
And sought frail man to pierce and hold
Against the gate of death—
With rheum, and ache, and shivering sigh,
To whelm his troubled breath.

But man was stayed and fortified
By worthy guests that day;
For Love was there, and, side by side,
In ceaseless interplay
Of lofty thought, sat Faith and Hope,
That tread the narrow way.

Wind roars, and howls, and whirls along,
And now he claims his prey!
But lo! a burst of heavenly song,
A light of higher day,
And man hath drawn the sting of death,
For Soul knows not decay.

The cause of every fact is an essential part of that fact, and determines its ruling characteristics. What is a fact, but the effort of a cause seeking to create or influence the future?"—MAZZINI.

Digitized by Google

CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Revised Church Manual.

FUNDAMENTALLY, all government must be based upon the desire of the governed for the common good, and with this in view, there is prompt and cheerful acquiescence in the laws and rules which have been found necessary to insure the orderly and dignified progress of nations.

In theory, voluntary organizations, whether religious, political, or social, are not in such great need of stringent laws as are nations, but in practice there is precisely the same necessity, and in this regard the Christian Science denomination is no exception. Fortunately, however, our people are law-abiding, through desire to be such, and wilful violations of the By-laws of the Mother Church are rare. That there are violations of these By-laws cannot be denied, but they usually occur through ignorance of any law on the subject, or by reason of an imperfect understanding of the law. The result, so far as confusion is concerned, is, however, the same in either case. The saying, "Ignorance of the law excuses no man," has become a maxim, and while courts are inclined to temper justice with mercy, it has become proverbial that "the law must take its course."

Such rules as have become necessary for the guidance of the members of the Mother Church have been prepared from time to time by our Leader, and have been adopted by the proper authorities as the By-laws of the Mother Church. Mrs. Eddy has written the following in explanation of the origin and growth of these By-laws.

"The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defence of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, which will do for the race what absolute doctrines destined for future generations might not accomplish" (Miscellaneous Writings, p. 148).

Recently the By-laws have been thoroughly revised by their author and as revised they are now published in the twenty-ninth edition of the Church Manual, which is the authorized code of the Christian Science denomination. This edition presents many changes in the By-laws, and it is therefore important that every member of the Mother Church, especially the Readers and officers of the branch churches, should familiarize themselves with these changes, and with the By-laws as a whole.

This revision of the Manual has engaged the attention of our Leader for some considerable time, and but few may know of the great care and labor she has bestowed upon this important work in order that our Church may be safely guided in its increasing prosperity. In this work she has again shown her wisdom and loving foresight as the Leader of a Cause which is blessing all mankind, and she will receive the thanks of Christian Scientists, who appreciate her labors in their behalf. M.

### Specific Faith.

THE manifestations of Truth, taken as a whole, beget a concept of law, the unfoldment of which measures our advance in spirituality, for the full meaning of Spirit's supremacy is revealed to us only as we demonstrate the control of right thought,—the Christ within,—over every detail of daily life. The divine government is, and ever has been, all-inclusive and complete, and it can in no wise be extended; but in human consciousness the progressive apprehension of its domain is attended by many of the happy surprises and enthusiasms of discovery. Our personal applications of a law which is without beginning or end of days, brings to us a sense of acquirement and progress which both satisfies and exhilarates. It gives us that "joy of the Lord" which is indeed our strength.

The immeasurable vastness of Truth, awaiting the adventure of the spiritually aspiring, presents all the allurements of exploration. Looking out over its boundless reach and profundity, Paul exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The utmost flight of the imagination fails to find any bound to those green pastures into which inspired thought is led, and neither limit of privilege nor exhaustion of interest is known in that spiritual venture by which we are all to come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

In the presence of this inspiring prospect we may not forget, however, that our immediate and continuous task is to prove, each for himself, Truth's effective presence as ever-operative law, in all the circumstances and conditions of human need. This is the goal of our religious education, it is the overcoming which fits us to be "pillars in the temple" of our God.

Through an inspired teacher, or through exalted intuition, spiritual truths usually appeal to us first under the form of general propositions which we have accepted and endorsed a long time before we have had any considerable apprehension of their practical significance. We have fully believed in that divine care and protection which was evidenced in the gathering of all the various animals into the Ark, where they lived together in peace and harmony, without having thought, perchance, that God is ready to protect and heal these animals to-day.

All Christian believers readily grant that God is the great Physician, and that Jesus and his disciples, in harmony with that divine law which knows no change, once healed the sick by spiritual means alone; but many Christian believers are not willing to concede that Jesus' followers can possibly heal the sick now by the same law and method. It is thus made evident that faith in God's government in the abstract or the far removed, precedes faith in God's government in the concrete and present, and it is only as we come to understand in divine Science the relation of Principle and idea,—the meaning of the terms image and reflection,—that this specific faith is intelligently asserted, and its promises fulfilled. Truth is thus transferred, through understanding, from the realm of theoretic and historic belief, to the realm of demonstrated utility.

The wonderful inventions and discoveries of modern times but register the utilization of forces and laws which have always existed, always been at hand and available; the lack of human understanding, first of their presence, and for a long time thereafter of their applicability to a definite end,—this alone has delayed the benefits which we now enjoy, and it is the province of that Christian Science which includes all science, to lead humanity by the way of discovery and adjustment of supply to need, into the possession of its largest liberty and richest inheritance. Christian Science comes to make no additions to the spiritual truths taught by Jesus, but to emphasize anew the present and unlimited serviceability of these truths. It declares that present demonstration over

Digitized by Google

sickness and sin is a revelation of the scientific workings of the "law of the spirit of life in Christ Jesus," which can be reached in no other way, and which is of the highest value. Holding firmly and steadily to the fundamental postulates of Christianity, it rediscloses the Christ-method of applying universal truth to personal, every-day need, so that right now men may escape the fetters and burdens of that ignorance and indifference to privilege which led Jesus to say so regretfully, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

To hold steadily to ever-present Love, and to know that it expresses itself in a law of harmony which is adequate to every want,—this is to respond to the appeal of Christian Science and bring the infinite resources of God into saving touch with all the needs of men. W.

## What Seek Ye?

THIS question, which was asked by Jesus when two of John's disciples came to him, might be repeated to-day when so many are leaving their homes and occupations, duty and pleasure alike, in quest of the change supposed to be desirable at this season of the year.

The answers which might be given to such a question would depend somewhat upon the personality of the one replying, but most persons would be likely to say that in getting closer to the heart of nature they were seeking change and rest.

That multitudes find both profit and pleasure in leaving the beaten paths for a season is undeniable, the question is how to secure the best results in so doing.

From the gospels we learn that Jesus often sought the hillsides and the seashore; but we are never told that he did so to escape from sickness. He would have resisted all error by spiritual means. He did not need to regain a fuller sense of vital energy, for he declared that, "As the Father hath life in himself; so hath he given to the Son to have life in himself," and wherever he went he carried with him that full and overflowing sense of the divine Life which healed the sick, comforted the sorrowing, and revealed to those who had eyes to see and ears to hear, the harmony which proves one God, one Mind, reflected in both nature and man.

A letter received recently from a Christian Science friend is suggestive, and as quoted in part may be helpful to many. The writer, who is spending the summer in the country, says, "The first two or three weeks I was here, I kept thinking how the pure air, as well as the food and the sunshine, would benefit me. Influenced by this thought, the study of Christian Science was neglected; I deemed that it would be more beneficial to keep out in the open air."

The writer adds, however, that a higher sense brought conviction of the error hiding behind these suggestions. She says, "Now I realize that my home is in Mind, that I derive all my benefits from Mind, and that all these summer beauties are, when rightly understood, manifestations of Mind. If my thought is not in a right condition I am not prepared to see and enjoy my blessings, so first and foremost is Mind."

"What seek ye" in nature's fair realm, far from the noise of the city? If it is health and happiness, you may wait for them as long as did the helpless man at the pool of Bethesda, for both observation and experience witness to the continual disappointment suffered by those who seek help from a material source. To-day many disheartened ones, however, are hearing the voice of Truth, as of old, saying, "Wilt thou be made whole?" Many have responded to that call of Love and been healed, made heart-whole and free, and to other sufferers their lives are speaking even more eloquently than their words, the gratitude they feel.

When these leave their homes for a holiday, be it long or short, they carry with them that which really gives rest, for they surely know that else they will fail to find it. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." In responding to this loving call we leave behind us all sense of weariness, for in Christian Science there are no opposites; negation, weariness, has given place to reality, strength.

When Christ, Truth, goes with us, our eyes are not closed to the beauties of nature; on the contrary, we begin to reach the heart of things, and their spiritual ministry is enlarged with our understanding. The lesson of the lilies is new each day, "how they grow!" free from toil and anxiety, nourished and arrayed in beauty by our heavenly Father. The queenly rose reflects the smile of God (Science and Health, p. 175), and in the woods we may recall the old Prophet's words, "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

Mrs. Eddy says, "nature's haunts were the Messiah's University" (Retrospection and Introspection, p. 115), and they will become the same to us, though "the youths faint and be weary," if we but remember the promise, "they that wait upon the Lord shall renew their strength;" they "shall mount up with wings as eagles;" they "shall run, and not be weary;" and they "shall walk, and not faint." K.

## Letters to our Leader.

St. Joseph, Mo., July 23, 1903.

Rev. Mary Baker G. Eddy, Concord, N. H.

*Dear Leader:*—The benefit derived from attending the meetings in Boston, our visit to Concord, and meditation over it all since our return home, have been a great unfoldment to us. A new era has been begun and we cannot be thankful enough for such a beautiful demonstration; for it has not only overthrown much opposition, but much careless and indifferent thought has been corrected, and many that were doubtful have been enabled to see that Christian Science is indeed the Christ-truth.

The value of your address of welcome at Concord, preceded by "Significant Questions," and your address at the laying of the corner-stone there, cannot be over-estimated.

I cannot be thankful enough for the new Concordance. Its price is above rubies.

Your saying that "Most men and women talk well and a few practise what they say," is a timely and loving rebuke.

Your loving student,

CHARLES M. HOWE.

Chicago, July 27, 1903.

Rev. Mary Baker G. Eddy.

*My Dear Teacher and Leader:*—It was not my privilege to attend the Communion services this year in Boston, but it has been a great privilege, as manager of the Central Christian Science Reading Room of Chicago, to welcome many of the dear people on their way home from that blessed occasion.

We know it would have been a joy to you to have taken each by the hand as we did and to have heard their words of gratitude for all they had experienced during Communion week. They seem to have been enriched with a spiritual blessing, an exalted sense of holiness which could not be put into words. This reflected blessing has touched us, and we, too, are grateful.

Most lovingly your student,

MARY A. PACKARD.

Digitized by Google

Boston, Mass., July 30, 1903.

*Beloved Mother:*—For so my heart calls you, in the secret place of enduring love. I am here in Boston awaiting the arrival to-morrow of daughter from Scotland, I hope. With her little party is Mr. Wilson, who at one time went to Edinburgh to consult a great specialist. While there he called on Mrs. Cochrane to inquire a little of Christian Science. What he heard so convinced him of the Truth that he never returned to his doctor and is now a member of the Mother Church. He is one of many cultured and intelligent people in Great Britain who not only feel the convincing force of the words, but who realize that a consistent, practical Christian life is an object-lesson which proves the truth of the word.

We have learned to love you enough to try to take our own steps, finding even our experiences to be angels entertained unawares, and we are strengthened and go on with sweeter, better results than ever.

We are to remain in Boston over Sunday, and expect then to go to our summer home in Saratoga Springs. They would gladly go to Concord, but I know you do not always encourage too much thought of this. Our thoughts of love are with you,—of love, yes; and more. Reverence is mingled with love at the thought of how you have stood firm against every known assault of evil.

Your example in this is our model.

Your ever loving Student,

EFFIE ANDREWS.

## Selected Article.

### As to Matter.

THERE is no proposition, I suppose, upon which philosophers of all ages are more agreed, than the separation of every created object into its reality and its apparent reality. This essential reality of a thing—say, a tree, a flower, an animal, a man—is called its noumenon to distinguish it from the thing's appearance of reality, which is called its phenomenon. It is evident, that the phenomenon or apparent reality of a thing is to us nothing more or less than our human concept of what the reality of the thing is, it is but a representation in consciousness of what we conceive the thing to be.

Suppose some master artist should exhibit one of his grand paintings to the view of the general public. No two of all the beholders would see the picture alike; that is, no two would see the same picture. To the apprehension of many the picture would mean no more than an agreeable exhibition of deft mechanism, or an ingenious combination and contrasting of colors, while others would catch, with more or less clearness, glimpses of the spiritual meaning, beauty, or reality, back of and beyond the mere question of mechanical execution, and yet, most likely, not one of all the beholders would rise to anything like a full appreciation of the picture's real spiritual beauty, or true reality, even as presented by the canvas, while to the artist alone is reserved the privilege of beholding in his own mind a picture of such transcendent spiritual beauty and reality of perfection as to elude his every effort to give it concrete expression. This picture in the artist's mind which transcends all expression in material form, may be said to be the picture's true reality, or noumenon; the picture suggested by the canvas representations is its phenomenon,—in so far, at least, as the suggested picture is a true likeness of the picture in the artist's mind; while the picture actually present in the consciousness of each beholder may be a very inadequate, inferior, or even grossly distorted percept of the picture really suggested or presented by the canvas. In any event, the canvas representation does not contain or embody the picture, it is but the occasion, the suggestion, sign, or symbol, for the appearance of a picture in consciousness; but the picture, both in its noumenon and phenomenon, both in reality and appearance, dwells, and must ever continue to dwell, in mind only.

So, with the vast and exquisitely wrought panorama which Creation presents to our view, and since we cannot form an adequate conception of the works of a human artist, shall we not realize that, in proportion, our poor human and material concept of God's works must be scarcely more than a wretched travesty of those works which, nevertheless, continue to exist, in all their changeless and eternal reality of spiritual beauty and perfection, in the One Mind which so conceived them "in the beginning"? And is it any wonder that Professor Ladd of Yale, should endorse the conclusion of the great Christian philosopher of Germany, as he does on page 349 in his "Physiological Psychology," in the following terms:—

"The remark of Lotze is not unjustifiable when he affirms, 'The whole of our apprehension of the world by the senses is one great and prolonged deception.'"

Now this is just what Christian Science maintains; viz., that our apprehension of things through the five senses of hearing, seeing, touching, smelling, tasting, "is one great and prolonged deception;" that while things so perceived appear to be physical or material, they are in reality spiritual. For the only evidence we have of the existence of matter in any form is afforded by these senses, and if the only universe to which they testify is a deception, it is clear that we are without evidence of the existence of any material universe, and to affirm the existence of one is, therefore, absurd.

"After all," says Mr. Huxley, "what do we know of this terrible matter except as the name for the unknown, hypothetical cause of states of our own consciousness?" "Matter, then," says Mr. Spencer, "in its ultimate nature, is as absolutely incomprehensible as space and time. Frame what suppositions we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities." Grant Allen, in an article on the late Professor Tyndal, writes, "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence." And yet, how common it is to hear otherwise well-informed people, we should think, ridiculing Christian Science for its position, there is no matter; "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

L. H. JONES.

In *Winchester* (Ky.) *Herald.*

THE NEW CONCORDANCE.

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

Address all orders to Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

I see in all directions the light breaking. Trade and government will not alone be the favored aims of mankind, but every useful, every elegant art, every exercise of imagination, the height of reason, the noblest affection, the purest religion, will find their home in our institutions, and write our laws for the benefit of men.—EMERSON.

Digitized by Google

## The Mother Church Building Fund.

The following reports of contributions have been made impersonal as in the past.—Ed.

At a regular meeting of the teachers of our Sunday School, a suggestion was made to devise some plan by which the children could give systematically to the Building Fund of the Mother Church. All the children were delighted and thought it a privilege.

It was suggested to the scholars that they look up the meaning of the word Church in Science and Health (page 583), and build in their own thought first, then they would be sure of true building.

It is Love that builds, and in "Miscellaneous Writings" we read (page 117), "Love is the Principle of unity," and again on page 264, "Unity is the essential nature of Christian Science. Its principle is One, and to demonstrate the divine One, demands oneness of thought and action."

This has aroused such unity of earnest desire and action on the part of the children in this field that we send this to the *Sentinel*, thinking that perhaps it may help others to make a similar demonstration.

---

He who "spake as never man spake" said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

It would often seem that the simple, trusting faith and earnestness of the little child might well be a guide to us.

The first contribution to be sent from our church to the Building Fund of the Mother Church, as well as the first to be pledged, is from our Sunday School.

The children voted to raise the sum of fifty dollars for that purpose, and it is with pleasure that we to-day send that amount. Our Sunday School gives evidence of a very prosperous condition, both in interest and attendance. The children, as well as the older ones, are learning that only through obedience and unselfishness can they prove that God, good, is able and will take care of His little ones.

---

It was just about the time of the dedication of the Mother Church in Boston, that I began to realize what Christian Science meant to the world. As the wonder and grandeur of it, and the great possibility and achievement for man, dawned upon me more and more, I felt a keen sense of regret that I had not awakened sooner, at least soon enough to be among the chosen ones who had helped build the Mother Church.

When the word came that all could now join in erecting a new building for the Mother Church, I felt humbly grateful for the privilege, and the lines from one of the Psalms passed through my thought: "No good thing will He withhold from them that walk uprightly."

---

At the last business meeting of our Society (numbering sixteen members), we voted to contribute the first collection of each month from June 1 to January 1, 1904, to the Mother Church Building Fund. We are much gratified to find the first collection so devoted to be one of the largest we have ever taken up.

---

We have called a meeting and decided to send the remainder of the one hundred dollars we subscribed by September 1st. We subscribed one hundred dollars or over, and feel sure we shall give more, but it was decided to pay the one hundred dollars by the first of September.

---

### Correction.

We learn that an error for which we are responsible was expressed in the testimony signed C. S. in our issue of June 13. The writer's trouble which was removed by Christian Science treatment was not "inflammation and paralysis," but a nervous disorder which had resulted from these afflictions.

## Testimonies of Healing.

It is five years now since I turned to Christian Science for help, for I was a sufferer. I had stomach trouble, insomnia, inflamed and weak eyes, yet I was completely healed in two treatments. I had never been satisfied in my church, but the something I felt to be lacking I found in Science and Health by Mrs. Eddy. How thankful I am to God for the light she has thrown on the Scriptures. I have had many beautiful demonstrations of God's loving care in the last five years, and cannot praise Him enough. When I let divine Love govern, all is well.

Mrs. E. Wagner, Hammond, Wis.

---

I can no longer withhold my testimony to the benefits received through Christian Science.

When I took up the study of Science I knew it was that for which I had been longing for many years. I have had many demonstrations of the power of Truth over error in cases of disease, accident, fear, etc., and words fail to express the joy and peace which a study of Science and Health has brought to me. It is indeed a "Key to the Scriptures."

My earnest prayer is that I may live the truth which our dear Leader has been so faithful in proclaiming to a sinful and suffering world.—Mrs. Ella H. Smith, Jamaica, Ia.

---

In the fall of 1898 my sister handed me Science and Health to read. I was at the time afflicted with rheumatism, and was otherwise broken down, having served three years in the Civil War, and I had just lost a son eighteen years old when I commenced reading Science and Health. I had studied the Bible very faithfully for two or three years, but it never satisfied my longings, for I seemed to hunger and thirst for a better understanding of the truth.

Christian Science satisfies me, for it has healed me, and I am just as happy as I could wish to be. I have attended a good many churches, but find more help in Christian Science than in anything else, for it heals the sick and harmonizes thought as nothing else can.

I am very grateful for this discovery which has come through Mrs. Eddy, and hope she realizes how much we appreciate her faithful work.—A. D. K., Mohall, N. D.

---

It would be unworthy for me to longer withhold my expression of gratitude for what Christian Science has done for me.

When I first turned to Christian Science, one year ago last April, I was in the depths of mental darkness, and I do not like to think what might have happened if God had not rescued me in my extremity.

I am thankful that I have at last learned through the teachings of Christian Science that He is not a God "afar off" and full of anger, but that He is omnipotent, omniscient, and omnipresent Love.

Formerly, I read the Bible occasionally as a duty, but without much profit or pleasure, as it all seemed a mass of contradictions; but now the Bible and Science and Health are read and studied every day with the help of the *Quarterly*, which is invaluable. I would like to thank all who contribute to the *Sentinel* for the great help I have received from this source.

That Christian Science is a religion of Love has been often proved to me; but in no way more strongly than in the loving patience and self-sacrifice of the kind practitioner through whom I have learned of this glorious truth. I feel that the only true gratitude I can show to God, to our Leader, Mrs. Eddy, and to all those who have helped me in the truth, is to strive to live the life that Christian Science demands.—Mrs. J. C. Munn, Milwaukee, Wis.

Digitized by Google

I came alone to Denver two years ago, having my own way to make in the world. My health was poor, and I had no business qualifications whatever. Gradually my health quite gave out, owing to a periodical trouble from which I suffered intense pain with convulsions.

Many times I wished I might pass away. I spent nearly all my earnings on medicine. Finally the physician said I would soon be in the insane asylum if relief did not come to me. I was told that there was imperfect development of some organs, and injury caused by a severe fall or heavy lifting.

I went to a Christian Science practitioner and she gave me treatments. The pain has lessened and I have improved until now I can work and be on my feet all day without feeling any bad effects. Now I am happy and cheerful and I have pleasant and steady employment, whereas I used to worry, cry, and have the blues all the time.

I have lately received class instruction in Christian Science which has been a great help to me, and now I demonstrate for myself and others very successfully. I feel greatly indebted to Mrs. Eddy and to the one who helped me. Christian Science is a beautiful work.

DOLLY NEWELL, Denver, Col.

---

I feel that I would be very ungrateful if I hesitated longer to acknowledge what Christian Science has done for me and mine.

It was in January, 1901, that I accepted this wonderful truth. Not through any physical healing, but through the healing of one of the liquor habit of over fifteen years' standing.

All hope was gone that it would ever be different, as it seemed, no matter how much he tried to give it up, the devil had control. But, thanks be to God, Christian Science was brought to our relief and the trouble was overcome in one treatment. What appealed to me most was this, that the treatment was given while the patient was under the influence of liquor, and four hours after the practitioner had left, he said, "I have taken my last drink," and it has been the last.

I did not ask for more proof, but at once accepted what had been done, with a great desire to know more, and have been earnestly working to understand how to pray aright. I had often prayed and asked for help, but my prayers were not answered, when here was one who offered up but one prayer and the answer came at once.

I wanted to know the difference between her prayers and mine. I felt that the only way to know was to investigate, which I have done, and must say I now understand somewhat the difference. We got our dear Leader's book, "Science and Health with Key to the Scriptures," and after reading it in connection with the Bible for one week, I destroyed the stock of medicine I had on hand, also two medical books that cost me three times what Science and Health did. From that day to this we have not taken a drop of medicine.

I am also most thankful for the spiritual uplifting I have had, and am trying each day to understand more of God and His love. No words can express the love and gratitude that goes out from our hearts, first to God for revealing this wonderful truth to our dear Leader, then to her for her unselfish labor of love in giving it to this sin-sick world, and also to the dear one who first brought the light to our home. May this light grow stronger and stronger until its rays destroy every cloud of error, and heaven is found on earth, is my most earnest prayer.

MRS. IDA M. FLEINER, Salt Lake City, Utah.

---

Many years ago in my brother's home I endeavored to help with the care of the children, and to control myself and them through human love and firmness. I persevered long after making repeated failures, because I knew no better way. The love and firmness with which I was successful at first (as it seemed), and for which I gave God little or no glory, I at last discovered to be wrong. Becoming more honest and truly seeking the reason for my failures, I at last looked my boasted love and firmness squarely in the face and saw that it was pride, self-love, self-will, even selfishness, for the so-called love did not extend beyond my immediate relatives.

At length, seeing the best I knew to be all wrong, and not knowing of anything higher, I decided I had no right to attempt the care of children until I could control myself better. I gave it up entirely and became discouraged and morbid over it. This caused ills unnumbered, physical and mental, until Christian Science gradually freed me more or less and gave me some understanding of love and firmness based on Principle and as attributes of God. In contrast with these failures in the past, I am grateful to be able to give an experience of a later date.

A mother whose child of four years had made a slave of her, and who had asked help for herself and child, feared the child would not be willing to be away from her even a few hours with one she had not seen before. When told that her mother was going to another part of the house leaving her with me, she did as was her habit, threw herself upon the floor and screamed, but when she saw that I calmly sat still and read a little book she stopped short and looked at me in wonder that I did not try to pacify her with toys. Then she began again, louder than ever, to compel me to do so, and not moving me after three attempts she at length quietly arose and coming to my side gently asked if I would read to her. The above was repeated three different times in as many days, but was of shorter duration each time.

A day or two later her mother was taken ill and confined to her room for several days, and I explained to the child how she could help every one in the house by playing happily in her nursery and waiting for her mamma to ask to see her. This she did so beautifully that I can never express in words the joy that the child was to me that week, so happy and free, because obedient and helpful.

At the end of that time a relative who had been away for three weeks said to me, "What a beautiful change in the child's thought! She asked you so sweetly if she could go home with me, when it has always been, I want to go and I *am* going!" That same day she said to me with beaming face, "Not unrest, but only jes' rest,—that is what you told me." Then I remembered an audible statement of truth that had been put into my mouth many days before when restlessness was torturing her: "But tell me the *rest* of it," I said. She looked steadily into my eyes for a few seconds, and I have the recollection of the sweetest sense of the brotherhood of man and man's oneness as God's reflection, as she said, "Not unrest, but only rest God gives all His little children. And He gives it to you, too?" "Yes," I said, "we big children are learning about it also."

The child's mother said to me, "You take the care of children so quietly and easily; I feel the good influence of your thought. When I leave them with you they are more restful when I return."

This record of the difference between the past without Christian Science and the present with some understanding of it speaks for itself and is my expression of gratitude to God and to Mrs. Eddy.

We are taught in Science and Health that "Desire is prayer." I desired to be conscious of the truth of the child's being, striving to keep my nets "cast on the right side," and did not look for signs other than this consciousness, and when the outward manifestation of the inward change of thought was noticed and spoken of, all of similar experience in this work know the benediction and joy that followed.

It causes one to wonder that there can ever seem to be a cross in this endeavor to keep motives and life growing nearer reality.—MARY M. DUNN, Boston, Mass.

Digitized by Google

I came to Christian Science about three years ago and have since received so many blessings through it that words cannot express my gratitude to all who have been instrumental in bringing me to a point where I could understand this truth, and especially to Mrs. Eddy for making it possible for us to have all these blessings.

When I came to Christian Science for help I came reluctantly; and having spent a large amount of money for drugs and for doctors' bills, I was beginning to think that all methods of cure were nothing else than schemes to make money. I was a physical and mental wreck. A prominent doctor in my city finally told me that nothing but a change of climate would do me good, and that I must go to the mountains at once. I at first decided to go, but when thinking of leaving my friends, father, mother, brother, and sister, and also my position, which was a good one, I listened to the advice of a friend, and, thanks to her, I gave Christian Science a trial. Suffice it to say I was healed of consumption and many other ailments, but not in a day or a week. It took time, and I am still working. Great peace came almost with the first treatment and I have learned some great lessons by trying to get close to God and see Him as He is.

I can truly see what a difference there is between present conditions in our home, and what would have been without Christian Science, for the little troubles that arise are now speedily overcome. In business Christian Science is a great help. My work now is much easier than it was before, and I am indeed grateful.

GEORGE KUEMMERLEIN, JR., Milwaukee, Wis.

---

Christian Science was brought to my notice about six years ago by the evidence of immediate relief it gave to my sister, whose condition neither medicine nor climate had relieved.

After her experience of the healing power of Christian Science I immediately discarded all material remedies, whose efficacy I had long doubted though I was a constant slave to them, hoping some time to find the right remedy.

Having always seemed delicate, and growing worse with years, I was greatly discouraged. I was especially troubled with almost constant headache, stomach trouble, and extreme nervousness, manifesting itself especially in fainting spells and hysteria. I also had other troubles and my relief from all was immediate.

With great joy I took off my glasses, which a prominent oculist had said I would always need to wear. Then I began to feel free indeed.

Being satisfied with my orthodox religion, my entrance into the Christian Science church was only at the last Communion. Then, with kindest of thoughts and gratitude toward my former church for its help, I gladly entered into the latter, feeling that in this way only could I realize the full benefit of my advancing knowledge of Truth.

I have found Christian Science an ever-present help and an effectual remedy, especially with my little girl, whose three years have been made happier by the atmosphere of love into which she was born.

Recently an added blessing has come to me in class instruction. I am hourly grateful for Christian Science and to those who have lovingly and patiently helped me to understand and prove its truth.

BERTHA KELLER WATERMAN, Chicago, Ill.

---

It is with thankfulness for this great truth, as set forth by Mrs. Eddy in Science and Health, that I write of my healing.

Early in April, 1902, while walking on the street, I was suddenly taken with a severe pain in my left side. I walked home with difficulty, the pain clinging to me night and day.

I did not call a doctor at once, thinking it would pass away, as I called myself a well woman.

As time passed and I seemed no better, I of course saw a doctor, and he said I must have an operation, as I had a growth. I made up my mind then and there that no operation should be performed on me.

One day as I was sitting in my misery a lady came in who had read Science and Health, and understood something of the healing. She encouraged my trying Christian Science, and I was ready to do anything rather than undergo an operation, and told her so.

The lady then said, "I will help you as best I know; I am not a practitioner, but if you will read Science and Health, I will give you good thoughts, as I know them; and remember, if you falter once I give you up immediately." She has been faithful, and when I tell you that I am a well woman to-day you may know I have not faltered or turned back once.

I say this to encourage all who are in physical trouble to go at once to this scientific method of healing, and by clinging to it, regardless of the seeming, you certainly will conquer as so many others have.

MRS. IDA MILLER, Brattleboro, Vt.

---

It was not as a last resort, or because I had been a great sufferer that I turned to Christian Science.

Something over three years ago, while suffering from a very severe cold, one of the kind that held me in its grasp most of the time, I was spending the day with a friend who had been wonderfully healed through Christian Science. She urged me to try it, but I was very indifferent, and although I drew each breath with greater difficulty and had never been able to get any relief from *materia medica,* it was with reluctance that I finally consented to go to the nearest practitioner the next day if I were no better.

The next day, Sunday, I went in search of the practitioner, but she was just starting for church and made an appointment with me for the day following. Some years before a similar cold had resulted in a very severe case of erysipelas and many weeks of suffering and anxiety. The members of my family had been in great fear of another attack ever since.

On Monday afternoon at the time appointed for the first treatment, erysipelas had begun to manifest itself, with all the old, ugly conditions. For about two days I seemed to be getting very much worse, and as my life had been almost despaired of on the previous occasion every one was impatient because I would cling to Christian Science, when I knew absolutely nothing about it, and it was doing me more harm than good, as they thought.

Divine Love surely was guiding me, for I did not waver, though everything certainly did indicate that I was receiving no help. However, in two more days, although it was January and very cold, I was out and *well.*

I had long been drifting about, unsatisfied with what the churches had to offer, although I had taken an active part in their work.

Christian Science, as I read and thought about it, answered the questions and brought the peace for which I had been searching.

Every day brings fresh assurance of the power of Truth, and it is my privilege to see the various members of the family turning toward it.

I am very grateful to Mrs. Eddy for all that has been made possible to me through her untiring efforts. I am especially grateful to her and to my teacher for my understanding of Christian Science, which, as I work up step by step, has enabled me to help others to a better realization of harmony.—Life, Truth, and Love.

GRACE DIETRICH GROESBECK, Chicago, Ill.

Digitized by Google

For thirteen years I never knew what it was to have a well day. I would be laid up for three or four months at a time, and then get about in a feeble way, always fearing I should break down again. In October, 1900, I had a complete collapse, which the physicians called nervous prostration. They did everything they could, but I grew so much worse that I was finally sent to a sanitarium in Boston to try the rest cure. I was there five months and returned home a very little better, just able to dress myself and go to the table to meals, but quite unfit for any occupation or amusement, and always having a feeling of great weakness and fear.

Three months later I became very ill again, and was sent back to the sanitarium, but was so much worse that the doctors had a consultation, and the decision was that an operation was imperative. It was performed by a very skilful surgeon, but my previous illness seemed nothing to what I endured afterward.

Everything that love and care could do was done, but of no avail. I had known of Christian Science for quite a long while, and finally asked my husband if he would be willing for me to try it. His answer was, "Try anything." That same day a practitioner was sent for. She came to me on Thursday, the twenty-eighth of August. The following Sunday I took my dinner with the family and walked about two hundred yards. The following Friday I took a car and went to the office of the lady who was treating me (the distance was about fourteen miles there and back), and from that time my improvement was rapid, so that by Christmas I was well.

I have gained thirty-eight pounds in weight since last September and my friends never cease commenting on my improved appearance. I have had some hard places to get over, but have always been lovingly sustained by my dear helper and friend, so that now I am getting able to help myself.

I am so grateful to God and so thankful to dear Mrs. Eddy for this wonderful physical healing and spiritual uplift that I long to say to all the sick and sorrowful, O, taste and see how gracious the Lord is! and to tell them of the "little book" and its wonderful message.

KATE M. DRURY, Cleveland, O.

### Notice.

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

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

OUR LEADER'S MESSAGE.—The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

COMMUNION MESSAGE, JUNE, 1902.—The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid.

CHURCH MANUAL.—Containing all the By-Laws of the Mother Church to date, August 1, 1903. Also list of members, including those admitted June, 1903. Price, single copy, prepaid, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

DER CHRISTIAN SCIENCE HEROLD.—A monthly magazine printed in the German language, containing about thirty-eight pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

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

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

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

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

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

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CLERK OF THE MOTHER CHURCH.—Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

We are all seeking something that shall make Church life more potent and the Christian religion more effective in the world. In behalf of this we hold conventions, initiate forward movements, and plan fresh campaigns. But in many minds the conviction is growing that what we need is not an expedient but a dynamic, and observant men on the watch-towers of Zion are beginning to point out this need in language that must compel attention.

The progress of Christianity in the apostolic days, its advance among non-Christian nations, can be understood only as we realize how much their faith meant to the apostles and missionaries personally. Because it made them pure and happy and hopeful they were able to spread the contagion of that kind of living wherever they went.

So it will always be. If we have little power to attract men into the Christian life, it is because we do not convince our friends and our neighbors that we have richer resources, firmer hopes, and more enduring comfort than they possess. Once let the world about us see that our belief in Jesus Christ makes us strong to do and patient to suffer the will of God, and into that part of the world which we touch daily will come little by little a desire and an asking for the sources of our peace and our strength. To win our associates to Christ, then, we shall not have to join any special society or adopt any particular methods, but the life that is in us will bring to birth in them its prototype.

We have been passing through a period of severe criticism and reconstruction. We have not emerged from it yet and shall not for many a year, perhaps. But Christian preachers ought never to put the emphasis on the modifications of faith but on its substance. We are not to spend our entire life in verifying our beliefs, not even in clarifying and broadening them.

After all, is there in these advanced days such a tremendous overturning of cherished beliefs? Are the being of God, the fact of Christ, the reality of the moral struggle, the peace and the victory which come to those who persevere in discipleship and service any less certain to our thought and vision than they were to our fathers? We do not believe it. All the preacher needs to do is to grasp and set forth the things that have not been and cannot be shaken. All the humble, every-day Christian needs to do is to renew and strengthen his faith in the Lord Jesus Christ, in his message and his mission. To such a believer all things are as possible in the twentieth as in the first century. He can himself go in the strength and joy of his Lord day by day. He can communicate, perhaps through his lips, certainly through his life, to his neighbor the secret of gladsome and triumphant living. That is how the revival may come.

*The Congregationalist and Christian World.*

The Rev. Charles T. Billings writes in *The Christian Register*:—

"In the Church of Christ there can be no such separation between a man's worship and his daily life. There is no room for double standards, no room for hypocrisy. The world is waiting for the revealing of the sons of God; and, if the spirit of God is in the Church, the sons of God must be there, too. . . . We know that love and sympathy do exist, and that the spirit of brotherhood is slowly seeking larger and truer expressions; and yet the spirit of God is not so common but what we have learned to prize it. We love all that reminds us of God,—the honor, the courage, the kindliness of our day and generation.

"It is ours to make religion within and without the Church more of a reality; and, unless it has reality for us, how can it have reality for others? Unless we are led by the spirit of God, how can we reveal ourselves as sons of God? The same demand Paul made of the church of Rome he seems to make of us. What was to give the law a deeper reality and a permanent power? The spirit of God that was behind it. What was to make the Gentiles appreciate the true scope of their liberty in their freedom from the law? It is the spirit of God, unseen, but eternal. And what is to give reality to our religion and power to our Church? It is the spirit of God manifested in our lives. When men find that we are led by the spirit of God, then they will see we are children of God. Religion will be real to them, because in their deep need, they see it is real to us.

"To make religion real to men, that is our highest privilege. That is what Christ did. He is a son of God because he was led by the spirit of God. . . . The world to-day is waiting for the revealing of the sons of God,—waiting as it waited in Paul's time. It feels often beneath strange misconception, the beauty and power of the Bible, Christ, and the noble men and women of the past; but it asks that we confirm its own belief by being ourselves led by the spirit of God, by being sons of God and joint heirs with the Christ himself. The earnest expectation of the creation waiteth for the revealing of the sons of God.' May the world find the sons of God revealed in us."

Rev. Granger W. Smith says in *The Standard*:—

"Some one has strikingly and truthfully said: 'If there were more religion in the pews, more pews would be needed to accommodate those who now stay away from church.' Too often the preacher proclaims the truth from the pulpit, and the people in the pews give the lie to his words. Your preaching for six week-days may utterly counteract all the good of what the pastor can say on Sunday. Take heed as to thine example.

"Take heed as to thy secret life. This is all important. This determines all the rest. Remember that for every inch of an iceberg above the sea there is a foot beneath the surface. For every part of thy life which others behold there is a measureless portion known only to thyself and to thy God. Take heed as to this hidden portion of thy life. Little things may start influences for weal or woe of infinite duration and extent. Take heed as to the little springs from which goes forth the stream whose sweet waters shall refresh and bless the world, or whose bitter waters will disappoint the hopes of the weary and perishing, and curse the world with its death-dealing poison."

It would doubtless be thought irreverent to speak of Jesus as a common man. If we change the article from indefinite to definite and recall Christ's favorite appellation for himself, "The Son of Man," we may reverently and gratefully speak of him as the COMMON MAN, that is, the universal man, the man who combines in himself all the essential qualities and characteristics of all the sons of men that ever have been or ever shall be on the earth: for that is just what his favorite appellation means. As Dr. Boardman, in his wonderful little book, "The Problem of Jesus," finely says: "The Son of Man illustrates in himself all essential human capacities,—reason, imagination, conscience, courage, patience, faith, hope, love; blending in his own pure whiteness all colors of all manly virtues, all hues of all womanly graces; as though he himself were eternal,—God's own infinite, ever-blessed sunlight. Jesus is the universal man, combining in himself all races, ages, capacities, temperaments, types. Towering above all mankind, yet penetrating all mankind, Jesus is mankind's one mighty archetypal, antitypal, consummate Man; the symbol of perfected human nature; the Alpha and Omega of unfolded, full-filled humanity." Sanctified eloquence can hardly surpass that loving eulogy.—*The Examiner.*

"Christian influence moves along the channels of ordinary human relationships and contacts. Exhortation and preaching are like the sword edge, but a sword must be something more than a sharp wire: it must have a solid blade to give it backing. A Christian man is effective largely in proportion to the extent that his religious convictions are backed up by his qualities as a man. The more man the more Christian.

The first name ever given to the religion of Jesus was "the Way." There is a large significance in that title. Christianity is primarily a mode of life. It is always an adjective qualification of life. It is not an end in itself, but the power to produce a certain type of human life."—*The Watchman.*

What you say may not have as much influence upon your friend as what you are. The personal interest and desire you manifest by your conversation may have more to do with leading that person to Christ than the words you speak or the skill with which you explain away difficulties.

ORRIN B. BOOTH.

*The Universalist Leader* quotes one of its ministers as asking: "Are we not working at the wrong end? Are we not trying to exhort and persuade our people to do and to give and to be 'loyal' and all that when we should be trying to convert them thoroughly and soundly to the Gospel?"

We must keep our eyes on the stars, but we must also remember that our feet are on the ground.—THEODORE ROOSEVELT.

The end of life is to be like unto God; and the soul following God will be like unto Him.

SOCRATES.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 63 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE.—Ten copies, five cents, prepaid; one hundred copies, 50 cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health, in lots of twelve or more to one address may include any or all of the different styles of binding.

**A COMPLETE CONCORDANCE** to Science and Health with Key to the Scriptures, 595 pp., 10 x 7. Bound in cloth, marbled edges. Price, single copy, prepaid . . 5 00
Twelve or more copies to one address, each . . . . . 4 50

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in THE CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid. . . . . 4 00
Twelve or more to one address, each, prepaid . . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

**95 Falmouth Street, Boston, Mass.**

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, each, 12½ cents, postage paid.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD, 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 806

FROM OUR CONTRIBUTORS.

"Where is he that is born King of the Jews?" Willard S. Mattox. 807

Order in our Church. Barbara C. Roe. 808

"Infinite Love is reflected in love." Silas Cobb. 808

The Soft Answer. Waldo P. Warren. 809

Echo of the Communion. Sue H. Mims. 809

SELECTED ARTICLES.

Mistaken Criticism of Christian Science. 810

An Unauthorized Criticism. 811

EDITORIAL.

Concord's Semi-Centennial. 812

The Value of Good Example. 813

Speaking with New Tongues. 813

AMONG THE CHURCHES.

A Prospective Church in Plymouth, Mich. 814

Progress in San Francisco, Cal. 814

The Work in Franklin, Pa. 814

FOR THE CHILDREN.

Some Simple Truths. Kate Swope. 814

TESTIMONIES OF HEALING. 815



Vol. V. BOSTON, AUGUST 22, 1903. No. 51.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month.

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Upon the occasion of his late retirement, Lieut.-Gen. Miles issued an address to the army which is most dignified and pertinent. It includes the following paragraph: "Since its organization the army has been charged with a great variety of responsibilities, all subordinate to defending the country and maintaining the rights of its citizens. . . . It is now brought into daily communication with millions of people to whom its individual members are the exponents of American civilization. A serious duty and a great honor are now presented to every officer and soldier; namely, to exemplify to those with whom he comes in contact our country's principles of equal and exact justice, immunity from violence, equality before the law, and the peaceful use and possession of his own."

The pacification of the natives in the Philippines goes on with an occasional reverse and not a little evidence that only the patient and long-continued effort to educate them and better their condition is likely to eliminate the bitterness which war and its harsh measures have engendered. Captain Pershing, who has had to do especially with the Moros, reports that "There will be no more uprisings among them. Their general condition is far better than the people of this country realize. I think that within ten years they will be our most enthusiastic supporters. There has been an improvement in the industrial and sanitary conditions of the island in keeping with the improvement in the civil government."

The hundredth anniversary of the birth of John Ericsson was recently celebrated in New York by the unveiling of a statue. The statue is the work of John Scott Hartley. A national salute of twenty-one guns was fired by the United States gunboat Dolphin, and a folk-song from the birthplace of Ericsson was played by a Swedish band. Mayor Low of New York, in his address of acceptance, paid a high tribute to the genius of the great engineer, whose statue stands in Battery Park, overlooking the waters of the harbor. Forty-two Swedish-American societies celebrated the unveiling of the statue.

In the thirty-two years, 1870—1901, the exports of the United States increased 288 per cent. In 1871 she was fourth in the list of exporting countries, being surpassed by France, England, and Germany in the order named. The United States now leads all other countries in the amount of exports. In 1901 Great Britain, France, and Germany bought more than they sold to the amount of $1,153,000. We sold more than we bought to the amount of $637,000,000. Of all the great commercial nations, we alone had a "balance of trade" in our favor.

The Department of Education is pushing the work of lifting Porto Rico from illiteracy with great vigor. Nearly twelve hundred schools have been opened in the island, with 1,225 teachers, of whom one hundred and fifty are Americans. In the normal school for the training of teachers over one hundred Porto Rican young women and men are pursuing the regular course of study. Nearly every school now open in the island has a long waiting list of pupils who are ready to crowd in when a vacancy occurs or when a new school is opened in the district.

Second Assistant Secretary Pierce of the State Department has started on a tour of the Continent, visiting the principal consular offices in our service abroad. It is understood that Mr. Pierce will make a thorough study of the conditions at the different consulates, with a view to preparing an exhaustive report to the secretary of state upon his return to this country in the fall.

Having achieved great favor as a sculptor, Mr. Frederick MacMonnies, who designed the celebrated fountain at the Chicago World's Fair, has transferred his allegiance to the sister art and is devoting himself to painting, in which he is already commanding attention.

President Roosevelt's earnest and vigorous letter to Governor Durbin on the cause and cure of lynching, has awakened very general comment, and its frank suggestions seem to have received no less general approval.

A United States gunboat having on board a party of Cuban engineers has gone to Bahia Honda, where the work of delimiting the site for the United States coaling station at that point will begin.

**Foreign.**

A very remarkable movement is now on foot in connection with the Osaka exposition in Japan. More than a year ago it was decided that the different denominations represented in Japan, should unite in a series of continuous evangelistic meetings during the exposition held in Osaka, as multitudes would naturally visit the exposition from all over the country.

A hall capable of seating two hundred people was provided, each denomination taking charge of the services for two consecutive weeks. The meetings have been attended with great success, both as regards numbers and the interest shown.

The Canadian government is investigating the currents in that part of the Atlantic Ocean washing the south shore of Newfoundland between Cape Race and the French islands to ascertain the character and extent of the indraft which is reported to set into the larger bays in that vicinity. In recent years millions of dollars and many lives have been sacrificed in shipwrecks occasioned by lack of information regarding the trend of these treacherous currents.

The religious census of London, which is now completed, shows that the number recorded as having attended a place of worship on a given Sabbath was 1,002,940, giving a ratio of one in 4.45 population. It was estimated that 35 per cent went to church twice on Sunday, reducing the grand total attendance to 850,205, and the ratio of one in 4.45, to one in 5.25. The Christian Scientists attending public services on that day numbered 553.

King Edward's reception in Ireland has been even more enthusiastic than expected. The king and queen have expressed their gratification at the warmth of their welcome. "Their Majesties have been keenly delighted," Secretary Wyndham has reported to London.

A despatch from Rome, dated August 12, says Mount Vesuvius continues in active eruption. A new crater seems to have been opened, but it is impossible to ascertain the fact definitely, owing to smoke which surrounds the top of the mountain.

The island of Jamaica was visited by a hurricane Tuesday, August 12, causing great loss of life and property.

Consul-General Hughes at Coburg reports a new invention in the form of a new substance called "galalith," made from skimmed milk. It will be useful in the manufacture of buttons, combs, knife-handles, balls, rings, etc.

W. E. Corey, formerly assistant to Charles M. Schwab, has been elected president of the United States Steel Corporation.

**General.**

Professor Heilprin, who has recently returned to Philadelphia, after a two months' visit to Mount Pelee, on the island of Martinique, tells of a most wonderful phenomenon which shows results arising from present volcanic disturbances. He says that the scene surpasses all that he has ever witnessed in other volcanic mountains. The old summit of Mount Pelee, which was about four thousand feet high, is now surmounted by a new dome, over one thousand feet high. It is of solidified lava, which is steadily rising from the crater with irresistible force and it is rising higher all the time on account of the flowing lava which is hardening from the apex down to the base. Its entire aspect is one that is unique in the history of volcanoes.

The speed of electricity, as determined by Tizeau's experiment, is about 111,600 miles a second in copper wire, and 62,000 in iron wire. In trans-atlantic cables it is very much slower. The circuit of the globe was made by an experimental message sent by President Roosevelt in about ten minutes, but this of course does not represent the commercial speed, as official arrangements had been made by which this message had the right of way, and at every point of repetition the most expert operators were in waiting to pass it on. The journal *Le Temps* recently sent a despatch consisting of two words, without previous notice, which completed the circuit of the globe in about six hours. The charges altogether were $1.60 a word.

The use of the peanut as an article of food is becoming more and more general. A few years ago the Czar had his armies fed on a preparation made from the pindar, or ground pea, at once wholesome and palatable, with economy as an additional point of merit, and to-day the Kaiser's army is served regularly with bread and porridge made largely from the peanut.

President Barnard of Yerkes Observatory has discovered a large white spot on the body of the planet Saturn, which gives promise of aiding materially the determination of its time of rotation. Calculations based on the measured movement of the spot gives the period as 10h. and 30m., which is twenty-five minutes longer than the period reached by previous calculations.

Boston automobile tourists intending to go through Norway were obliged to abandon that route to the Arctic circle, owing to the opposition of local authorities, who fear injury to horse-raising interests principally.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From our Contributors.

### "Where is he that is born King of the Jews?"

WILLARD S. MATTOX.

It was a memorable night for the world, when three men presented themselves before the door of an inn at Bethlehem, asking the strange question, "Where is he that is born King of the Jews?" A strange question, indeed, and a strange place wherein to find a King. The amazement of the servant who answered the summons was not greater than the surprise of those other guests who, till then, were ignorant of the regal presence in their midst. "Where is he that is born King of the Jews?" Who could answer? Which of that motley throng crowding the courtyard and filling the small house, answered that description? Here were Jews from all parts of the world come to their native city to be taxed, by decree from Rome. Merchants, artisans, and tillers of the soil; obscure for the most part, unheralded, seeking accommodation in a modest public inn. The most imposing dignitary of the assembly could hardly claim royal birth or descent, and yet what meant that insistent query, "Where is he that is born King of the Jews?" The eager bustling of the crowd, the startled glances and tense faces, gave some token of the inward thrill that question awakened. Was this, then, the consummation of prophecy? Were the prayers and longings of years to be realized at last, and was quiet Bethlehem of Judæa to give to the expectant Jews their Saviour and King? The import of the question was too vast for that little company. The thoughts it awakened and the vista of freedom and conquest it opened were too big for instant comprehension. For generations, the devout worshipers of one God had prayed for deliverance, their prophets had foretold the advent of the Messiah, every earnest supplication, every secret longing and whispered prayer had centered on the coming of a king, and now, as if from heaven itself, came the question which implied the cherished hope fulfilled, "Where is he that is born King of the Jews?"

And what of the men who thus proclaimed Israel's deliverer? As they dismounted and made their way across the courtyard, curious eyes noted the peculiarities of dress and visage which marked them strangers to Judæa. Dignity sat upon the calm brow, majesty glanced from eyes made serene with patient waiting. Their age and bearing, as well as their rich apparel and the costly trapping of their camels, commanded deference. The stains of travel and the dust of the desert could not quite dim the splendor of this little cavalcade. Here were messengers worthy to herald a king. They have been called Wise Men, and so they were, but their wisdom must have been of God, for their traditional meeting in the desert, and their journey, now ended, was not effected by human means. No lengthy correspondence preceded that solitary and solemn junction. No occult power, no mystic force inaugurated a journey that was to have its glorious finish at the manger in Bethlehem.

What paths they traversed, what perils they overcame, none may know. The great fact remains,—they found the King they sought! Each, in his far-off country, with peculiarities of race, temperament, education, and religion, "beheld a great light," and, obedient to the revealed truth, pliant to the guidance of infinite intelligence, they pursued their several ways, until they met, and together continued their journey to seek him who was alike unknown to them all. It must have been a sublime faith which instituted such a search, ay, an unshaken and perfect confidence that he whom they sought could be found. The record says, "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him." Thus was the King found, and the good news announced to a listening world. Holy aspiration and earnest seeking had revealed the Saviour. To the idly curious, to the ignorant, the gross, or the material, there was nought of kingly majesty, nought of puissance or glory in the infant form lying in the manger, but Wisdom had disclosed to eyes that could see and had whispered to ears that could hear, the triumphant truth that Christ was born to earth.

Since that far-off night, many wise men have asked the same question. "Where is he that is born King of the Jews?" And who is a Jew? Paul breaks down all race and creed limitations when he says, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Years before that, Moses caught a glimpse of the same universal truth, for he said to the Israelities, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." The King of the Jews is born to a spiritual kingdom, to rule all hearts, whether Jew or Gentile, bond or free, which are prepared to do him homage. No country claims this King, no race of people monopolize him, no human sect limits his reign, no boundaries of time confine his beneficent rule. He dominates all, throughout eternity; he is for all, and over all, for he is the Son of God, the only begotten of the Father, the Christ, the Saviour of mankind.

To-day, as ever, the wise man is advised to make the journey that shall end in the revelation of Truth, Christ, "The divine manifestation of God, which comes to the flesh, to destroy incarnate error" (Science and Health, p. 583). The initial suggestion to seek and find comes now, as then, from God. It is individual and universal. One hears, understands, obeys, and finds. Another misses the meaning and delays the search. To the pure and the good, to the waiting heart, in every country, in every phase of material belief, the star appears, and leads to where the young child is. The individual undertakes the journey, and on his way he meets other seekers, led by the same inspiration, and together they pursue their way.

Christian Science is a revelation of the ever-present Christ, the healer and redeemer of the world. From out the gloom of human misery, from the far-off countries of despair and sickness, sorrow and sin, come weary mortals,

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

moved by nothing less than divine impulsion, and on the way they ask many times, "Where is he that is born King of the Jews?" From the ends of the earth they are coming, each treading alone his own way. Others they meet, asking the same question, tired of self, weary of pain and sin, and together they go on. At the threshold of Christian Science, they find the new-born Christ-idea which is to redeem them. When the Christ-child is discovered, when at last the star of hope leads us to our Bethlehem, then, indeed, we "rejoice with exceeding great joy," for unto us "is born this day in the city of David a Saviour, which is Christ the Lord."

## Order in our Church.

BARBARA C. ROE.

In Science and Health we learn that the Church is "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (p. 583). This definition reveals to us, that our Church is not a material structure, a tabernacle built with hands; but, like the kingdom of heaven, is within man. All that proceeds from Principle is divine; hence the highest form of order or perfection of our Church, must necessarily depend upon our most exalted spiritual conception of Truth, the practice of good, and the demonstration of love. As these three essentials are requisite to Life eternal, so are they necessary in the disposition of all matters pertaining to our Church through which this Life should find expression. Truth includes all that is good because it is good, and can actuate nothing but good. There is but one way to understand Truth; that is, to practise the good it suggests. Scientifically understood, we find that Truth is the rock of our salvation, a mighty power which destroys all error, the wisdom and intelligence of the universe including man, that which altogether controls and governs divinely.

A church built on such a foundation ought to produce the best and highest results. The meek and lowly Jesus practised all the truths he taught, he loved those who persecuted him, and prayed for those who despitefully used him; he recognized at all times and under all circumstances the incorporeal child of God and no other. To have order in our Church we must build on the same foundation that he built upon; we must accomplish our work under the same guiding, controlling Mind that he was ever obedient to; we must worship the living and true God, not because such is the law, but because we love Truth beyond all else. This prevailing consciousness of Truth lifts us beyond all sense of personality, it destroys the love or worship of good and evil, and opens up avenues of thought that we have seemingly lost sight of. New ideas then begin to grow and blossom in greater beauty and perfection, and as these ideas multiply and replenish the earth, the greater becomes our capacity for receiving all that proceedeth from the Father; and we experience heaven with all its inexpressible joys and blessings, harmony and order, here and now.

As we continue in His love, and use it in every particular of our daily duty and conversation, varied forms of thought develop and increase; this variety adds charm and beauty and is needful to show forth perfection. Unity of thought controlled and governed by divine Principle will unite the various churches.

When mortal sense is subordinate to Truth, love will flow into every particular of our work, the image and likeness of God will be expressed. When love to God and to our neighbor is our reigning consciousness, and we put it before all else, the quality of love emanating from such an understanding of Truth will be spiritual and heavenly, and God will be seen and acknowledged as All-in-all. As the different parts of the body act as one, so will the varied ideas of spiritual thought act as one, reflecting in all the one divine Principle, God. Such societies or churches will appear in their grandest form and will reflect perfect order, filling the atmosphere with manifestations of Life and Love, and breathing forth an aroma of regeneration throughout the world; giving sight to the blind, hearing to the deaf, and healing all manner of sickness and disease among the people. All who have named the name of Christ in Christian Science are responsible for what their church is or appears to them to be. When our sense of obligation becomes clearer, truth will become clearer, and God will be nearer, and all as the result of active and orderly effort to bring men, from the least unto the greatest, into the real and true consciousness of Life eternal.

## "Infinite Love is reflected in love."*

SILAS COBB.

"Love is the liberator." If we love our neighbor as we do ourselves, we shall overcome hate in others and in ourselves, and banish sickness as the sun dispels the cloud. But unless we have love we cannot detect the presence of evil or put it to silence. If we have not love we are "as sounding brass, or a tinkling cymbal."

Could we make love practical and bring it into our business, our homes, into every walk of life, how much happier would be the world! Could mankind know that God is a God for our business, a God for our homes, a God for every walk of life; that He is a practical God, always at hand to guide us through every trouble, every danger in every path, what a joyful world we would live in! And I believe we are now, through the teachings of Mrs. Eddy, approaching this condition.

But too often in business, greed steps in and that is not love. Do we oppress the servant or the laborer by giving him less than his labor is worth? Do we practise idolatry by cherishing false pleasures, or the pleasures of this world, —which are gods, either little or great? Are we idolaters in worshiping any other god than the one God? We do not have to live among barbarians, or in the age of the heathen to be guilty of this. If we worship or think too much of self we are guilty. Do we hate our brother? Do we become angry when evil tempts us or when things do not go our way? Do we envy our neighbor who is reaching a higher success in life than we? Do we commit murder by trying to crush thoughts and deeds that are true and good? Do we practise revellings or drunkenness, are we possessed by evil thoughts of any kind? If we are guilty of any of these things, we are not proving that "infinite Love is reflected in love." That is, we are not loving, but hating. We are manifesting either hate or love. Which is it? It cannot be both at the same time.

On the other hand, the human love which expresses itself in long-suffering and gentleness, which we see linked with faith, which goes hand in hand with generosity, with mercy, justice, or goodness of any kind is a reflection of divine Love which comes from God, or good, as the light comes from the sun. There should be nothing mysterious about the love that goes to make up good citizenship. It is an attribute of God, and is not the sensuous element that is sometimes misnamed love. The test of good citizenship is whether we help or hinder our neighbor. If we are helping him we are showing forth the love which is an attribute of God, which is true, genuine, human love, and is the love that is the reflection of infinite Love.

The more of this good citizenship, or helpfulness, or loveliness we can show forth, the more like Jesus are we, the nearer to a model citizen we approach, and then we possess more of the true love which is of God.

The evil which mortal man thinks and does reacts against

* Science and Health, p. 17.

Digitized by Google

him, until he has suffered in proportion to the amount of evil he has thought or acted. It does not follow that all our suffering is brought upon us as the direct result of our own evil ways, but much of it is.

How important, then, to get our thinking right and keep it right, to think nothing but pure thoughts, thoughts of love! When anger, hatred, and malice come to us, and we know that we must suffer if we let them in and entertain them, it would seem that we would quickly bid them depart. We ought to know that these things will make us suffer, and if nursed enough they may bring us down to a fit of severe sickness.

Christian Science casts out anger, malice, hatred, diseased thought of every kind, and substitutes thoughts of love, rest, and peace; then the body is well.

## The Soft Answer.

WALDO P. WARREN.

As the lawyers tempted Jesus, asking his views on material affairs, so does mortal mind to-day tempt the student of Christian Science. The student, ever ready to give a reason for the hope that is in him, should distinguish between questions put by seekers for Truth and those asked out of craftiness.

If it is asked what we think of doctors or ministers; what of this or that denomination; what of marriage and parentage; what of the ultimate possibilities of Science; what of political questions or personages; or what of this or that prevalent custom, it is well to remember that it is not personal conclusions but the truth of Christian Science which should be given to the world.

To answer such questions in open approval of popular customs may bring condemnation from those who know some of them to be error, and may give a wrong impression of the teachings of Science; while to answer in unqualified disapproval may be to condemn those who are not worthy of condemnation, and this needlessly arouses antagonism. In either case your real meaning is lost, those whom you seek to help by your answer are really harmed, and the cause of Christian Science is misunderstood.

Our own conclusions may be perfectly correct as to our own problem, but very unfitting in regard to another's problem, the solution of which is at a different stage. The expedient step in solving our problem consists in proving all things, that we may be finally able to discern and "hold fast that which is good." It is not merely the manifestation of error which is wrong, but the thought back of it; and while the wrong thought is perhaps being bravely handled in Science, its manifestation may for the moment seem to be unchanged. While another is thus resisting the claims of error, and so working out a knowledge of its nothingness, our condemnation of his acts may be unjust and unscientific.

Let us consider well the example of Jesus in meeting crafty questions with counter questions, rather than cast the pearls of our own demonstrated conclusions upon the ground before mortal thought. For those who are honestly seeking Truth it is better to point out only the next step leading to the conclusion applicable to their problem, rather than to omit this step and place before them a far-off conclusion which does not fit their present need, which they are therefore not ready to accept, and cannot understand.

## Echo of the Communion.

SUE H. MIMS.

THE flags of many nations lent their bright hues to the walls of Mechanics Hall, where the Christian Scientists from the East and the West, the North and the South, met as one brotherhood to worship in sacred silence the God of Israel,—the omnipresent Love who forgiveth all our iniquities and healeth all our diseases.

A mighty wave of holy thought and realization of Truth must have gone forth to lift the burdens and lighten the sorrows of the world, for we are one body, and "whatever blesses one blesses all" (Science and Health, p. 206). The sweet invitation from Mrs. Eddy was joyously received, and all reached in unbroken and peaceful harmony, the lovely capital of the old Granite State.

It seemed a miracle of order and arrangements to see this great crowd, so free, so happy, so childlike, sitting under the trees, or strolling under the sylvan arches of green, waiting for the hospitable gates of Pleasant View to open to that vast throng which entered without confusion or impatience. It was pleasant to mark the tender eagerness of all to see our beloved Leader, but all human elements seemed quieted under the influence of that sweet home of purity and peace.

"What went ye out . . . for to see? A reed shaken with the wind?" No. The gathering of this vast concourse marks an epoch, as with hearts overflowing, and eyes dim with unshed tears, the people came to pay tribute, not to human pride and distinction but to spirituality, to goodness; not to earth's diadems but to exalted aspiration, to true womanhood. Is mere gratitude for hearts that have been healed, for sin destroyed, for health restored, for lives uplifted and spiritualized, for saddened homes redeemed and blessed,—I say, is this expression of gratitude worship of personality? not at all. As men and women we would hide our heads in shame if we did not feel this depth of grateful love. "But what went ye out for to see? A prophet? Yea, I say unto you and much more than a prophet,"—a woman whose self-effacement has been so complete, whose humility and love have been so unselfish, and whose personality has so faded from her own vision, that her consciousness has become a channel for a revelation of Truth which is bringing to humanity health, holiness, purer ideals, and heavenly aspirations. As that great company of reverent ones listened to her words of welcome and admonition to "Trust in Truth, and have no other trusts," and when her dear presence withdrew, their voices were united as one and they sang her beautiful hymns, and repeated the Lord's Prayer in glad yet solemn unison,—then we knew the blessed import of our visit, the personality was lost in the spiritual ideal and her sweet words remained like a benediction in our peaceful hearts.

Contributors to our publications are requested to write legibly, with ink, and on one side of the paper only.

## The Concordance.

The new Concordance is helpful and convenient. After using it, every student of Christian Science will want it as an aid to the study of our text-book. I have also found it most useful in finding instructive statements and helpful declarations of "the counter fact, relative to any disease" (Science and Health, p. 233), and in collecting lessons on particular subjects for the Wednesday evening meetings.

CLIFFORD P. SMITH.

Let me say a few words in appreciation of the new Concordance to Science and Health. A long-felt want has been fully met in this comprehensive and complete work, which will be appreciated by all students. The alertness of our dear Leader in apprehending and meeting this need, is indicative of that spiritual insight which has ever characterized her in the past, and proved her ability, under Divine guidance, to direct and maintain our sacred Cause.

G., Madison, Wis.

Digitized by Google

## Selected Articles.

### Mistaken Criticism of Christian Science.

THE Discoverer of Christian Science has met and mastered much ignorant fault-finding directed against her personality or against her teachings. She has done this with a patient love and forbearance that have won the admiration not only of her students, but also of the unprejudiced public at large. Christian Scientists have learned from her not to retaliate in kind nor to make personal attacks. The logic of events is justifying their faith daily and hourly by its beneficent results in reforming the sinner, healing the sick, and comforting the sorrowing. The respect for the rights of others which they are taught, is based upon a clear perception of the Brotherhood of Man as a spiritual reality. They can wait, watch, and work in peace, knowing that the good they do is immortal and that God shows them the way to atone for their mistakes and failures.

In this brief article, therefore, I have no desire to enter into any controversy with persons. The critic may be moved by a variety of motives and influences. He may be honest, but unacquainted with actual facts. He may have no deeper purpose than to give expression to the gossip he hears. I do not consider myself competent to pass judgment upon the critic himself, but experience has shown me the falsity, perversity, and futility of much which passes for criticism of Christian Science, and I believe that the readers of *The Independent* will be glad of a brief analysis of the subject.

Let me state at once that I have yet to read a criticism of Christian Science which contained a correct or comprehensive statement of its teachings. It is my firm conviction that no one can really understand these teachings without being favorably impressed by them and wishing to put them to immediate application in practical, every-day affairs. Thus a very large number of earnest and intelligent people have already come to the conclusion that Mrs. Eddy's teachings are the very truth of Christianity, uttered to this age, in regard to the nature of God and man and the universe. A still larger proportion of the public are persuaded that her teachings are instinct with glorious possibilities for mankind. Only a relatively small number of persons take antagonistic ground, and among this small number it will be found that few have ever even studied Mrs. Eddy's works, much less attempted to put her teachings into practice.

Christian Science offers that which every man is seeking: happiness, health, and a measure of holiness. It does not postpone the promise of the kingdom of heaven until after death. It opens the way, here and now, for the fulfilment of Christ's promises, in so far as the individual has sufficient spiritual understanding to rely upon these promises. Does any Christian desire more? Then why should the teaching and inculcation of a Science which shows man his real self and the real universe under omnipotent good arouse any opposition?

There is no denying the fact that since the appearance of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, almost forty years ago, a gradual change in popular views on the subject of theology, medicine, and natural science has made itself felt.

Christian Science has roused the world from the lethargy of routine beliefs. It has been persistently emphasizing the Scriptural teaching that "God is Spirit" (John, 4 : 34, R. V.), and that the real man, made in His image and likeness, must, therefore, be spiritual and not material. Christian Science has been blotting out the awful spectacle of a revengeful god and bringing into relief St. John's grand statement that "God is love." These teachings are not based on sentimental grounds, but on logical, scientific deductions from the Scriptures, and are freeing receptive persons from the mental, moral, and physical diseases caused by the fear of an unnatural god as creator and controller of the universe. Christian Science practice in healing the sick has proved to the medical fraternity the necessity for paying greater attention to mental symptoms and for relying less upon drugs and manipulation. One of Mrs. Eddy's greatest services to mankind was to show the unscientific nature of mesmerism, or hypnotism as it is more commonly called to-day. Years ago she showed how this educated will power affected the sick, but warned the public against its use as detrimental in the long run alike to operator and subject. In establishing the true Christian system of metaphysical healing, it was necessary for her to expose the false human mode of suggestive therapeutics.

As in the realm of theology and medicine, so in that of natural science, Mrs. Eddy's teachings have pointed to a complete revolution of thought. Take, for instance, her very well-known teaching concerning the nature of matter. It is significant that within very recent times noted natural scientists like Lord Kelvin and Sir William Crookes have startled the public by their changed views on this very subject. As far as I can judge from the reports of their utterances published in the newspapers, their investigations have led them to resolve atoms into forces, thus bringing their conclusions ever closer to those of the psychologists who maintain that matter is merely a mental concept.

The bearing of these conclusions upon the subject of Christian Science is readily seen when we consider that they denote an approach, though still a timid one, to the position taken so many years ago by Mrs. Eddy. In Science and Health she writes:—

"Matter is nothing beyond an image in mortal mind" (p. 116).

"The world would collapse without Mind" (p. 209).

"The term Science, properly understood, refers only to the laws of God, and to His government of the universe, inclusive of man" (p. 128).

The theories which presuppose power in matter have been thus characterized by Mrs. Eddy:—

"They either presuppose the self-evolution and self-government of matter; or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma, and consider matter as a power in and of itself, is to leave the Creator out of His own universe; while to grasp the other horn of the dilemma, and regard God as the Creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, and so make Him guilty of maintaining perpetual misrule, in the form and under the name of natural law" (p. 119).

In view of the growing perception on the part of the psychologists and physiologists that thought alone is force, and that matter is a mere concept of the human mind, the writings of Mrs. Eddy become constantly more impressive to the general public. The trend of the more progressive thinkers lies clearly in the direction of Christian Science; nevertheless, the teachings of the latter are still so far in advance of general modern thought that for this reason they are more readily apprehended by those persons who are hungering and thirsting after righteousness, and are ready to make sacrifices in their search for the solution of the problem of being. Christian Science is also having a marked influence upon the position of woman. Without propaganda or pronunciamento, it has placed woman upon a footing of entire equality with man in the Christian Science denomination. The grand results it has accomplished in temperance reform alone would entitle it to a foremost position among the altruistic movements of to-day.

These are some of the services to mankind which Christian Science is performing. In spite of these services,

Digitized by Google

however, futile criticism has been leveled against Mrs. Eddy's education, against her literary style, even against the price of the text-book she has written. Much of this criticism has been uttered from pulpits devoted to the good news of peace on earth, good will to men.

Every means Mrs. Eddy has instituted for the protection of Christian Science from perversion has aroused criticism from quarters in which there seems to be no desire that Christian Science should succeed.

A reasonable remuneration for Christian Science practitioners has been stigmatized as a sign of greed and avarice. At the same time those who have been the recipients of Christian Science benefits declare with justice that no amount of money could adequately pay for the blessings received. Criticism has played up and down the gamut of possible objections, but has proved self-contradictory. It has sometimes objected that Christian Science tries to ignore sin, but on other occasions it has been obliged to concede that this very Science has made men and women better, which, after all, is the only real test of the destruction of sin. Criticism has found fault with Christian Scientists for considering it their Christian duty to heal the sick as well as reform the sinner, and yet no criticism has ventured to deny that Jesus, his disciples and apostles, and the early Christians took this same view. As Mrs. Eddy has well said (Science and Health, p. 142):—

"Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers, —the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence."

Christian Scientists have promised, in their church tenets, "to be meek, merciful, just, and pure" (Science and Health, p. 497). They claim nothing for themselves which they are not glad to concede to others. It is by the elimination of sin and sickness that they are proving their right to teach and practise Christian Science.

W. D. McCRACKAN.
In *The Independent.*

Mr. McCrackan is a graduate of Trinity College, Hartford, Conn., of eighteen years' standing. He has also graduated from the Massachusetts Metaphysical College, and he is a member of the Authors' Club of this city, the American Historical Association, and the American Social Science Association. Aside from numerous magazine articles he has published in book form "The Rise of the Swiss Republic" and "Romance and Teutonic Switzerland." As a Christian Scientist he is chiefly known to the outside world as the "Christian Science Publication Committee for the State of New York," whose duty it is to act as officially authorized spokesman for the denomination in the press of this State.

EDITOR of *The Independent.*

## An Unauthorized Criticism.

DR. WILLIAM CARTER is quoted as saying in his late address before the Ministers' Alliance, "Three things might be said to be responsible for the vigilant research, unrest, and dissatisfaction of the present age. They are fear of pain, desire to know the future, and the universal longing for immortality." The writer heartily agrees with Dr. Carter in his analysis—that the fear of pain, desire to know the future, and the universal longing for immortality cause the unrest, dissatisfaction, and research of the age—and wherefore? The world is reaching a period in its history where it is demanding something more than the theories and impracticable time-honored systems of the past, especially along the lines of religious beliefs and curative systems. Christian Science is not at war or even at variance with any religious or curative system, but is the "advanced thought"—the child born in due season as the natural and necessary outcome of the very circumstances mentioned; namely, desire to be delivered from pain, to know the future, and the universal longing for immortality (complete salvation).

Continuing, the speaker stated: "The Christian Scientist promises for implicit faith a relief from all pain." With this statement as a whole I am compelled to take issue. The teachings of Christian Science promise for implicit faith in God a relief from all pain, but this implicit faith must correspond to the faith referred to by James: "I will show thee my faith by my works"—faith based upon understanding—and to say, "The credulous and ignorant public, eager for freedom from bodily pain, accepts its teachings after a mere reading of its promises," is widely to miss the mark, and implies a gross lack of appreciation of the actual facts concerning Christian Science. It is true that both the ignorant and the learned, as well as the halt, the lame, the blind, the deaf, the sorrowful, and the sinner turn to Christian Science—"this advanced thought of the day" —for relief, not merely because it promises, but because it fulfils its promises by healing them of both sickness and sin, and establishing in them a higher moral and ethical standard for the community in which they live, and which may be seen by any one who will observe their daily lives.

It is an error to state that two years ago it was announced from the Mother Church in Boston that the members numbered a million or more. The writer was present at this meeting, but heard no such statement, nor does it appear in the printed reports of same on file. The statement no doubt has been made that the movement has a million or more adherents or followers, since there is a much larger following of Christian Science than it has in actual church membership, for the church is designed to have for its members only such as have some practical knowledge of its teachings, and who are ready to subscribe fully to its tenets. Christian Scientists ask no favors they do not concede. They do not proselyte nor invite people to become members of its church because they believe in Christian Science, but they explain to them the necessity of their having a practical understanding before they are fitted to assume the responsibilities of church membership, for Christian Scientists are not mere believers in Christianity, but are aware of the necessity of living and practising Christian lives, in accordance with the Mosaic decalogue, the Sermon on the Mount, and the teachings and practice of Jesus Christ.

Dr. Carter refers to Christian Science as a fallacy, but the evidence that he offers does not justify his statement. He says, "They depend more on silent instruction than public preaching. Their public reading rooms, found in every town and city, bear evidence of this fact." Christian Scientists not only have public reading rooms in almost every town and city in the United States, Canada, and Europe, but they also have public services in their churches every Sunday and Wednesday throughout the entire land.

JAMES A. LOGWOOD.
In *Kansas City* (Mo.) *Times.*

Paul tells us that this human or carnal mind is enmity against God: for it is not subject to "the law of God, neither indeed can be." Mental Science may be defined as the action and operation of the human mind, while Christian Science is the Science of Christ, or the law of God, which Jesus the Christ applied to humanity, healing the sick and the sinner. Christian Science may rightly be called mind-healing, if the Mind therein referred to is God, in obedience to the scriptural injunction, "Let this Mind be in you, which was also in Christ Jesus." JOHN H. WILLIAMS.
In *Jacksonville* (Fla.) *Metropolis.*

What a grand power is the power of thought! and what a grand being is man when he uses it aright; because, after all, it is the use made of it that is the important thing. Character comes out of thought; or rather thought comes out of character. The particular thoughts are like blossoms on the trees; they tell of what kind it is. "As he thinketh in his heart, so he is."—SIR WALTER RALEIGH.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### Concord's Semi-Centennial.

BECAUSE Christian Scientists the world over are greatly interested in the growth and development of Concord, N. H., they will be much pleased with the semi-centennial edition of the *New Hampshire Patriot*, dated August 19, 1903, and issued in commemoration of Concord's fifty years' existence as a chartered city.

So many of our people have visited Concord from time to time and have been so hospitably received by its citizens, that they feel a personal interest in the city and all that pertains to its welfare, but the chief reason for their interest is that Concord is the home of our Leader. Mrs. Eddy was born at Bow, N. H., within sight of her present home, and her earlier and later years have been spent in the immediate neighborhood.

This special edition of the *Patriot* contains a sketch of Mrs. Eddy's life and work written by Hon. Henry Robinson, Postmaster and ex-Mayor of Concord. Mr. Robinson is not a Christian Scientist, but, like most of the prominent citizens of Concord, he is well acquainted with Mrs. Eddy, is conversant with her work, and competent from personal knowledge to write of her life and of her position as a leading citizen. Mr. Robinson's article is particularly well written and we believe clearly reflects the sound judgment of the Concord people, to whom Mrs. Eddy's life is as an open book.

The following brief extracts are representative of Mr. Robinson's article, which covers over a page and a half of the paper.

In every age it is given to a few choice geniuses to lead the upward march.

Nobody in the present generation precedes Mary Baker Eddy in the ascent. She is in the forefront of the enlightened throng whose foreheads are bathed in the golden dawn of eternal day, whose eager hearts are flooding with infinite love, whose souls are swelling with the holy inspiration and limitless power of perfect faith.

. . . . . .

The fact that it is the home of Mary Baker Eddy has endeared the attractive city of Concord to a widespread million of cultured people, many of whom have never seen the capital of the Granite State.

So unostentatious, reserved, and gracious, is the unaffected Discoverer, Founder, and Teacher of Christian Science that half of her own townsfolk may not realize that history will recognize in her one of the brightest and most beneficent beacons of the last and present centuries,—a radiant spirit, a wonderful intellectuality, a tremendous factor for universal good, whom the whole community respects, appreciates, holds in evident deference and high esteem.

. . . . . .

Current biography has already given to her work and worth the prominent mention which their merits demand in the annals of advanced Christian civilization; and her niche of fame in the cloister of the world's best intellects will be enlarged and become more sacred as time rolls on.

. . . . . .

Her spiritual ideal is inseparable from her life, and reflects the true divinity, not in creeds or codes, but in facts and qualities inherent in her own noble character. Her life is one of noiseless charities, of gentleness and tenderness, of indefatigable toil and unparalleled self-immolation; yet she unsparingly rebukes sin in all its forms and phases.

. . . . . .

She remains unalterable and inflexible in the holy belief that "the physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light." She maintains that "now as then, they are not supernatural, but supremely natural. They are those 'mighty works' which were the sign of the Immanuel, or 'God with us,' an influence ever present in human consciousness, and coming now again, as was promised aforetime:—

> **To preach deliverance to the captives [of sense],**
> **And recovering of sight to the blind,**
> **To set at liberty them that are bruised"**
> **(Science and Health, Preface, p. xi.).**

. . . . . .

That Mary Baker Eddy is an accomplished, beautiful woman, with a master mind, and an intellect and luminosity of spirit far beyond her opportunities of education and observation, broad as they may have been, cannot be doubted for a moment by anybody who has read her splendid works.

. . . . . .

Very recently she gave $120,000 toward a Christian Science Church edifice in her home city of Concord, wherein she is universally recognized as an estimable neighbor, a royal good friend, and an especially public-spirited and generous-hearted fellow-citizen. She helps the poor, clothes the naked, lifts the downfallen, enlightens ignorance. She has taken great interest in public institutions, enterprises, and measures, and contributed bountifully in many directions, being very fond of Concord, and closely concerned in all that pertains to the history, welfare, and progress of the community. On this occasion of the semi-centennial of the municipality, when the gems are counted, and the story of achievement and distinction told, we do well to pay homage to the life that "pervades the world."

As an extemporaneous speaker she is fascinatingly eloquent, her sermons affecting her hearers much, and frequently healing the sick. Her explanation of the Scriptures elucidates the divine Principle and science of health, holiness, and eternal life, awakening attention to the life of Jesus of Nazareth, his divine humanity, humility, and healing power, and calls the age to contemplate and imitate the Christ character. Her aim is, to put the axe of Science at the root of sin, sickness, disease, and death, and to cut them down. Her wonderful mission has increased so rapidly that almost every one of the prominent cities and towns in the United States, and even many places abroad, now have a Christian Science Society, and the Church edifices are numerous.

. . . . . .

Whatever else may be said of Christian Science, it is not now denied by candid reasonable persons that it has accomplished a vast deal of good; that its followers are among the most intelligent, educated, and cultured people; and that its Founder and Discoverer, in whatever light considered, belongs to "the sacred galaxy of the true stars; and the marvelous constellation, brighter from moment to moment, shines in the clear horizon, and, as it rises, blends with the boundless dawn of Jesus Christ."

Another writer in the same issue of the *Patriot*,—Frances M. Abbott,—pays the following tribute:—

It would be impossible to speak of Concord as a residence city without mentioning the home of Mrs. Eddy, the most

Digitized by Google

famous woman of our time. It is her residence here that is causing our town to become the Mecca of thousands of pilgrims from all parts of this country and across the seas. Her beautiful grounds are the most attractive feature of the drive to Millville. Her house is filled with costly tributes from admirers in all parts of the world, and the wide view across the valley from the upper balcony includes the spot amid the Bow hills where she was born. Mrs. Eddy, though necessarily living a life apart, has manifested a most generous interest in the people and institutions of Concord; and, directly and indirectly, her dwelling among us has materially benefited the town and spread its name and fame abroad to a degree that few people realize. M.

## The Value of Good Example.

ONE of the incidental effects of Christian Science is its marked influence upon Christian thought in other churches respecting spiritual healing. The undeniable demonstrations which are being seen and known of men can but prove gently suggestive to all the Master's earnest and sincere followers as they are thus reminded of his definite command to heal the sick, and see that its fulfilment is manifestly possible.

An interesting item in evidence has been brought to our attention by a friend who has sent us a Montreal paper giving a report of the meeting of an Anglican Synod in Quebec. Rev. Dr. F. G. Scott, a member, raised a question as to the propriety of anointing the sick in keeping with the habit of the early Christian church. In support of a motion to that effect, we are informed that, "he went on to cite at some length the injunction of the Apostle James to anoint the sick, which was among the special commands of the Lord in Holy Scriptures, that applied to the healing of both the body and the soul. . . . He also strongly pointed out that many members of the church were having in the present time to identify themselves with the sect of Christian Scientists and other new denominations, who practised the healing of the sick by the laying on of hands and prayer."

Dr. Scott's motion was approved by a considerable number, and the consideration given the subject indicates that, owing to the spread of Christian Science, a large body of the clergy and laity are looking for and seeking to revive the practice of healing as in the days of primitive Christianity. This movement points to the fulfilment of the prophecy of our Leader: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century, every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in His name" (Pulpit and Press, p. 31). W.

## Speaking with New Tongues.

"JUDGE a man by the company he keeps," is a familiar adage which would lose none of its meaning if it were made to include the language he employs. No effort of the imagination is needed to discover a man's nationality by his speech; indeed, it is comparatively easy to tell by this token whether he is cultured and refined, or the reverse.

No one ever recognized this more clearly than did Jesus when he said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Pursuing this line of thought we come naturally but irresistibly to the declaration that certain signs were to characterize those who believed in Christ. It is not necessary for our present purpose to consider all that was required as evidence of this belief, but it may be well to notice the distinction made between those who merely professed to believe the truth, and those who really understood it. This distinction was to be marked by certain signs, "They shall cast out devils; they shall speak with new tongues."

Thought finds expression in words, and our language is usually in keeping with our thought. This becomes very clear as we study Christian Science. The unenlightened mortal believes in the reality of sin, disease, and death, and his words continually express his belief.

The Christian Scientist has changed his views on this subject, having learned that in the kingdom of God no evil can be found, and he knows that this kingdom is universal in extent and endless in duration. He can no longer think of disease as a reality, for it is seen to be a manifestation of error, ignorance of God's all-presence and power. Recognizing it to be unreal, an illusion, he now calls it "a belief," sometimes to the amusement or confusion of those unfamiliar with this use of the word.

It should be clearly understood that certain terms employed by Christian Scientists are useful in the transitional stage from the old to the new, but they may be likened to bridges which we should not re-cross, except it be to help another over. It is true that we at one time believed that we were sick, but through the understanding of Truth we were delivered from this false sense, and we should therefore be very careful not to dignify the error by saying that we still have a belief in it.

Those who do not yet understand the truth of their own being will doubtless give expression to their belief in sin and sickness, but the consistent Christian Scientist should speak with the new tongue, and remember the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips."

Sometimes the beginner in Christian Science is puzzled as to the proper way of conveying his thought to another, when told that it will not do to let error slip through by attaching to it the words "claim," or "belief." In such cases it is well to ponder deeply the solemn warning, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

As human thought is undergoing great changes at this time, and corresponding changes are taking place in the world around us, so the new ideas which are taking concrete form in art, commerce, and invention, require new words and phrases by which they may be represented.

Now let us try to grasp the idea of what human language would be with every word left out which expresses sin, disease, and death. Who dare say the world would be the worse for such a change? The Bible tells of a new heaven and a new earth in which are neither sorrow nor pain, sin nor death, "for the former things are passed away." If these things had vanished, there could be no reason for the use of language to express that which is no longer existent, and as thought tends to new manifestations, language will finally be like a stream ever broadening and deepening, ever becoming clearer as the mortal elements are left behind.

At present we are very conscious of the poverty of language, in the effort to express our sense of truth, but language is what we make it, and as we grasp the true sense of being, the words which fittingly express its purity, beauty, and sublimity will come to us as they came to the prophets of old.

Communion with God, with good, will, indeed, "convert the sage into a seer, the poet into a prophet."

The "new tongue," is in evidence in all our Leader's writings, and it should be in all our communications with each other and with the world, so that thought will pause on the threshold of expression, and

> Guard the lips as they were palace doors,
> The king within.

K.

Digitized by Google

## Among the Churches.

### A Prospective Church in Plymouth, Mich.

The corner-stone of First Church of Christ, Scientist, Plymouth, Mich., was laid Wednesday morning, June 17, at six o'clock, with a short but impressive service. The stone, which came from Concord, N. H., was of gray granite and has the date 1903 engraved on one side. In the stone were placed the following articles: The Bible, "Science and Health with Key to the Scriptures," and other works by Mary Baker G. Eddy, Manual of Mother Church, copies of each of the Christian Science periodicals, By-laws and History of First Church of Christ, Scientist, of Plymouth, Mich.

The exercises closed with the reading of a poem, "Laus Deo!" written by Mrs. Eddy.

*The Plymouth* (Mich.) *Mail.*

### Progress in San Francisco, Cal.

At the semi-annual meeting of the members of First Church of Christ many applicants for membership were favorably acted upon. The increase noted was at the rate of forty per cent for this year.

During the past six months a generous sum was forwarded by the church here as a contribution toward the auditorium to be built at Boston. It was also stated at the meeting that the organization had completed the payment for the large lot purchased by it on Scott and Sacramento Streets. A resolution was adopted calling for the appointment of a committee of five to present preliminary plans and methods for the beginning of subscriptions toward erecting a church edifice on the property mentioned. It is estimated that the building and furnishings will cost about $100,000, and will take at least two years to complete.

Last Sunday forenoon communion services were held at Steinway Hall, which was crowded to the doors. The new communicants were cordially welcomed, and the tenets of the Mother Church were read and subscribed to by them. Free public reading rooms are established in the Adams Building, where Christian Scientist visitors may register their names and locations. They are called upon, and a welcome extended to them by visiting committees appointed by the local Board of Directors.

*San Francisco* (Cal.) *Post.*

### The Work in Franklin, Pa.

For several years before the organization of the church here, meetings had been held by a few who were interested in Christian Science, but it was not until April, 1899, that the church became a legal body. Six of those interested applied for a charter which was granted immediately, and as we look back over the four years of our organized work, we realize that divine Principle has guided us step by step, and we are grateful for every proof that has taught us that this Principle is Love. This spring we were enabled to purchase one of the most attractive corners in our city and have remodeled the old stone house that stood on it, so that we now have a pleasant and suitable church of our own. Besides the church there are three extra rooms, which we use for Reading Rooms and the church work. The attendance has been steadily increasing since we moved into our new church. The local newspapers have been most kind in their attitude towards us.

In reading the above it might seem that we had had nothing to do but "just grow." We have had to "walk by faith." In doing the work for Truth and Love we have pressed on, and the shadows ahead have been dispelled, showing whom we have trusted and that the work is God's, not ours. It is a glorious warfare that we are fighting against the seeming power of evil throughout the world to-day, and victory will rest "on the side of the immutable right" (Science and Health, p. 446); so we keep our eyes and hopes on the goal and strive for perfection knowing that there is joy in the presence of the angels of God over one sinner (one sinful thought or inclination) that repenteth.

As a church we wish to express our utmost loyalty to the brave woman whom we call our Leader, and who is so courageously and lovingly watching over her flock in the Field to-day, and to thank her for the helpful words that she has given us during the past year.

KATE D. GRANT, *Clerk.*

## For the Children.

### Some Simple Truths.

KATE SWOPE.

ERROR is not anybody; it is never you. It is not a person. Sometimes it seems to be persons, because it borrows so much. Error lives on what we lend it. It is like a person who cannot make a living, and has to live by borrowing all the time. That is just the way error lives on borrowed life and power.

The reason it seems to be persons—many persons—is because it borrows eyes, ears, tongues, and minds to live by. But persons are only the lenders, lending themselves to error, letting it borrow life and power from them.

Unless we watch, error will borrow our hands and feet, and if we lend them, they will get into mischief; they may slap and kick and destroy things. Hands and feet must be good helpers. We must lend them to good only.

Tongues and ears! These error loves also to borrow, because they are such workers. Error has to talk with something and so it borrows tongues. It likes to talk about itself. It knows nothing but itself,—its sins, its sickness, its feelings, its opinions, its loves and hates. Unless we watch, we shall lend it our tongues, and away it will talk. It talks sick, sicker, sickest,—talks to anybody who will lend it ears. Unless we watch, error will borrow our tongue for the "little white lies that won't hurt anybody." No; they may not hurt anybody else, but they hurt us, by forming a very bad mental habit. And sometimes people cannot get well until they stop it.

It is the habit of telling lies that is so much worse than the lie. The lie we tell is soon forgotten by others, but the bad habit stays and grows more fixed with every "little white lie" we tell. Sometimes children teli lies because their fine imaginations have gone astray. I do not mean in pleasant story-telling, but in expressing the little lies that cowardice tells. Courage and lies never live together. When courage comes, it will not let you lend your tongue to error. Little men and women must be full of courage in Christian Science. When lying seems to offer protection, we may know that it does not, for while it tries to save us from without, it is ruining us within by sowing the seeds of bad habit.

To lie is a coward's protection. Any coward can lie, but it takes courage to refuse to answer everybody's questions. We can know all we tell without telling all we know. Curiosity is error, and we cannot lend it all we know. Let us remember how Jesus stood before Pilate when he was asked questions that it was not wise to answer: He opened not his mouth.

Some children tell lies because they fear punishment. Let us overcome this fear that lies, and fear rather to be a liar. Our parents will not surely punish us as a reward for telling the truth. Good always wins in the end.

Unless we watch, error will borrow our ears, it will make us listen to things about people that will make them look ugly to us, so as to turn us away from helping them, it will

Digitized by Google

pour mental poison into our ears, and will rob us of our helpfulness.

There is one thing that error especially likes to borrow, and unless we watch we shall lend. It likes best of all to borrow our name. It has no name but what we lend it, and so it borrows our name, and calls itself "I." After we have lent it our name, it can then talk to us about ourselves. It can then say, "I am sick;" and if we lend our ears too, we shall believe we are sick, when all the while it is only error talking about itself; calling itself by our name.

It may borrow our name and say, "I can't." If we lend ears too, we shall believe it is we that are saying it, and we shall think we can do nothing, when all the while it is error saying that it can do nothing, and that is the nearest that error ever came to telling the truth.

Sometimes it borrows our name and says, "I am discouraged." Next time that it says that, let us talk back and say, "You may be discouraged; but I am not." We want to lend ourselves to courage only, to health only, to good—God—only. If we have let error take our name, it was "taken in vain." Let us get it back and say instead, "I am made in the image and likeness of God." Let us lend ourselves to God only.

I once knew a four-year-old boy who had a grandma that was not a Christian Scientist. She came into a cold room where he was, and told him to "take care;" for she was afraid he would take cold. After she was gone, he said to himself, "Old error; he thinks he is something like me; but he isn't." He would not lend himself to error, and so error had no boy, and no boy had error.

### A Little Heroine.

She is only fourteen years old, but she is a little heroine, and the parents of four hundred children will bear witness to the fact. Ethel B. dared smoke and menacing flame, and while the hundreds of her fellow pupils in the Lincoln School, marched in orderly manner from peril to safety, she stayed courageously at her post.

It was ten o'clock and recitations were being held throughout the building when the cry of "Fire!" startled teachers and pupils. The former were quick to prevent an impending panic. Soothing words quieted the little ones, and then the beating of a drum convinced all that the structure was afire. It was the signal to form in line for the drill, which all the pupils had rehearsed again and again, but never before when there was actual danger.

Hardly had the lines in the various rooms formed before the stirring notes of one of Sousa's marches penetrated to all quarters. Each tramping pupil knew his place, and little Ethel knew hers, too. While the pupils merged from all corners into one general column she played the march as rapidly and as evenly as she could, and in three minutes from the first alarm every soul save Ethel was out of the threatened structure.—*Exchange.*

THE NEW CONCORDANCE.

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

Address all orders to JOSEPH ARMSTRONG, 95 Falmouth Street, Boston, Mass.

## Testimonies of Healing.

The following letter from a patient in England to his practitioner in America testifies to the healing realized in Christian Science. We are informed that this was a young man who ran a rapid course in the way of the world and was brought home from Australia as a paralytic, with a severe bronchial trouble.

He became a Christian through right reason and its consequent revelations, earned through demonstration of the first and second great commandments.—ED.

*My Dear Mr.* ——:—I sent you a cablegram two days ago asking you to stop the treatment. I want to see for a bit how I can get on alone. Thanks to your terse and able letters I have got a fairly good hold of the letter of Science, and I fancy that the fact that I have to stand on my own feet will induce me to put forth greater efforts for myself to win the realization of the power I possess through the divine Mind *now.*

On looking back to last November when I began treatment with you, the progress I have made in health and the understanding of the doctrine seems to me very considerable. Then I was carried or supported from one room into another; the other day I returned alone from London in one day, over twelve hours' traveling, without feeling at all tired. Colonel H., who first told me of Science, writes me, "If your friend could see the same change in you that I can see he would be much pleased."

When I understood the relation of God and Christ and man, as your second letter enabled me to do, the path was opened out, and then it was just a question of working along the proper lines, under your kindly and patient guidance.

If I feel that I need your help and direction again I shall not hesitate to apply to you. Thanking you for your great help in a time of great need.

Very truly yours,

A. R.

Two years and a half ago I was a complete invalid in every sense of the word, having a few months before undergone a severe operation. Instead of the operation effecting a cure, as had been hoped by myself and friends, I seemed, if anything, worse. I was quite lame and simply dragged the left limb about. I could not understand, after suffering such agony, why I did not get well and strong. I tried every material remedy that friends suggested and obeyed the doctors faithfully, all to no avail, however. Finally two physicians had decided that I had sustained a rupture and that I would never get well unless I had another operation. I had already had three operations in my life, and the thought of having another made me shudder. Some of my friends, seeing the weak condition I was in, thought I would never survive another operation. Just at this critical point I was filled with despair. Having given massage, electricity, medicines, and the knife a thorough trial, I knew not which way to turn.

Such was my condition when Christian Science was brought to my notice. I knew absolutely nothing about it, but had a dim notion that it savored of spiritualism, in which I did not believe, but this I very soon found was not a correct idea. After the first visit of the practitioner, my thoughts were in a whirl, and my head, which had ached incessantly for fifteen months, seemed worse than ever. I could not sleep and every wrong I had done in all my life seemed to come up and stare me in the face. This lasted for three days, after which time my recovery was rapid. In less than a week I was eating everything. After dieting for ten months on chopped steak, zwieback, and hot water, the food tasted delicious to me. It seemed as though I could not get enough to eat and all fear was destroyed.

In two weeks I walked down town, a distance of perhaps

Digitized by Google

half a mile. I felt as light and happy as a little child and I simply *could not* limp. An invisible something seemed to lift up my feet. After clinging to people so long for support I hardly knew what to do with my hands and arms. They seemed to dangle at my sides like pump-handles. This awkwardness, however, gradually disappeared. The dreadful pain from my head and neck went away, and I also laid aside my glasses, which I had worn constantly for eight years. I had been a great sufferer from childhood with my eyes, and had lain for days during my illness with a bandage of tea leaves on them. At times they would be badly swollen. The physician said I was a nervous wreck and would never be able to do stenographic work again, even if I did get better. My healing occurred during the month of December, and on the first day of April I accepted a heavy position, doing a man's work, after not having written a word of shorthand for fifteen months, and have continued at work ever since.

For several weeks after my healing I was on the Mount of Transfiguration, as it were, but after coming in contact with the world again I found that I had to descend to the valley and work my way up. I have had many struggles, and it seemed sometimes as if I could not see the light at all, when, most unexpectedly, the way would be made clear. Christian Science has brought so much into my life that I cannot find words to tell it. I always have this feeling of satisfaction, that, no matter how hard the problem seems to be, if I am patient and willing to trust in God, divine Love will readjust the scales sooner or later.

I have had the privilege of class instruction, and my one desire is that I may grow in grace each day. I am deeply grateful to God for His loving kindness, and to our beloved Leader, Mary Baker G. Eddy, who has toiled so incessantly for the good of mankind; also to my helper for her patience and sweetness.—FRANCES M. OSBORNE, Cleveland, O.

---

Undoubtedly we all desire to learn well the lesson of obedience, knowing that "Obedience to Truth gives man power and strength" (Science and Health, p. 183). We may frequently put self-will aside to follow the voice of Truth, but are there not times in each one's experience when we begin to make excuses?

To some of us, perhaps, such a time is when the call comes to make acknowledgment of the good that has come to us in so many ways, by testifying either in our meetings or periodicals, or both.

Error may suggest abundant excuses, but we are told that "If in one instance obedience be lacking, you lose the scientific rule and its reward: namely, to be made 'ruler over many things'" (Miscellaneous Writings, p. 117).

If we stop to realize that it is not hard to do whatever is right, and that we "can do all things through Christ which strengtheneth," we shall make no excuses.

Those who have been weighed down with the misery and despair that comes with the thought of having an incurable disease and the necessity of continual care-taking in order to be comfortable, and the giving up of all one's cherished plans, particularly at a time when life would otherwise seem so full of brightness, can appreciate something of how much it means to have hope renewed, with evidence given of reason for such hope, and of the great change from bondage to freedom that comes with the destruction of doubt, fear, and sickness.

Ever since my first apprehension of Christian Science I have been impressed with the thought that there was at this time a cry, a longing for this truth. I used to think—and I know from testimonials that I have read that this has been the experience of many,—Oh, if Christ were only here now, and I could touch the hem of his garment! Now that this longing has been gratified and we have learned that Christ is still with us to save from sickness as well as sin, should we not hasten to be obedient children in every instance? We know that each time we obey the next step becomes easier for us.

I am thankful to Mrs. Eddy who has given us such an example of obedience as to make it possible for us to receive the higher understanding of God through Christian Science.

A. G. W., Hartford, Conn.

---

By the advice of a friend, a gentleman called upon a practitioner saying he would like Christian Science treatment; he had had rheumatism for a long time in his arms. He bent his head forward and with great difficulty raised both hands to his head and removed his hat. He said if he could be relieved it would mean four dollars a day to him. A treatment was given to him after telling him something of Christian Science and of Mrs. Eddy, its Discoverer and Founder; also of her remarkable healing.

When he left the office, without thinking he took his hat up with one hand and placed it on his head, and walked out; when outside he thought of what he had done, came back, and asked if it had been observed. Then to show he was healed, he removed the hat from his head and replaced it with either hand with perfect ease, and said, "I couldn't do that when I came in here."

He soon had work at $4.50 per day. This was over a year ago.

In January, 1903, a gentleman living in a distant city was healed by Christian Science treatment of the claim of paralysis. He was unable to help himself in the least in any way, and could not talk. Two physicians treated him for two weeks, finally saying they could not raise him and would not call again unless sent for; said they never knew a case like that ever to get out again. A Christian Scientist was asked to treat the gentleman, and treatment was given; in a few days he was able to sit up; in a few days more he ate at the table with the family, and he was soon walking around the house and yard. Inside of two weeks he walked up town to his place of business. He also regained his speech.

This was all absent treatment. The practitioner never saw the patient until several weeks after, when he came to this city and obtained employment, and he is now working every day.—E. F., Cleveland, O.

---

I have experienced a wonderful protection through reliance upon Truth, divine Love. "God is Love; and he that dwelleth in love dwelleth in God, and God in him." When trials come to us we can abide in Him.

One afternoon, as I was alone at home, I began to clean the walls of a room. One side was almost cleaned; and as I was standing on the ladder, I heard something break behind me. I immediately thought of the rope that held the ladder. The thought came, "What shall I do?" But the answer came also immediately: "I am not afraid, I shall find refuge in God, who is our ever-present help in trouble." Like a child, I trusted in God. The next moment I saw nothing but received a terrible blow in the back. The senses warned me that I had suffered a serious injury, and I soon found that my arm was bleeding and very badly swollen; but I clung steadfastly to the promise, "They shall bear thee up in their hands, lest thou dash thy foot against a stone," and arising, I continued my work, holding steadily to the truth that in God there are no accidents.

I went on with my other work, prepared supper, and when my children came home, no discord could be noticed. The next day I cleaned the other walls; the third day, Saturday, I had considerable more work to do, but I did it all and was not afraid. The wrong thought would say, "You cannot do it, you are internally injured," but I would not believe in error. The next day was Sunday and I wanted to go to the dedication of our Third Church (we belong to the Second). The suggestion came, that I could not

Digitized by Google

do it, but I went, because I knew that nothing could prevent my doing that which was right.

The fifth day, I told my children of it; they said it seemed incredible, because they had noticed not the slightest change in me. Then I showed them my back—it was very black from the bruises, but I said to them, "Do not be frightened; God has saved me through His Word and through my trust in Him." Truth was victorious, as it always is: His promises are being fulfilled.

This trial and overcoming has made me stronger and firmer, and I feel very grateful to God and to our dear Leader, who leads us to Truth and Love.

MRS. CAROLINE WINHEIM, Chicago, Ill.

---

In 1890 I gave up business in the East and went to try the high, dry climate of Colorado. I had been told that this was the only thing that would do me any permanent good. During eight years prior to this time I had been taking medicine for several diseases with but temporary relief. In 1892, Christian Science was presented to me by a fellow-salesman who had been healed by reading Science and Health. For three years I refused to listen to any great extent to what was said to me by this friend as to what Christian Science could do for me. In 1895, however, having given the climate as well as new *materia medica* remedies almost five years' trial without any lasting benefit, I decided to give Christian Science a trial, and did so.

In the first treatment I was healed of one disease, although not the one I considered the worst. Before this help in Christian Science, I was unable to partake of much food, and of only certain kinds, without much suffering. Often I was compelled to drink wine and other liquors in order to feel like eating at all. Since the time of my first treatment I have eaten anything I wanted without any bad effects. For the other diseases I continued treatment for several weeks, and then came to Boston to investigate Christian Science. After being here some time, I again took treatment for several months. Christian Science has destroyed a great deal of fear in my case. Two brothers and two sisters have died of consumption, and I feared this disease until Christian Science destroyed my fear of it.

After coming to Boston, I began at once to attend the Mother Church services. At first I found much fault with the testimonies given at the weekly evening meetings, especially when Mrs. Eddy was referred to. My thought toward her had been poisoned by reading articles in the newspapers, magazines, etc., detrimental to her and to Christian Science. I was healed of this attitude of thought toward Mrs. Eddy, however, just as quickly and effectually as I was healed of dyspepsia, when one evening one of Mrs. Eddy's own students arose in the meeting and said in part, "You can no more separate Mrs. Eddy from Science and Health than you can Moses from the Commandments, or Jesus from the Sermon on the Mount."

These statements healed me of my wrong thought toward Mrs. Eddy. With this healing I began to grow in the understanding of the teachings of Christian Science.

I have received great help from the *study* of the Bible and Mrs. Eddy's writings. "God is no respecter of persons." The promise is: "Seek, and ye shall find."

I am continually seeing in Mrs. Eddy's life the exemplification of her writings. Her life is proof to me that "one with God is a majority."

I feel sure that I owe my present good health to the teachings of Christian Science.

CALVIN C. HILL, Boston, Mass.

---

Although I was raised in the Christian doctrine, I had many adversities to meet in later years, for unity of heart and mind, equality in kindness, and love were not found in our home. This condition induced me to investigate Christian Science, and shortly after, my twenty-months-old child suffered from indigestion. The physician gave me to understand that the child would not live more than three years, but Science effected the healing in three weeks and the child is now nine years of age. This elucidated for me the Scripture passage: "O death, where is thy sting? O grave, where is thy victory?" I thank God, who has given me the victory in Christ.

Through this teaching I came into the spiritual perception of our heavenly possessions on earth, and that the worldly and earthly have no place in God or in right consciousness.

A short time ago I went to the bedside of a sick one over whom the death sentence had been pronounced, but by knowing that through the reappearing of the Christ-idea, we have eternal life, relief was realized. The young man, who had been afflicted with a terrible disease, is entirely healed and well. "Blessed are they that hear the word of God and keep it."

MRS. FRIEDA SCHMIDT, Denver, Col.

---

In April, 1903, I had the nerve of one of my front teeth devitalized and taken out without pain, and the outer cavity filled with gold.

The filling seemed perfectly satisfactory until two days after it was completed, when the tooth suddenly began to ache. As it did not respond in the least to my treatment, I went to the dentist and asked him to examine it. He found that in hammering the gold in, the inner filling had been pushed too far up into the apex of the tooth and that the filling would need to be taken out.

The parts were considerably inflamed and the dentist said that it would be impossible to refill it for a week at least.

This was Thursday night; I was to leave town for the mountains at eight o'clock on the following Saturday morning and would not have another opportunity to have the work done for two months. I explained the situation to him and he said he was sorry but could do no better than put in some temporary substance on Saturday morning. To this I replied that I had planned to go away and felt that I must have the work done, and he finally said that he would fill it, provided I could stand it to have the tooth touched. That evening and the next morning I tried earnestly to make the demonstration, but the tooth seemed quite sensitive still when I set out to the dentist's office. On the way I asked a Scientist for help, but it was not until I was seated in the chair that the sense of pain was destroyed. The cavity was large and I was in the chair seven hours with a rubber dam and clamp on the tooth nearly all the time. When it was finished the dentist said, "You have been one of the best patients I ever had; Christian Science is very effective; I wish all my patients would have that kind of treatment."

Several times before this, I had had very trying experiences and so I feel very thankful for this demonstration. I wish to express my gratitude to Mrs. Eddy for her unselfish love toward all mankind.—J. E. C., Gresham, Col.

---

I am only a little girl eleven years old. I live in Monroe, Neb. About six years ago I was sick with the heart disease. I was in bed for six months. Four different doctors came to see me and they said that they could not do anything for me. They said that if I ever got well I could not run and play as other children did.

One day my aunt came to see me. She asked mother if she would let me be cured by Christian Science. Of course mother said yes. We did not believe in it at all. In about a week after that I was able to walk around, and I can run and play like other children. I am so thankful to Mrs. Eddy for teaching us the way.

FERN VAN ALLEN, Monroe, Neb.

Digitized by Google

I should like to tell of my healing which seems to be an uncommon case. I was for several years in the habit of taking morphine when suffering from severe attacks of pain that seemed chronic. The habit so grew upon me that for over a year I was almost constantly under its influence, but lacked the moral courage to ask for help, till through a mistake an overdose was taken and my life was saved only by Christian Science.

A short time afterward the sense of bondage seemed to grow so strong again that help was asked to overcome it. After two treatments, there followed a night of peace such as I had not known for years, and the desire never returned. Can we ever thank our Leader enough for the light she has given us that makes us free indeed.

A. E. D., Provo City, Utah.

---

I wish to express my gratitude for what Christian Science has done for me. It has been a spiritual uplift rather than a physical, although my health has greatly improved now that I am beginning to understand the Principle of being. The feeling of peace and harmony has manifested itself stronger in the past week than ever before. I have come to the realization that no human being or material belief can mar the perfect joy of Truth. The thought, "Life is eternal" (Science and Health, p. 246), has helped me greatly to demonstrate over the limitations of time.

MABELLE E. EVERETT, Orange, Cal.

---

I should like to express the gratitude I feel for what Christian Science has done for me. I have studied for more than three years, and one ailment after another has been healed until I feel like a new person. I have been a channel for the healing of others, but the spiritual uplifting and a clear understanding of the Scriptures is more than all else. Thanks to God and Christian Science.

J. H., Spencer, Wis.

---

My business is to get the light into my own soul, and then associate with those who can, generally speaking, march with me. I think as one grows older one grows more profoundly thankful that there are messages so absolutely different from one's own—different expressions of "the same spirit that worketh in every man severally as He will."—DR. RAINSFORD.

---

### Notice.

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

---

### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

---

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

---

OUR LEADER'S MESSAGE.—The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

---

COMMUNION MESSAGE, JUNE, 1902.—The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy; $4.50 per dozen copies, prepaid.

---

CHURCH MANUAL.—Containing all the By-Laws of the Mother Church to date, August 1, 1903. Also list of members, including those admitted June, 1903. Price, single copy, prepaid, $1.50; six copies to one address, $7.00; twelve copies to one address, $12,00. Address all orders to

JOSEPH ARMSTRONG, 95 Falmouth Street, Boston, Mass.

---

DER CHRISTIAN SCIENCE HEROLD.—A monthly magazine printed in the German language, containing about thirty-eight pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

---

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

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

---

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

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

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

---

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

---

CLERK OF THE MOTHER CHURCH.—Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

---

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

Digitized by Google

## Religious Items.

The Rev. F. M. Bennett, in an article in *The Christian Register*, says:—

"In the mind of John the Baptist the day of judgment was to be somewhat deferred. . . . With Jesus the punishment was not to be deferred. His moral and spiritual teaching was for the present rather than for the future. . . . True repentance brings the fruits of repentance at once. The kingdom of God was not to be here, or there, or then; the kingdom, such as it is, is now and within you. The 'wrath of God' has already fallen on you for your evil, and the rewards of righteousness are present in your character. The actual touch of the Holy Spirit is a cleansing fire for the soul. The divine judgment makes a clean sweep of the threshing-floor of human life. By its own motives and acts, character gathers the wheat into the garner, and burns the chaff in the fire of the spirit. The judgment, the sentence, and its execution are immediately performed. The judgment day is not deferred. It is now and here. The court of character is continuously in session, and has no adjournments. In human life the sheep and the goats separate themselves, and each soul inevitably goes to the place assigned by the quality of its life.

"People sometimes speak with a kind of reflective horror, a far-off, disdainful pity in their tones, of the pictures of physical and spiritual torture of the future hell which were drawn by such men as the great Jonathan Edwards and the noted revivalists of the past. People sometimes speak as if they were glad to be released from the old fear of these threats, never realizing that the present hells into which they plunge themselves by their sins and evils are, in fact, a thousand times more to be dreaded. That old-time future hell was not comparable to the punishment which is actually given to the evil life now and here. As we sow, so do we reap, evil fruit for evil seed; and the crop is not long in growing. This is the fact which modern science is continually proclaiming. The hell of science is more sure and fearful than the old hell of theology. The old theology said you *will* be damned for your sins. Modern science says, Your sins not only have damned you, but they kill you, body and soul, so that you may drag through this world little better than a corpse, with not even enough life to realize that you are practically dead.

"We can become appreciative of the true beauty and worth of the world and its life if we persistently cultivate the power to see it at its best, and guard against these impurities of our lives that are sure to blur our vision. We may find our heaven here and now if we will make ourselves strong and pure enough to enter into the rewards of righteousness,—the rewards which come only with right living, right thinking, right action, and the diligent search for that which is true and good and beautiful. But no way of *selfishness* can lead to such a heaven.

"We are our own judges, and we go *now* each to our own place, according to the quality of life which we can gain. We ourselves separate the chaff from the wheat, cleanse our own threshing-floor, and burn the refuse in the unquenchable fire of the divine spirit which burns within us. This is our judgment day, and every to-morrow in this world must be another."

Albert E. Waffle, D.D., says in *The Watchman:* "God wants all His creatures to be happy. To prove this proposition four arguments may be adduced, all of which taken together put the question beyond controversy. One is from the Fatherhood of God. No human parent worthy the name of father or mother wants his children to be miserable; Jesus taught us to believe that God is a father more loving, tender, and compassionate than any earthly parent. Another argument is from the fact that happiness is normal. We are constituted for it by the hand of Him who made us. When we are well and strong existence itself is a pleasure. Happiness promotes health of body and mind while misery is impervious to both. Most creatures spontaneously, like the singing birds, express their delight in life. A third argument may be derived from the ministry of Jesus. He expressed the mind of God towards us. A large part of his ministry was devoted to alleviating suffering, to making the miserable happy. My final argument is drawn from his teaching. Of course, his main purpose was to make us good; but he recognized the fact that we could not very well be good unless we are happy And so, much of his discourse is occupied with instructions about the conditions and means of obtaining happiness."

The Rev. W. H. P. Faunce, D.D., in his baccalaureate sermon at Brown University said: "If our young men and women too often think little of the powers of the world to come, is it not because the conventional heaven is a combination of orientalism and formalism, which to us is utterly unreal? Under the influence of popular hymnology, we have made heaven a mere state of marble fixity and passivity, of correct stagnation, from which generous, eager spirits revolt. 'Rest for the weary'—that heaven will do for the sick, the defeated, the aged; it has no charm for the strenuous occidental manhood which wants nothing so much as a great task with a great result. The heaven of Jesus was a place of responsibility, vicissitude, and enterprise. 'Have thou authority over cities;' 'I will make thee ruler over many things;' 'Enter into the joy of thy Lord'—such was the heaven of Jesus, throbbing with vital action and aglow with further conquest. To get behind all traditional conceptions and venerable formulas, and stand face to face with the eternal verities of the spiritual world—far more real than all the world that touches eye and ear—is the distinguishing desire of the truly religious man to-day."

The presence of our fellow-beings is a great blessing, but many are sorely tempted thereby. One feels envy, jealousy, pride, contempt, and bitterness when he looks upon his neighbors. Another is cold, indifferent and impatient. The inequality in condition has caused a world of discontent and envy. Sometimes those who prosper most are least worthy. The Psalmist was sorely tried when he saw the prosperity of the wicked. But when he went into the sanctuary his eyes were opened. He saw that worldly prosperity is hollow, that inequality in the condition of men is chiefly in the outward appearance, that the saints of God have something better than prosperity, better than success, better than the world. Worldly greatness is a ridiculous fiction. True greatness is in the heart.

*The Christian Advocate.*

Faith means the giving over of our lives to God for such a use as He shall choose to make of them. Energy finds its opportunity in obedience and service. It is the paradox of the Christian life that power comes with surrender. He that loseth his life shall save it. When we hold our lives for Christ we hold them at once more loosely and more powerfully than before. They may consist of only ordinary powers in humdrum circumstances, but Christ will use them. And we may not measure the value or the fruits of his chosen use, any more than Peter could have foreseen or foretold the fruits of his life consecration to the teacher who became his Saviour and his lord.

*The Congregationalist and Christian World.*

Our sins will not keep still: at the time we most wish them to hush they set up an incriminating hubbub of noises. It was written a long time ago but it is still true, "Be sure your sin will find you out." Our own characters will display it. Our sin may be done in the secret recesses of Amalek, but its consequences will appear at Gilgal.

*The Standard.*

*The Watchman* observes: "There is a great difference between taking things as they are, and acquiescing in things as they are. We have to do our work on the basis of recognizing the hard facts of the situation, but no man benefits the world who does not do something to make things more as they should be."

*The Watchman* says: "Some intellectual difficulties that men find to an acceptance of Christianity are undoubtedly real and genuine, but many others are the pretexts of those who speak to evade a mode of life approved by their moral natures."

There is but one sovereign will in the universe, and against it none other can contend. . . . The eternally right and the eternally good will prevail by the power of eternal God.—REV. R. J. CAMPBELL.

Before we can bring happiness to others, we must first be happy ourselves, nor will happiness abide within us unless we confer it on others.—MAETERLINCK.

What is it to be like Christ? It is to be able to take what is sweet and wholesome out of life everywhere and put it into other lives.—REV. P. F. MARSTON.

What is defeat? Nothing but education; nothing but the first step to something better.—WENDELL PHILLIPS.

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 63 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health, in lots of twelve or more to one address may include any or all of the different styles of binding.

**A COMPLETE CONCORDANCE** to Science and Health with Key to the Scriptures, 595 pp., 10 x 7. Bound in cloth, marbled edges. Price, single copy, prepaid . . 5 00
Twelve or more copies to one address, each . . . . . 4 50

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in THE CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid. . . . . 4 00
Twelve or more to one address, each, prepaid . . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church, also list of members. Price, one copy, $1.50; six copies to one address, $7; twelve copies to one address, $12.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

**Founded April, 1883,**

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum: One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, each, 12½ cents, postage paid.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**THE NEW WORLD. 1492, 1866, 1892.** A Poem by CAROL NORTON. Illustrated in photogravure. Bound in cloth, 75 cents.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and illuminated initials. One copy, $1.25; six copies to one address, $6.00; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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


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

## Contents of this Number.


ITEMS OF INTEREST. Brief Mention of Important Events. 822

FROM OUR CONTRIBUTORS.

Meeting Difficulties in Metaphysics. Clarence A. Buskirk. 823
The Work in Germany. O. G. 824
Removing Limitations. G. L. McNeill. 824
The Flesh-Pots of Egypt. W. C. 825
The Real Work of Christian Science. J. F. Maynard. 825
Legislation in North Dakota. Martha Sutton Thompson. 825

SELECTED ARTICLE.

A Progressive Minister. 826

AMONG THE CHURCHES.

Improvements in Richmond, Va. 827
Progress in Alpena, Mich. 827
Laying of Corner-stone in Des Moines, Ia. 827

EDITORIAL.

The Evidence Required. 828
Temptation and its Overcoming. 828
Keeping Awake. 829
The More Just Estimate. 829

LETTERS TO OUR LEADER. 830

TESTIMONIES OF HEALING. 830



Vol. V. BOSTON, AUGUST 29, 1903. No. 52.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



Digitized by Google

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor-in-chief. JOHN B. WILLIS, Second Editor.

ANNIE M. KNOTT, Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

For Foreign subscriptions add, for postage, fifty cents per copy to rates given.

Six months' subscriptions received at half the above rates.

No subscription received for less than six months.

Subscriptions to the *Sentinel* will be entered to begin with the first of the month

The date of expiration may be found on the address. No other notice will be given.

TERMS OF SALE:

Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

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


## Items of Interest.

**National.**

Secretary Root has been in correspondence with Governor Taft regarding the construction of a system of railroads in the Philippine Islands, amounting to some six hundred miles. It is proposed to build a line from Manila north through Luzon to the harbor at the northernmost end of the island. Another projected line is a branch from this north and south line over the mountains to the eastern coast. Another proposed line is from Manila south to Batangas. It has been suggested also that a line be constructed along the west coast of Luzon from Dagupan, the present terminus of the Manila & Dagupan road, to the north end of the island.

Secretary Root believes that the construction of these roads would be of immense benefit and would settle for all time the question of possible insurrection in the Island of Luzon. For police and patrol of the roads, it is believed, would be far superior to regiments of soldiers, while the expense for troops would be nearly double the amount of interest the Government would pay on the cost of the railroad construction.

There have been purchased for the new Philippine coinage, 9,711,506 ounces of silver for which $5,145,762.53 was paid. The profit in the shape of seigniorage will go toward the redemption fund. Congress at the last session authorized the printing of silver certificates for the Philippine pesos. The Bureau of Printing and Engraving is now printing the first instalment of these bills amounting to five million pesos, equal to about $2,500,000. Under the law these certificates cannot represent less than two pesos, and may be in any amount up to ten pesos. They are receivable for taxes, revenues and all public dues, and when so received may be reissued. The present issue will be in denominations of two, three, and five pesos. The bills differ from ours in being an inch smaller on both length and width.

Full confirmation of the irregular conditions in the Indian Territory is contained in the official report just completed by Special Agent Brosius of the Indian Rights' Association. The report mentions members of the Dawes Commission of the Department of Justice and of several other branches of the Government service as members of companies involved. Special Agent Brosius declares that trust companies and land sharks have been operating for a long time in securing lands from Indians without giving them adequate return.

One of the results of the investigation of the postal service will be the abolition of the office of General Superintendent of the free delivery service, as the rural free delivery and the city delivery already have a superintendent, who attends to the details of the two branches.

It is understood that Secretary Root will place his resignation in the hands of the President before his departure, on the 22d inst., for London to attend the session of the Alaska Boundary Commission, of which he is a member.

After the passing of the Irish land bill by the House of Lords and the putting on the basis of law a new experiment in the solution of that ever-recurring question, Parliament was prorogued until November 2.

The thirty-seventh annual encampment of the G. A. R., occurred at San Francisco last week.

**Foreign.**

A German contemporary says that the expenditure for the German army and navy for the year 1902-'03 amounted to 985,100,000 marks, while that for other great Powers was as follows: Great Britain, 2,124,000,000 marks; United States, 1,482,600,000 marks; Russia, 1,080,200,000 marks; France, 927,200,000 marks; Austria-Hungary, 408,800,000 marks; Italy, 252,800,000 marks, and Japan, 218,500,000 marks.

The Colombian Senate has rejected the Panama Canal Treaty. By the terms of the Spooner act, failure to ratify this treaty was to be followed by reopening consideration of the Nicaraguan route. The treaty, however, after some slight changes have been made in its terms, may again be brought before the Colombian Congress by President Marroquin.

Minister Conger at Pekin has secured a written promise from Prince Ching to sign, on October 8, a treaty with the United States which will include a guaranty that Moukden and Tatungtao shall be open ports.

The Mexican Government has issued orders prohibiting Chinese from landing at the Western coast towns along the Gulf of California.

The Marquis of Salisbury, late Premier of Great Britain and one of her most distinguished statesmen, passed away Saturday, August 22.

**Industrial and Commercial.**

A new trade route to the Far East is said to be assured by an agreement between the Hamburg-American Steamship Company and the Orient and Wabash railroad. There will be a line of steamers on the Pacific from Port Stillwell to China via Hawaii and Japan, while the Orient and Wabash railroads will afford direct connections between the Atlantic and Pacific. As the Hamburg-American line has in addition to its trans-Atlantic routes steamers running to the Orient via the Suez Canal, this new agreement will result in a system completely encircling the globe.

A factory where all the employes are blind is in prosperous operation in Philadelphia. This factory does a business of over $100,000 a year. Its superintendent is blind, its book-keeper is blind, its 125 workmen are blind. Nevertheless, its various products have an enviable reputation for excellence.

Carpet-weaving and chair-caning are two of the most important industries carried on. The men work 10 hours a day, and they earn from $8 a week up to $10, and even $12. They are self-supporting; about two-thirds of them are married.

The North German Lloyd steamer, Kaiser Wilhelm II., arrived at New York on the 18th from Bremen, Southampton, and Cherbourg after a fast run of five days, fifteen hours, and ten minutes over the short course of 3,052 miles, at an average speed of 22.58 knots per hour. The best previous westward record of the Kaiser Wilhelm II. was made May last, and was five days, twenty-one hours, and forty-eight minutes.

Renewed activity and fresh discoveries of rich gold ores are reported in Mexico, which has yielded vast returns of the precious metal for the crude mining processes of the past. Now expert American and English miners, with the latest methods and machinery, are taking hold of so-called "worked-out" claims and opening new ones, and the industry is rapidly assuming large dimensions.

Vast irrigating enterprises are under way in various parts of the West, and two hundred thousand acres are to be reclaimed by utilizing the waters of the Snake River alone. The main canal is eighty feet wide at the bottom and carries a volume of water ten feet deep. The total length of the canal system will be about one thousand miles, and the farthest area watered will be about seventy miles from the fall.

The survey for the trolley line between San Juan and Ponce, which will be constructed at a cost of $3,000,000, has been completed. The survey was made from both ends of the line, and the surveyors met between Cayeya and Aibonito.

**General.**

By the initiative of Professor E. Doumergue, of the Theological Faculty of Montauban, France, and perhaps the greatest living exponent of Calvinism, the Société du Musée historique de la Reformation at Geneva has resolved to erect an expiatory monument on the spot where Michael Servetus was executed three hundred and fifty years ago. The monument is to be erected by the friends of the great reformer of Geneva, as an expression of sorrow for the one great mistake of his life. The inscription for the monument has not yet been fixed upon, but will probably include the following: "To Michael Servetus, burned for his convictions at Champel, 27 October, 1553, victim of the religious intolerance of his time." Professor Doumergue merits the gratitude of the age. No other such monument has ever been erected.

A Scientific expedition, financed and led by an American, Major W. C. Daniels, who served in the Cuban War, will leave Southampton September 1 for New Guinea. Major Daniels will be accompanied by Dr. C. G. Seligman, a member of the Cambridge anthropological expedition to Torres Strait and Sarawak, Borneo; Dr. William Strong of Trinity College, Cambridge, and A. P. Dunning. Major Daniels has equipped a schooner and the Royal Geographical Society has furnished the instruments. The Royal Society and the British Government are helping the expedition financially.

Mr. Joseph Pulitzer, proprietor of the *New York World*, has given $2,000,000 for the establishment of a School of Journalism in connection with Columbia University. The relation of the School to the University will be like that of the other professional schools, and a fine building at an expense of $500,000 is to be erected for it.

Edwin A. Abbey is at work on his large painting of the coronation of King Edward. It seem that the order for this work was not given by the Government, but by the Agnews. It is said that when the work is finished it will be sent to this country for exhibition. The king and queen have already given the artist sittings.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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

## From our Contributors.

### Meeting Difficulties in Metaphysics.

CLARENCE A. BUSKIRK.

SUCH is the nature of every metaphysical truth that when it is superficially studied it excites doubt, and may even seem to be self-contradictory and absurd; but when thoroughly weighed and tested it dispels doubt and converts the apparent self-contradictions and absurdities into additional proofs of its trustworthiness; and this for the reason that all true philosophy can never be found at fault in the slightest particular when the square and compass of pure logic are applied to it. The tests we are quite likely to apply to a philosophical or metaphysical proposition, when we approach it in a superficial way, are not the square and compass of pure logic, but, on the contrary, they are tests which are a compound of ideas and habits of thinking that have come to us largely through the deceptive avenue of our physical senses.

A straight line may seem crooked when viewed through a distorting medium, and such a medium is human prejudice which warps and perverts well-nigh every good and beautiful thing. It is the experience of every reader of the Christian Science text-book that many of its statements seem, at the first reading at least, to be enigmatical, and some of them perhaps self-contradictory. If the reader take up the text-book as a hostile critic this result is quite sure to follow, and he may be led to close his inquiry and possibly become yet more hostile.

The writer personally knows of the instance of a clergyman of fair repute who announced that he would preach a sermon on the next Sunday upon Christian Science. He then borrowed the text-book, so that he had only a few hours to study it, having never looked at a page of it before, and when the time came, actually presumed to denounce it as a tissue of foolishness and falsehood. This was a flagrant instance, of course; and it is plain that such amazing narrowness will always be found like Moses on Mount Nebo, with no power to enter into the land.

Intellectual narrowness is a common fault, and many readers of Christian Science literature, although free from all conscious bias at the outset, mistake the limitations of their own ignorance of this subject for critical acumen. They are too much like the New Zealander who, because he had never seen anything of the kind, believed the missionary's description of ice to be an attempt to deceive him with an absurd falsehood. It is difficult, and often it appears to be useless, to reason with these people. Their preconceived ideas hang down like a thick curtain before their intelligence, and it is a matter of common observation that the critic who is most ignorant is likely to be most egotistical and unconvertible.

The readers of the Christian Science text-book may be divided into four classes: those who are hostile critics at the outset, and who persist in reading its lines, and often between its lines, through colored glasses; those who are reasonably free from adverse prejudices at the outset, or whose prejudices may be even inclined favorably, but who seem to be so equipped as reasoners that they are wholly unable to weigh a metaphysical proposition in the scales of pure reason, and invariably are found weighing it in the scales of their own incomplete or erroneous sense of things; those who find many of the metaphysical propositions difficult to omprehend for a long time, but who are fortunately brought into observation of its practical "works," so that their incredulity never solidifies into the unteachable conceit of either Pharisee or Sadducee, and is at last slowly dissipated like a mist, as the gray dawn deepens into the radiant day; and lastly those, comparatively few in number, whose habits of thought and religious experiences, from the very beginning of their search, render it possible for the logic of Christian Science to come to them as the unveiled presentment of Truth.

Although there are many metaphysical propositions whose verity is as absolute and indubitable as the proposition that two parallel straight lines can never meet, they are, nevertheless, of such a nature that it is difficult either to prove or explain them in the language of common experience. This difficulty in putting an abstract idea into a concrete mould explains why metaphysics has so largely baffled even the most acute intellects; why the most profound metaphysicians are frequently found wholly to misunderstand each other, and this is why the Nazarene found it so difficult to teach even his immediate disciples by means of abstract propositions, and resorted, in consequence, so largely to parables, and placed his main dependence, after all, in the "works" which he did to persuade them of the genuineness of his mission and the veracity of his doctrines. This is why Christian Science must rely mainly upon its physical demonstrations, such as the healing of the sick, to persuade the world of the soundness of its metaphysics. Tell a young child, or even the adult of some living barbarian tribes, that twice three is six, and the listener may fail to grasp the idea clearly, and merely "believe that he believes;" but take physical objects and demonstrate the abstract rule before his eyes, and the way is found to make him understand, and so persuade him that the proposition is of some value.

There are some Christian Scientists whose understanding of the metaphysics of the new-old religion is so constant and cloudless that they never relapse into those darker periods when the mists seem to rise about them so that they, for the time only, "believe that they believe." But there are many others whose understanding has not attained to such excellence. Let these remember, when their periods of darkness come, that the shadows of night always rise from the earth and never descend from above. And, above all, let them not despond. The measure can be filled and emptied even many times, and yet be filled again. The lid may seem to grow tired, and may fall down over the eye, but if the light of the eye remain, it shall see again. "Nevertheless when it shall turn to the Lord, the vail shall be taken away." It is our duty never to suffer ourselves to let discouragement darken our vision, "while we look not at the things which are seen, but at the things which are not seen."

When the adherents of a theology which has no "works"

Copyright, 1903, by Mary Baker G. Eddy.

Digitized by Google

like that of Jesus, becomes entangled in the intricacies of its metaphysics, it is a Cretan labyrinth from which they may never find a safe deliverance. But our state as Christian Science adherents is happily different. Though the metaphysics may become to us a labyrinth at times, yet the thread by which we may find our way again from darkness into light remains in our hands. One instance of spiritual healing in accordance with the metaphysics of Christian Science brought to our knowledge after we have gained an intelligent insight, suffices to renew a faltering faith and to dispel the earth-born shadows of the night of doubt and restore the joyous radiance of the sunlight of an assured and trusting conviction. One assured instance proves the rule, for there could be no such instance if the rule did not exist; and failures are only negative evidence which can have no just weight whatever against the affirmative proof. No matter how many mistakes and failures may be met with on account of our failing to work our problems correctly, the working of even one problem successfully according to a scientific rule and because of the rule, unveils the rule as an eternal and unchangeable verity. We may puzzle and split hairs over the metaphysics involved in the rule, but assured "works" under the rule ought, in all sound reason, to fortify our consciousness of the rule as an ever-acting force against all disquieting doubts thenceforward.

## The Work in Germany.

O. G.

THANKS to our dear brethren in Truth, who bring us greetings from the branch churches when passing through this city on their travels. Thanks to them for their kindness, for the brotherly spirit they exhibit in proffering help and assistance in thought to the workers collecting around the Berlin Church. Thanks to them for telling us how the work in Germany is being observed. Thanks to the observers, who give us the assurance of the oneness of thought which governs all those working in Truth, and renders them a closely connected and formidable army of God's men.

Frequently have we been told here how much we require the active help from the branches in the home country, because the Germans, as a rule, are so conservative and, on that account, difficult to approach and slow to accept the truth.

My personal experience with Germans, among whom I have a large acquaintance, being myself one by birth, is, that the average business man is rather quick to see his advantage, quick to know a good thing when he sees it, and quick to take a good hold of it. Such methods have given to the German commerce the proud position of being second only to the English. I don't think I should call such men conservative.

There are in this country many doctors and professors working and striving for new discoveries and the gain of knowledge in all the known arts and sciences, in many of which they, as a class, easily take a leading position before their brethren and co-workers. Such men also I would not call conservative. Among the politicians here, there exists a large party of men called Social Democrats who, in their dissatisfaction with existing conditions, would like to turn things upside down and inside out. To call such men conservative would be mildly erroneous, I think. But of this fact I am sure, and I think my co-workers in this field will agree with me, that the above-enumerated progressive and avowedly non-conservative people are not a bit more ready to accept the truth than the so-called conservative Germans.

The belief in conservatism is apt to prove a stumbling-block to the timid, but is not able to keep anybody out of Science.

What, then, is that which seems to make it difficult for the Germans to embrace the new-old idea and so to swell the rank and file of those calling themselves Christian Scientists? Permit me here to refer to my own experience. I find that before I ever heard of Christian Science, the only reason why I had not then accepted and embraced the truth, as I have now, was because I never heard of it. Simple ignorance, and that not any more dense than in others, was the only cause why I did not become a Scientist earlier than I did.

That, dear brethren, is the reason why the Germans find it so difficult to see the truth,—their lack of acquaintance with the teachings of Christian Science. This is the mist which hovers over the stagnant waters, and which is being gently removed by the advancing light,—the illumination that is being brought by the *Herold* and all our other publications, the ever-increasing sale of which within the borders of this country I am able to report. Not help from outside, but truth and the declaration of it by the workers in this field, is needed to bring about more rapid growth.

The remarkable growth of Christian Science in this field has astonished all the many visitors who have noticed the few active workers, and they have commented on the earnestness of our congregation; surely a fact which speaks volumes for the honesty of the work of our little band of Scientists. They all know that it is their own individual thought and watchfulness which stirs the stagnant waters, and therefore they do not rely on help from others. That such help has been proffered and promised assures us of the kind and brotherly spirit which is entertained for us by the Field in the home country, and for that we are very grateful to all.

## Removing Limitations.

G. L. MC NEILL.

THROUGH the study and practice of Christian Science we are enabled to remove, little by little, the sense of limitation which has in so many ways prevented us from realizing that "the kingdom of heaven is at hand" and that "*now* are we the Sons of God." We learn that God is All-in-all, that there is no limitation to His goodness and power, that we are made in His image and likeness and have dominion over all. How this understanding frees us and helps us to help others!

Without this understanding one is liable to have a depressing sense of helplessness and limitation in the effort to relieve poverty, sickness, and distress. This sense of helplessness and limitation is due to belief in the reality of these seeming conditions,—the belief that they are God-imposed. When men learn, through the teachings and demonstrations of Christian Science, that God is the only Creator, and that His creation is harmonious and perfect, they know that poverty, sin, sickness, and death, being discordant and imperfect, have no abiding-place in His creation, hence do not exist. They know that with God all things are possible, and in proportion to their ability to remove all sense of limitation they are instrumental in casting out these illusions, which hold their brothers and sisters in bondage, and thus enable them to enter into the "glorious liberty of the children of God."

If we feel a sense of limitation as to means, let us remember the promise of our Master: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." How many of us seek the kingdom of God so that all these (material) things may be added. We may not acknowledge or recognize it, but the underlying thought is there and needs to be uprooted and cast out. This can only be done by persistent denial of material selfhood. We must be absorbed in seeking the kingdom, not in looking for results.

As we look to God as All-in-all and begin to realize that He is infinite, we begin to lose the sense of limitation in every direction. We can see that there is absolutely nothing that we need, because we have all, and we cease to have anxious thought.

Digitized by Google

## The Flesh-Pots of Egypt.

W. C.

IN searching for the "Promised Land" is it not a frequent experience to find ourselves reverting in memory to the "fleshpots of Egypt," as we encounter new and severer trials? Our first expectation was to reach the land flowing with milk and honey as soon as we made some special and convincing demonstration. With characteristic short-sightedness the ordinary mortal expects his escape from bondage to result in immediate and final happiness, and so the "Marah" and the "fiery serpents" come as startling surprises.

In our fight against more serious evils we sometimes forget our former servitude to the petty taskmasters,—fear, fretfulness, complaint, and selfishness. Then most of our time was spent in such service. But the fighting in the wilderness is against greater foes and requires much valor. At times our advance is so slow that we fail to realize that we are making any real gain.

One who has been emancipated from a continual belief in colds, for instance, and who has perhaps been entirely free for months or years, becomes greatly disturbed at finding himself momentarily overtaken by the old enemy. He forgets for the moment how glorious his sense of freedom has been since his captivity, and he is tempted to think with regret of the former days in which there was no demand upon him for a continuous warfare to maintain his position. The disheartened murmurer feels that it would be far easier to sit down by the "fleshpots" and submit to the taskmaster with a hopeless contentment. The Saviour emphasized the significance of this temptation when he said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

We are apt to forget how very bitter the oppression was, as we proceed, and the smallest obstacles are magnified by closer proximity. It has been an occasional experience of the writer that the slightest approach of the symptoms of an old trouble which had apparently been vanquished, has occasioned intense momentary anxiety, whereas the ever-recurring attack in former days caused no disturbance whatever. Some of the distresses of the Israelites in the wilderness were as nothing compared with the burdens imposed by Pharaoh; but to suffer passively had required less exertion than persistent fighting for victory.

One of the first effects experienced by one who opens his heart to Christian Science thought, is an exhilarating sense of freedom and appreciative gratitude. But no sooner is this freedom fully realized than there are new paths to tread, new enemies to encounter, and disturbing elements and contentions to be brought into harmony. Then it is that we are tempted to recall the "fleshpots" of our former enthralled and sluggish thought which, without the whip of the oppressor, remained inactive. It was easier in a sense to be driven than to arouse ourselves to forceful activity.

The demand upon the Scientist to-day is to advance, to be continually overcoming, and this can be done by those only who are willing to forget the former enslavement, even though they did then "eat bread to the full." Doubtless many a student of Christian Science has remembered, in the midst of his search for the right, the former contentment of mind, when the knowledge of certain material remedies, ever at hand, kept the fear of sickness in abeyance. Alone in the wilderness with none but God to depend upon before the manna appears, our faith is tried again and again, but we have a great advantage over "our fathers," the children of Israel; we see that in spite of their murmuring and distrust, God graciously vouchsafed to them ample proof of His fulness and supply. More than this, we have the Master's assurance of a certain victory over even the worst of all enemies, death, in the promise of that life which is not dependent upon earthly bread.

Not in the memory of material relief offered by the taskmasters of error, but in dependence upon the manna of the present, can we find a sure entrance into the promised land.

---

## The Real Work of Christian Science.

J. F. MAYNARD.

THE popular idea of Christian Science is that it is primarily a system of healing of physical ailments. This has been indeed a prominent feature in the propaganda of Christian Science, but it is not the fundamental one.

That healing of physical ills does follow the study and realization of the truths of Christian Science is undoubtedly a fact, but this healing is itself a result. The prominence given to physical healing is natural. It attracts the attention of those outside the fold who might not be drawn to Christian Science by its promise of spiritual regeneration.

This was no doubt the reason why the Master answered the question of John, "Art thou he that should come, or do we look for another?" as he did, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

Observe the arrangement of this answer. The spoken word is first in order of mention, but details of physical healing take up the greater amount of space, showing the reliance which Jesus placed on the evidences of physical healing to promote the entrance of the great truth of being into the popular mind; but he places at the end a promise of blessing, "Blessed is he, whosoever shall not be offended in me," which was addressed to those who receive the seed into "an honest and good heart."

Those who come to Christian Science solely for physical healing and, that obtained, seek no further, find their prototype in those who sought Christ for the loaves and fishes, and not for "the true bread from heaven."

"It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity,—wherein the real attestation of the divine origin and operation of Christian Science is to be found. Its triumphs are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death" (Science and Health, p. 272).

Our Leader points the way and it only remains for us to follow the path which she has blazed through the wilderness of materiality. The route will not always be easy. For centuries error has been flourishing and the undergrowth will clog our footsteps, but if we push on, guided by the directions she has given, we shall reach the goal we seek, and having reached that we shall have all.

"Seek ye first the kingdom of God, and his righteousness; and all these [material] things shall be added unto you."

---

## Legislation in North Dakota.

MARTHA SUTTON THOMPSON.

THE Christian Scientists of this state are pleased to chronicle the defeat of another legislative bill purposing to prohibit the practice of Christian Science.

Two years ago the attempt was made under the disguise of a measure to regulate the practice of medicine, but worded to exclude the practice of all other healing systems, but the bill introduced into the Senate at the legislative Assembly of the present year, came without disguise, as follows:—

Digitized by Google

"Be it enacted, by the legislative Assembly of North Dakota:—

"Section 1.—It shall be unlawful to practise Christian Science, faith cure, mind-healing, or other like agencies in the curing of disease.

"Section 2.—Any person convicted of the practices mentioned in Section 1 of this act, shall, for the first offence, be fined not less than twenty-five dollars nor more than fifty dollars; for the second offence, not less than fifty dollars nor more than one hundred dollars, and for each subsequent offence shall suffer imprisonment in the county jail not less than thirty days, nor more than sixty days.

"Section 3.—In case any child under the age of eighteen years, who is treated by any so-called Christian Scientist, faith-curer, or mind-healer, should die, and it is proved that said death resulted, or was hastened, by failure to call a regular physician, said Scientist, faith-curer, or mind-healer shall be deemed guilty of manslaughter in the second degree, and punished as provided by statute."

The bill was referred to Committee on Public Health, by whom it was returned to the Senate commended "favorable to pass."

Through the efforts of Senator Bacon, a staunch believer in Christian Science, it was recommitted, this time to the Judiciary Committee. Here it was that Mr. Bacon made his strong fight. The members of this committee seemed ignorant of the doctrines of Christian Science, and were, for the most part, inclined to favor the passage of the bill. Mr. Bacon's package of literature, which he had carried to the senate chamber daily, he now used to good advantage, reading from the pamphets "Legal Aspects of Christian Science" and "Hearings on Proposed Medical Bill," also extracts from Science and Health, and articles and testimonials from the Christian Science periodicals. This presentation of the nature and scope of Christian Science, and more especially the quoted opinions of educational men and decisions of eminent judges, led the committee to halt in their intent, and they sent the bill back to the Senate recommending that it be indefinitely postponed." This recommendation was almost unanimously concurred in by the Senate. Thus ended the most widespread, determined, and secretly manipulated attempt to legislate against Christian Science that has been made in this young state.

After the session the Christian Scientists presented Senator Bacon with a pocket edition of "Science and Health with Key to the Scriptures" in token of their gratitude, and appreciation of his arduous, fearless, and successful work.

## Love Reigns.

H. FRANCES R. NORWOOD.

Love reigns! Dear friend,
Be not discouraged nor repine;
But lifting thought and word and deed aloft,
Give thanks with grateful heart
For Love divine.

Our heritage
It is, to know the tenderness
Of ever-present Love beneath, around;
Sustaining with its power
Our helplessness.

O perfect Love!
Enrich us with Thy life;
Teach us to know Thee better, love Thee more;
Thus shall we find sweet peace
Beyond all strife.

## Selected Article.

### A Progressive Minister.

The Rev. E. D. Daniels, pastor of the Swedenborgian Church in this city, preached a sermon last Sunday morning in which he spoke of Christian Science in the following fair manner:—

Of late years a movement has started up which has grown to wonderful proportions. It has for one of its objects the healing of disease, not by hypnotism, spiritualism, animal magnetism, or anything of the kind, but by the power of God,—the healing of disease by coming near to, and forming a union with, the divine One who is the source of health. . . . It goes without saying that a movement which has already gained tens of thousands of adherents of whom a large proportion are intelligent and educated people; a movement which meets the want of thousands of longing souls; a movement which in certain quarters is thoroughly organized and has built grand churches; a movement which evidently has in it something of perpetuity,—it goes without saying that such a movement must have in it some elements of truth. And it is the part of candor and rationality not to attempt to frown it down, but to ascertain what truth and good there are in it.

It is certain that the Bible promises physical health as a result of religious faith or trust. In Exodus the Lord promises to take sickness away from His people. He healed Hezekiah of his sickness in direct answer to prayer, which we learn in Isaiah was an exhibition of divine love and mercy. In the Psalms we read of the Lord as one "who forgiveth all thine iniquities; who healeth all thy diseases." Says the Psalmist, "O Lord my God, I cried unto thee, and thou hast healed me." And again, "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them." But we need not multiply passages; the whole Bible, both Old and New Testaments, is full of them.

But lest it be thought that all these promises refer to spiritual sickness alone and not to physical,—to the sickness of the soul and not to that of the body,—let us see how the apostles understood the matter, for they were not only taught by the Lord in person, but were afterwards illuminated to understand his teaching. We read in the Acts that the father of Publius lay sick of dysenteric fever, and Paul prayed and laid hands on him and healed him. We find Paul rejoicing because, for the sake of his gospel work, the Lord had had mercy on Epaphroditus and healed him. We find James saying that "the prayer of faith shall save the sick, and the Lord shall raise him up." There were failures even among the apostles. Paul wrote to Timothy, "Trophimus have I left at Miletum sick." And in his own case Paul prayed that his thorn in the flesh, whatever it was, might be removed, but without avail. The reason was that Paul did not pray from the divine nature within him, but from his own selfish nature. Indeed, he saw afterwards that his thorn in the flesh was necessary for him lest he be exalted above measure. Paul needed something to keep him down. But had he emptied himself of his own will, and become truly humble, listening only to the Divine voice within him, his thorn in the flesh would have been removed; for there would no longer have been any use for it. It would have vanished as Paul's selfish state vanished. The Lord says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," which means that if we abide in our higher nature, which is the Lord within us, and if we think, pray and live from that, then whatever we ask will be granted; nay, is

Digitized by Google

already granted, and will soon be realized to us. If we once grasp and cling to the Divine will, which will is to give us only that which is good, then evil, even including sickness, will disappear for us.

And what more reasonable? Our coming into and abiding in the proper state does not change God of course, but it changes the whole receptive condition of things. . . . Make the center of a person's being right, and all unhealthful and evil things will be put away from his circumferences. Let a person live from the Lord and not from self, and he comes into a state of order, and order will in good time follow in all the affairs of his life.

Extend this principle to include all temporal affairs, and you have the new gospel, or rather a new form of the old gospel. Formerly the great question was, "What must I do to be saved from hell?" To-day men care little for the doctrine of hell or heaven or anything else. This decadence of doctrine is no doubt temporary, but it is a fact. To-day men are interested only in the present. They want to be freed from sickness of the body, the cares of the world, and the struggle for existence. Once men feared the hereafter, now they fear the present. The gospel was powerful to save from the past fear, will it not save from the present? Once when men asked, "What must I do to be saved?" the reply was, "You are saved now if you would only believe it," and multitudes found it so; though their statement of it may have been faulty. So to-day when men ask, "What must I do to be saved from present sickness and troubles?" the same old reply holds good, "You are saved now if you would only believe it," and multitudes are finding it so; though they may not always state it quite correctly. It is the same blessed old gospel, only extended to meet the wants of the present age. The Lord has commissioned his ministers to preach a full salvation, and they are not faithful to their high calling unless they do so. Jesus himself said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The Lord intends only good for us. He who is only goodness itself cannot intend anything else. And he who, in self-emptiness, and with an abiding trust, believes that the good intended for him is already his, will soon come into the actual realization of it.

*La Porte* (Ind.) *Republican.*

## Among the Churches.

### Improvements in Richmond, Va.

The Christian Scientists of Richmond, known as First Church of Christ, Scientist, have removed their service to No. 709 East Main Street, which has been leased for two years. A part of the building has been fitted up appropriately for religious services and the other part furnished and equipped for a reading room.

The church has about thirty members, and an average attendance of about sixty. The society was organized about two years ago, and has grown steadily.

*Richmond* (Va.) *Times Despatch.*

### Progress in Alpena, Mich.

We have been organized three years, and the following are some of our demonstrations: A lecture, distribution of literature, a church building fund, and all expenses of the church promptly met.

For some time we have felt the need of a reading room, and after some difficulty a room was secured last fall in a very fine location. On Easter morning we held our first service in our new room. Our offering met all expenses of moving and furnishing, for which we are truly grateful. We feel that we are slowly but surely growing.

*Correspondence.*

### Laying of Corner-stone in Des Moines, Ia.

Members and friends of First Church of Christ, Scientist, assembled at the site of their new church on Eighth Street to participate in the exercises of the laying of the corner-stone, it being an eventful occasion for the local Scientists, who are erecting the first church of this sect in our city.

The corner-stone is of Concord granite, out of compliment to the founder of the church, Mrs. Mary Baker Eddy, who lives in Concord, N. H.

The services were conducted by the First Reader, and were composed of selections from the Bible and the Christian Science text-book.—*Exchange.*

To those who speak to you of heaven, and seek to separate it from earth, you will say that heaven and earth are one, even as the way and goal are one. Tell us not that the earth is of clay. The earth is of God. God created it as the medium through which we may ascend to Him. The earth is not a mere sojourn of temptation or of expiation; it is the appointed dwelling-place wherein we are bound to work out our own improvement and development, and advance towards a higher stage of existence. God created us not to contemplate, but to act. He created us in His image, and He is thought and action, or rather, in Him there is no thought which is not simultaneous action.—MAZZINI.


### THE NEW CONCORDANCE.

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

Address all orders to JOSEPH ARMSTRONG, 95 Falmouth Street, Boston, Mass.

### THE CHURCH MANUAL.

The Church Manual, containing all the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will hereafter be sold separate from the list of members.

Price, single copy, prepaid, $1.00; six copies to one address, $5.00; twelve copies to one address, $9.00.

Address orders for above to

JOSEPH ARMSTRONG, 95 Falmouth Street, Boston, Mass.

### LIST OF MEMBERS.

Hereafter the "List of Members of the Mother Church" will be sold apart from the Manual. Price, single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50.

Address orders for above to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Manual.

THROUGH mistake, the salary of those who are called to the assistance of the Pastor Emeritus, by Section 10 of Article XXXII. of the By-Laws, was misstated in some copies of the 29th edition of the Church Manual. Those who have received copies of this edition will please return them to the publisher, to be exchanged for perfect copies, *providing the last paragraph of Section 10 does not read as follows:—*

"These assistants of the Pastor Emeritus shall be paid semi-annually at the rate of twelve hundred dollars yearly, in addition to rent, board, and traveling fare for the round trip."

### The Evidence Required.

JESUS said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." These words should be engraved upon the heart of every Christian Scientist, for Christian Science is a religion of good works, and its standing before the world must depend upon these works. That Christian Science is glorious with the saving grace of Christ must be made known to humanity, if humanity is to be saved, but this does not mean that we shall be heard of men in the market-place or from the housetops, but rather that we shall be about our Father's business at all times and under all circumstances, and that we shall depend more largely upon what we do than upon what we say, to prove that Christian Science is the religion of Jesus; that it is accomplishing the mighty works that he said should be done by them that believe. If we have truly partaken of Christ's cup we shall not fail to manifest the Spirit in all good words and works.

The cry of the world is for healing,—healing of its diseases, its sins, its sorrows, its unbelief; and the grateful "Whereas I was blind, now I see," is the only convincing testimony to the world that will reach mankind and awaken the hope of salvation, here and now.

The profound gratitude for the ministry of Mrs. Eddy which every beneficiary of her labors must feel, can best be manifested by walking in the footsteps of our Master, in healing the sick and reforming the sinner. No matter what our other interests may be, or what calls there may be upon our time, we should see that this is made paramount; for the one true test of our understanding of Christian Science lies in this practical application of Jesus' teachings in healing the sick. "By their fruits ye shall know them," was his test, and that he was consistent is shown by the fact that a large part of the four gospels is devoted to the story of his healing work.

The healing accomplished through Christian Science has appealed to those who have had other religious affiliations as well as to those who were agnostics and infidels. To the former it comes as the fruition of their hopes; to the latter it is proof that there is a God, and that the record of the so-called miracles of Jesus' time is consistent and trustworthy. Every case of Christian Science healing stands forth as an answer to criticism and unbelief, and by this work we preach the gospel most effectively.

M.

### Temptation and its Overcoming.

"LEAD us not into temptation." How many lips daily repeat this prayer, and by how many it has been uttered since Jesus' disciples said to him, "Lord, teach us to pray."

Temptation as commonly understood would pre-suppose two conflicting interests forever warring against each other on the world's great battlefield—the human mind. The belief in more than one power has given rise to many strange theories, one of which appears in the story that temptation was first known in heaven and that it brought some of the angels to their downfall. This theory has, however, no support from the Bible, which teaches emphatically that God neither tempts nor can be tempted; hence His presence would exclude even the supposition of another influence or attraction; they could have neither place nor power.

This whole subject is embraced in the question, Is man a spiritual being, or not? If the answer be in the affirmative, then the theory of temptation may be readily disposed of, for as God, Spirit, is not subject to temptation, neither is the spiritual man.

To illustrate, good does not tempt, good inspires, purifies, exalts, and makes free. We never say that a man is tempted to be good, for true goodness is seen to be normal and it is ever free. On the other hand, the belief in temptation implies the existence of a foreign and unnatural element,—something which deceives and deludes till the false is taken for the true, the true to be false. This condition constitutes "the belief and dream of material living" referred to in our text-book. (Science and Health, p. 14.)

The all-important consideration for humanity is the way of escape from whatever is evil and untrue, and there are none who do not make an effort, though it may be feeble, to rise above the low and degrading tendencies that in some form assail all mortals. The result of these efforts is proportionate to the clearness with which "the beauty of holiness" is recognized and its value appreciated. However much may be said as to the need of separating evil from good, the fact remains that when Truth is understood and loved, evil has no longer any power to tempt.

As we win our way in Christian Science we see more and more clearly the need of this understanding, for material sense would deceive continually even after the grosser forms of temptation no longer appeal to us.

The Bible says that Jesus was "in all points tempted like as we are, yet without sin." This statement makes it very clear that, whatever guise temptation may assume, the problem for every man is the same, and that our only safety lies in taking refuge in God, in realizing that our true being is spiritual and perfect, then sin has no power over us.

One very subtle form of temptation is the whispered suggestion that it is most wearisome to keep constantly alert in order to rise above the fear and the possibility of sickness and sin. The fallacy of this will be quickly perceived by every clear thinker, and Christian Science compels us all to think clearly in order to progress. Would we admit that it is necessary to struggle constantly against the desire to commit murder or some other terrible crime? Most people would indignantly repudiate such an intimation, and why? Because they hold themselves to be superior to such error, and with some justice they would deny its power over them. The time has come when Christian Scientists should live up to their high standard, and meet without a moment's delay every suggestion of error which would hinder their knowing with perfect certainty that the triumph of the cause of Truth is already assured, and that the complete deliverance of every one who is loyal to divine Principle is equally certain.

"God is not separate from the wisdom He bestows" (Science and Health, p. 6), and good is ever on the winning

Digitized by Google

side, whether apparent or no, and no accumulation of false evidence should ever tempt the Christian Scientist to doubt or to waver.

We need at this time to be boldly aggressive in meeting error, not indolent nor half-hearted, and though we know the utter inefficiency of "carnal weapons," we have learned the effectiveness of the spiritual armament which has become available through the understanding given us in Christian Science. Although Jesus was tempted by evil suggestions from without, error never found him asleep. At every assault he turned upon the foe with an invincible weapon, the sword of the spirit which is the word of God, and by its use gained fresh victories at every attack.

It is important for each of us to make due preparation for the overcoming of material sense, including all sin, sickness, and death. It would be useless to put into the hands of an untrained soldier a keen sword, for unless he had the requisite training, he could ill defend himself in the hour of need; but with this preparation he would reach, unwounded, the decisive close of every combat.

What we need first of all is the understanding of God as the only Mind, then constant watchfulness and prayer which should constitute our daily mental drill, and though temptations may seem to come thick and fast we shall parry every attack with increasing skill and ease, leaving behind us the fallen foes that never possessed either life or mind.

As victories take the place of defeats, we shall ascribe to Truth all praise, and realize the spiritual sense of the Lord's Prayer as given in our Leader's words, "And Love leadeth us not into temptation, but delivereth us from sin, disease, and death" (Science and Health, p. 17). K.

## Keeping Awake.

ALERTNESS is the open eye and the listening ear of spiritual capacity. It unites with experience to raise ability to the righer level of availability, and thus opens the door to success.

In the seeming struggle with a false material sense, error's aim is to manacle, but it asks simply if it may hypnotize; needing no other concession it covets no other privilege, and this marks the seductive nature of those temptations to lethargy which are wont to appeal to us under some guise of comfort. They promise relaxation, relief, or increase of strength, and falsely estimating their value we are led into the very penumbra of death.

These temptations of mortal sense declare that escape from suffering is to be found in torpor, that break-downs are to be repaired while mortals are in a state of stupefaction, and some of these means of benumbing sense have been named providential. But Truth ever cries, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

This awakening call came to Peter on one occasion, when he was bound, imprisoned, and asleep, and it is manifest that his marvelous escape would not have been effected had he not been responsive to Love's mandate "Arise up quickly."

Jesus, when tempted to find exemption from pain in the asserted power of a deadening drug, refused the proffered opiate, and turned for relief to the consciousness of good alone. For us as for him the divinely appointed avenue to freedom is not a mesmeric coma, but spiritual alertness, right thought. This may be gained and expressed upon the human plane not only in an ever-wakeful looking to good, but in that continuous guarding against the approach and entertainment of evil which is inculcated by the words of the Master, "What I say unto you, I say unto all, watch."

While the wakeful shepherds were faithfully protecting themselves and their flocks from every prowling danger, they were greeted by angelic visitants, and Love's frequent footstep has ever marked the threshold of that heart from which hatred, with its noisome brood, is prayerfully and persistently excluded.

This gives special significance to "the habitual struggle to be always good" to which our Leader commends us both by precept and example (Science and Health, p. 4); and when we have acquired the habit of making every suggestion of error, every expression of hatred or variance, a cue to loving and corrective spiritual thought, we shall have reached that stage of experience in which all things do "work together for good."

Alert and patient endeavor will surely and speedily bring us all to this place, and the schooling on the way will prove of a value that is above rubies. W.

## The More Just Estimate.

THERE are few asperities or prejudices of human nature which time does not soften. With the gentleness of light, truth makes its way into the consciousness of the well-meaning, and ere they are aware, they are impelled to its recognition.

This fact renders all thoughtful friends of Christian Science very patient with its critics. They know that if with God's gracious help they may but attain unto a wholesome and consistent manifestation of the truth for which they stand, in due time the antagonism thereto will pass and their faith will attain to its legitimate place and just rating.

The vicar of St. Mary's, London, England, has preached several sermons recently on "The Spiritual Healing Movement," in which he has unhesitatingly recognized that the doctrine distinctly belongs to Catholic Christianity. While not free from misapprehensions, his statements as a whole are characterized by that breadth and Christian kindliness which in due time will be shown by all Christian believers, but which hitherto has been so sadly lacking in much of the ministerial reference to our Cause.

The *Boston Transcript* comments editorially upon the vicar's position as follows:—

"Broadly speaking, his treatment of the matter shows insight and sympathy. He admits the bottom truth of the movement as valid for all time; claims that it was once recognized by the Christian Church in its office of unction for the sick; that it is time for the Church to set its own house in order in the matter, repent of its want of faith in God, and restore in its midst a form of spiritual healing—a 'lost sacrament' he calls it. If this is not done soon he predicts that the Church stands to lose even more adherents than it has lost, for he is sure that the movement is to grow rather than diminish; and h points out, as does Professor William James in his last book, 'The Varieties of Religious Experience'—to which the vicar refers—that the movement is only one aspect of a reaction of the world from materialism to idealism, from the mundane to the transcendental, from the carnal to the spiritual.

"As for the peace of mind and trust in God which he concedes go along with the doctrine of the domination of spirit over matter, of God's will over the human will and the appetites and functionings of the body, he remarks: 'It is an old truth as well as a new one, but a forgotten truth, a truth very little practised among us. It is a true thing, a most beautiful thing, with far-reaching spiritual, moral, social, and civil gains, this peaceful, trusting spirit, this complete living co-operation with God, and leaving it all in His hands.'

"It should be noted that this sympathetic interpretation of the meaning of a movement which has taken root in this country and is spreading in Great Britain and on the continent, comes from a High Churchman."

Digitized by Google

## Letters to our Leader.

Rev. Mary Baker G. Eddy, Concord, N. H.

*Dear Leader:*—Out of hearts overflowing with gratitude we wish to thank you for the Paschal meal that you prepared for us at this Communion tide. A meal which, though eaten in haste, has fed us, and of which enough remains to feed us and the world forevermore. May each crumb of it be eaten, and thus, as your words have ever done,—

Feed the hungry, heal the heart,
Till the morning's beam.

We thank you, dear Leader, for giving us the privilege of testifying, by our presence in your home city, to the love and duty that we bear you. We thank you for your words of comfort and of cheer to light us on our way. Have not you walked it? Have not we seen you, a unlit, heaven-kissed peak, upon the journey? Have not we heard you,—though pierced how many times,—discourse the celestial harmony of love for all? And shall we doubt or falter on *our* way? We thank you for the words, "my book is not all you know of me," and the "secret" you imparted to us at Communion. As students of your book, it has healed us, and in healing us it has taught us to know you,—to know who you are and whom you serve, to know that your life has been devoted to the service of Love which is Life. May we, and all, ever follow you, and may our lives and the lives of all who follow you in name, follow you in deed, and thus be the living testimony that shall consummate your life work,—establish the kingdom of God on earth.

Gratefully and lovingly,
CHARLES I. OHRENSTEIN.
LILY A. OHRENSTEIN.

Syracuse, N. Y., July 9, 1903.

---

City of Mexico, June, 22, 1903.

Rev. Mary B. G. Eddy, Concord, N. H.

*Dear Mrs. Eddy:*—When our dear little Sunday School thought of sending a donation to the Concord Church, they did not then know there was to be (as in the Mother Church) a room therein for your dear self. When the article, "A Sweet Love-Offering," in the June 13 *Sentinel,* was read to them last Sunday, with one accord, and most lovingly, they decided to send their contribution to you for your room in the Concord Church. This, their gift of five dollars United States currency, represents $12.10 Mexican money, and is the joint "love-offering" of our Mexican and American classes. They range from little ones of three years of age to children of fifteen and sixteen, and the classes are increasing right along.

With tender affection is the enclosed check sent to you by the children.

Yours in Truth and Love,
MRS. MARY BLUMENTHAL.
*Sunday School Superintendent.*

---

Providence, R. I., July 8, 1903.

Rev. Mary Baker Eddy.

*Beloved Leader, Teacher, and Friend:*—We, the members of First Church of Christ, Scientist, in Providence, R. I., in annual meeting convened, desire to send to you the following message of love, loyalty, and appreciation.

We are learning through the example of the Master Metaphysician, whose demonstrations of divine Science have been universally and practically made manifest to this age through your revelation, "Science and Health with Key to the Scriptures," that "Spirit and matter cannot co-exist or co-operate" (Science and Health, p. 279), and we are fervently praying to know *how* to pray, and willingly obeying that we may learn *how* to obey. Our hearts are full of gratitude for the many expressions of love and the privileges that have recently been ours at the feast and jubilee of Spirit, a foretaste indeed of the New Jerusalem. We try to appreciate scientifically the object of your lifework, that it may become the spring and motive power of our own. We also try to understand your unselfed love for us and for all mankind, that it may enable us to help you to expand the leaven of Truth, insomuch that the morning dawn of spiritual consciousness shall have enveloped the universe, and all traces of the midnight hour of false trusts and false beliefs be shaken, and the omnipotence, omnipresence, and omniscience of God be no longer a mystery, but natural and real to all mankind.

Lovingly, hence, obediently, your children,
GILBERT C. CARPENTER,
MARY E. HEYWORTH,
KITTIE B. WALSH,
*Committee.*

---

## Testimonies of Healing.

Not finding the harmony in married life that I expected I was very unhappy. I read the Bible, but no response came. One day some years ago I visited a friend where I met with Christian Science. After this my child became a wreck from indigestion, and the doctor said he would not live to be three years old, but in three weeks' time he was cured by Christian Science, and is now nine years old. This made me determined to find the truth, and the Bible is now the book of life to me, through Science.

When I found Science and Health, I had to clear the chaff from the wheat in my own thought in order to reach harmony. There was nothing left me to mortal sense, for my husband passed on four years ago. Before this occurred he had gained a sufficient understanding to open his eyes to the truth of Christian Science, and this gave me much comfort. I put my children in the Sunday School, and although I had many difficulties to meet, they have all been overcome by the understanding that God is All-in-all, and matter nothingness.

I would like to mention one demonstration. It was a condition of gangrene resulting from a case of small-pox. The ailment was overcome in two nights. In the morning the patient sat up, walked a few steps, which he had not done before for three months, and is now a well man. We know this power of scientific healing is of God, who is Truth, Life, and Love.

MRS. FRIEDA SCHMIDT, Denver, Col.

---

This summer in particular has been so full of blessings, that I can no longer refrain from expressing, in a simple way, my deep and loving gratitude for all that Christian Science has brought to me.

As a religion it has more than answered my greatest longings; for although an earnest member of one of the older churches for more than twenty years, and though I still hold that church in tender esteem, yet I failed to find that practical help for daily living which is so constantly realized in Christian Science.

Having been of a melancholy nature, given to worrying and to borrowing trouble, I now rejoice in the fact that I have at last found what true happiness is, where it may be found, and, best of all, how it may be enjoyed each and every day. Would that I might be the means of leading others to this wonderful new peace which to me is such an indescribable blessing.

Christian Science has also helped me in many ways, physically and financially. Even now a disease of seventeen years' standing, pronounced by the world incurable, has been almost entirely overcome, and I feel that I cannot be thankful enough to God and to our loving and tender Leader, Mrs. Eddy, for this great light and love that has come into my life through Christian Science.

C. C., Hiram, Me.

Digitized by Google

Unlike the great majority of Christian Scientists, I have not been healed of any serious physical troubles, but as all Christian Scientists know, there is a greater healing than the physical.

I was prompted to investigate Christian Science by a desire to lead a better life, and if I were asked why I accepted it after investigation, the reply would be because I found it to be a practical, every-day, common-sense religion, a religion of doing, instead of empty promises.

Early in my experience I learned that even a little understanding of Christian Science, when practised, brought quick returns, and that divine Love was a most generous paymaster.

The early part of the year 1897, was the dark period in my life that just preceded the dawn. Like the prodigal of old, I had wandered into a far country, so far away from God, that I was almost as one without hope, and I know what it is literally to feed on the husks.

At the time referred to, I was walking along the streets of a western city, so absorbed in the great life problem that I stopped still to ponder it, and a wail of anguish went out from my heart when I asked, Is there no God? Is there no peace for me? Then with a resolution born of desperation, I decided to try to find a way out of the darkness that enveloped me. I felt that there was a way, and was led to investigate Christian Science, without the influence or advice of any human being.

I had never talked with any one on the subject, except to ridicule my concept of what it was, and about all that I had ever heard of Christian Science was in the nature of adverse criticism; but from the moment of my new-born decision, I felt the guiding hand of God leading me up out of the depths. I will give some of the reasons for the faith that is in me.

I had not attended church for twenty years, and during that period had not read as much as one chapter in the Bible. It is now six years since I turned to Christian Science, and in that period not a day has passed in which I have not devoted more or less time to reading and studying the Bible and the Christian Science text-book, and have attended church with great regularity.

For twenty-five years I had been a slave to tobacco, chewing and smoking the weed to excess. In late years I used every known means to get rid of the tobacco habit without success until I came to Christian Science. In the past six years I have not used tobacco in any form, and have had absolutely no desire for it.

I was not a drunkard, for the reason that I foresaw what over-indulgence would lead to, and by sheer will-power I refrained from the excessive use of alcohol, but there was an ever-present desire for it, a constant struggle, and more or less indulgence. Since the day I began to read Science and Health, six years ago, I have not, to my knowledge, used any article of food or drink containing one drop of alcoholic liquor, and the appetite for it was wholly destroyed at once by Christian Science.

I was possessed of at least an average amount of selfishness, temper, impatience, and intolerance, all of which have been in a large measure overcome by my modest understanding of Christian Science.

One of my besetting sins was hatred, and I found delight in hating those whom I looked upon as enemies; and for the destruction of this sin also I am most grateful.

When this great light came to me I was a constant traveler, and having exhausted every source of so-called worldly pleasure, I was weary of it all, and was fast developing into a cynic. I was not able to find a God whom I could love and worship until the Christian Science God was revealed to me as "universal, eternal, divine Love, which changeth not and sendeth no evil and no sin upon man" (Science and Health, p. 140). Then I understood how it was possible for God to be omnipotent and "a very present help." I have been able to prove in a measure that He is God ever at hand, and know that I am to-day the beneficiary of His rich promises, which I once thought were not intended for this age.

While I enjoyed fairly good health in the old life, I was subject to attacks of illness and carried constantly a supply of medicine. Since the day I began to read Science and Health I have not used any material remedy, and every claim of sickness has been destroyed by Truth.

In my business Christian Science has solved many problems and enabled me to perform duties which I was not equal to in the old life. It has purified thought, lifted me out of the depths of despair, and given me a higher purpose in life, for all of which my heart goes out in gratitude to God and to our revered Leader, who has pointed us the Way.

It was my pleasure to accept her loving invitation to visit Pleasant View June 29 of this year. I realized at that time as never before the meaning of her self-sacrifice and love for humanity, and her consecration to God, and that it is the duty and privilege of every Christian Scientist to consecrate thought and energy to the end that this gospel may reach every human being.

R. M. STROTHER, New York, N. Y.

---

Eight years previous to my acquaintance with Christian Science, I was almost a constant sufferer with weak lungs, liver complaint, ulceration of the stomach, and rheumatism. I also wore glasses during this period and was in bondage to granulation and paralysis of the eyelids. All material remedies ceased to give relief, and, discouraged and disheartened, life had become a burden to me. But even through the dark hours divine Love guides.

Upon meeting a friend, she advised me to try Christian Science, and told me where to find a Christian Science Church. My first attendance was at a Wednesday evening meeting, and, as the Scripture says, "they shall speak with new tongues," it appeared to be all Greek and I doubted the truth of the accounts of demonstrations given. However, I was led to attend service occasionally, and after three months truth had dawned upon my consciousness to such a degree that I had no need of my glasses.

Having experienced the healing, I secured Science and Health and continued the search. The study of the book was a hard task, but by this time I knew that God is the healer of all diseases, and He is not a respecter of persons; others had been healed and He would deliver me from my yoke of bondage. With this thought I continued to read, and in a few months Truth had gained the victory over the evidence of the physical senses. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Indeed I was free.

Two years ago, I devoted more time to spreading the Truth in this vicinity and the following are some of the results from the seed sown: A man whose arm was disabled by rheumatism was healed through Christian Science treatment. Another man who was prejudiced against Christian Science, was suffering from his lungs. Continually growing worse, his wife became alarmed. She spoke to the Christian Scientist and remarked that he was unwilling to listen to any explanation whatever. No explanation was necessary, but Science and Health was given him to read. He accepted it, and after reading a few days declared that he was healed and ready to go to work.

A boy was taken ill with scarlet fever. A Christian Scientist was called, and upon her arrival she found the boy in bed, crying with pain. He received treatment and was relieved, and the third day all the manifestation of the disease had disappeared, trust in the omnipresence and omnipotence of divine Love rendered null and void the law of contagion.

A few months ago a lady seemingly near death was rescued by realizing the truth. Relatives and friends having passed away from the same condition, fear tried to mag-

Digitized by Google

nify itself and find new avenues to work through each day, but holding firmly to her apprehension of Truth, the battle was won. "Who is so great a God as our God?" Being clad with the armor of righteousness (right thought) we constantly radiate good.

I cannot close without expressing my gratitude to our beloved Leader who has given this wonderful truth to the world.—P. E. L., Kiel, Wis.

---

A lesson teaching the reward of childlike trust may be learned from the following incident. Some time ago the call came to go to see a young boy who seemed seriously ill. The practitioner found him in bed, groaning with every breath from pains in his chest. The remark was made in sitting down by the bed, "Don't you know that God is Love,—tender Love,—which is ever-present? Then can anything hurt you in this ever-presence?" A wondering look come into his tear-filled eyes, which showed that he had heard and believed those words of Truth. The work was finished, the groaning ceased. He asked for something to eat, and was told he could be dressed and go down to dinner, which he did, perfectly relieved from all symptoms of pneumonia. The child's faith in the spoken Word was the open door for the quick healing.

M. A. P., Oak Park, Ill.

---

Three years ago the call came for students who would volunteer to work in our city prisons. I could scarcely wait for the opportunity to rise to my feet and offer my services. To be one to carry the Christ-truth to those who "sit in darkness," was indeed a great privilege.

But it meant very great self-sacrifice, as the hour set apart for work in the prison was the morning hour, and it demanded the giving up of our own church service, which is very dear to us all.

The work required many hours of hard study on the Lesson-Sermon, so as to be able to give out this precious truth, for while we met the poor, ignorant, and darkened condition of human thought, we also met bright, intelligent, and well educated men, who were ready with all sorts of questions which Truth alone could answer.

Our first year's work was done in what is known as the criminal ward of the County Jail, and it proved to be the most wonderful year in my experience as a Christian Scientist.

When we began our work, the men came unshaven and unkempt. A little thought was given to this condition, and in a short time every man came down as neatly and as carefully dressed as circumstances would permit.

I will give one incident which occurred while we were in this ward. One Saturday night we had about the worst storm I ever knew. Cars could run on only two lines in the whole city. I telephoned the turnkey to tell our boys that I should not be down. My co-worker had been suddenly called out of the city, and as the morning advanced I asked myself, What stands between me and my work? Snow—nothing else. I immediately dressed myself for the trip, and by doing a great deal of walking, I managed to reach the jail. Never shall I forget the cry of joy that greeted me as I stood waiting for the great key to unlock the big iron door for me to enter the ward, "Here she is! here is our Christian Scientist!" Seats were soon placed in position and in a few minutes I had fourteen eager listeners. My helper and myself had worked upon the Lesson thought for several months, talking and reading extracts from the lesson subject, and at this time we had demonstrated the service in full.

To see those men, there because of sin and crime, bow their heads in silent prayer, and recite audibly the Lord's Prayer, was indeed uplifting, and brought an overwhelming sense of thankfulness that the seed of divine Love was indeed being planted. God would bring forth the increase.

At one session of the court a young man who had received a five years' sentence in the State Prison, came and inquired the price of Science and Health; said he had but one dollar in the world, and was saving it towards a pair of shoes, but would give it to me if I would get him a Science and Health to take to prison with him. This was a lesson for me. How much was I willing to sacrifice for the spreading of Christian Science? Would I give my little all for Truth? Our boys look forward to our coming from week to week, and where darkness, despair, and sorrow reign, we are able for a little time at least to bring joy and peace by showing them that a kind, loving Father is their God, who will care for them when they open the door of thought and bid Him enter.

Our hearts go out to God and to our beloved Leader in great gratitude for the benefits we have received during the past three years of prison work.—M. G., Detroit, Mich.

---

I have intended for some time to send in my testimony relative to my eyes, and I now submit it for the encouragement of those suffering from similar troubles.

At about the age of ten years I was severely injured about the head while playing around an old shipyard capstan on the coast of Maine, causing hemorrhages from the nose, eyes, ears, and mouth. This resulted in crossed eyes for a year or more, but they were afterwards straightened. Suffused and weak eyes followed, terminating some years after in such loss of sight, that I could not discern the mortar between the bricks of the building across the street, nor would I have been able to recognize my own brother at a short distance.

This finally led to severe headaches with very frequent darting pains almost beyond endurance. Finally the oculist, who was a professor, said, upon examination, "Eyes! I should say it was eyes!" and called his assistant to see their condition.

I wore glasses continually for nine years; but shortly after coming to Christian Science, I laid them off for two weeks, and then used them two weeks longer, when the thought came to me that sight was spiritual; so I persisted in realizing the truth, and the glasses are a thing of the past. For two years now my sight has been perfect.

For this and numerous other blessings in a family of seven, we are humbly thankful, and give credit to Christian Science through Mrs. Eddy, who has so clearly voiced God's will for all generations to come.

C. E. MEYNELL, Philadelphia, Pa.

---

I became interested in Christian Science about five years ago. It was through the effects which were produced upon friends and acquaintances that my attention was first drawn to this new teaching. That which produced such results seemed to me worthy of investigation. Having rejected other religions, I accepted this one cautiously, not to say reluctantly, and only in so far as it was proven to my entire satisfaction to be the truth. During the past five years I have had overwhelming proof of the power of this Science to heal and to correct all manifestations of error. It has also been my very great privilege to receive class instruction.

In my business, which is that of newspaper correspondent, Christian Science has done more for me than I can possibly tell. All that makes for success,—courage, judgment, sanity, strength,—is to be had in increasing measure by the daily application of this truth. Christian Science is as practical and as useful in every-day affairs as a knowledge of arithmetic; and as certain in the results of its application. It is the expression of a power which is always available, not a something for Sunday and for church, of which it is rather embarrassing to speak and for which apologies must be made. I cannot better express what

Digitized by Google

Science has done for me in business than to say that I have found this to be true which is claimed for it in a reference to business men. Mrs. Eddy says, "Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary business capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity" (Science and Health, p. 128). Christian Science does all these things.

H. GILSON GARDNER, Washington, D. C.

---

I have had many proofs of the one intelligence governing all.

When my mother was seventy she could not read English. I had made it a practice to read the *Journals* and Science and Health to her, which she enjoyed very much, and one day it dawned on my thought that she must learn to read. I said nothing but ordered a copy of Science and Health, and when it came I gave the book to her, saying, "This is yours, and you must learn to read it."

Often when we are bidden to the feast the excuses come, and she made the remark, "How can this be, when from childhood it has been so hard for me to learn?" In reply I said, "Science and Health teaches there is but one Mind, and this being true, you have access to just as much as I have, and we will begin right now, we will not stop to spell, but read." The book opened at page 115, "Scientific Translation of Immortal Mind."

We began with the words, "God," "Principle," "Life," "Truth," "Love." I told her that these words often appear in Science and Health, and by taking a good look at them, and always calling them by their right name she would recognize them quickly. We took up the study every day, not limiting ourselves in any way, and my faith was so strong that there was not a doubt in my mind.

In less than six months she could read readily. This was in 1895, and since then she has become a member of the Christian Science Church, and drives a distance of ten miles, sometimes all by herself, to attend the services.

My thought goes out daily in loving gratitude to Mrs. Eddy for the wonderful good we derive from all her writings.—KATHARINE RETTERER, Marion, O.

---

I did not come to Christian Science for physical healing, I wanted more spiritual light. I have been in Christian Science about five years. I had been studying Science and Health about six months when I went through a class. A year ago I went to Concord to look into our dear Leader's face, and when I had that privilege I determined I had a work to do.

I returned home the third of August, began a service in Allegheny City, and two weeks before the last Communion we organized with seventeen members.

We have many demonstrations in our services. One woman who came to me said, "Do you know your insistence upon my attending this service was the means of saving my life, for I fully intended to commit suicide." We now receive most beautiful letters from her; she is restored to her children, her husband has returned to her, and they are most happy in living this truth.

I have had many beautiful demonstrations. A lady had become unconscious from the fumes of gas, and for over two hours I declared the truth and she recovered when all present insisted again and again that she could not be restored.

Another case was that of a young man who had appendicitis, and had an operation performed which was unsuccessful and required another, so that the doctors said he could not live. Then his mother sent for Christian Science, and the case was treated about six weeks. He has fully recovered and is at his business. The complications in this case were very serious, but when we realize that we are only the channel through which the work is done, all we need do is to be still and know that God does all.

My heartfelt gratitude for "Science and Health with Key to the Scriptures" has given me a constant desire to spread this gospel of truth, for it has brought me a "peace which passeth all understanding."

MRS. ROBERTA HOSMER, Pittsburg, Pa.

---

To show that faith in Christian Science is not indispensable to healing, I will tell of a recent demonstration. A week ago my husband fell, spraining his ankle. It did not give him any immediate trouble but towards evening it developed rapidly into a very serious case. The suffering was so intense as to cause faintness and chills, with other ills. We were advised by kind friends to apply bandages, but did not use any material remedies.

I asked him if he were willing for me to telephone to a practitioner for help. He replied that he was willing, but that he knew they couldn't help him as he was too sick. In a short time he gave evidence of being relieved, and in two hours was sleeping quietly. In the morning he was able to leave his room without help. He improved rapidly through the day, and by evening walked home from his place of business, which is about a quarter of a mile distant, without trouble. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

I am very thankful for having seen this beautiful demonstration of truth. It has given me fresh inspiration to "Rise, in the strength of Spirit, to resist all that is unlike God" (Science and Health, p. 393). I believe that if we are earnest in our seeking we shall see the salvation of our God.—C. A. C., Scituate, R. I.

---

Since childhood I had asked questions that never seemed to get satisfactory answers, and I was constantly looking for something that would satisfy. After marriage my thoughts seemed to be diverted into other channels for a time. When about the age of thirty the old longing came back with greater force than ever. I wanted to know what I was living for, and what I was bringing my children up to be. To live, merely to die in the end after passing through troubles and trials, did not seem right, and I could find no help or satisfactory explanation from the varied doctrines of the churches.

This went on for about five years, the darkness and mental suffering increasing all the time. Looking from the mortal standpoint I had every reason to be satisfied and thankful. I had a good husband, home, children, and health. My constant searching brought Christian Science to my notice. I learned where services were held and soon found it to be that for which I had so long been seeking.

I began the study of Science and Health and other writings of our dear Leader, Mrs. Eddy, in earnest, and now, after about three years' work, I can truthfully say I am happy and contented far beyond my expectations. I have also proven for myself that Christian Science is as good for physical as for mental suffering.

One day the teacher sent word to me that one of my children paid no attention to her when spoken to. Knowing there was a sense of deafness, I began to treat the case and knew that if my work was done correctly I had a right to expect instantaneous healing. Although the deafness was inherited it was completely destroyed in one treatment.

Digitized by Google

I am thankful to God for Christian Science and to our dear Leader, Mrs. Eddy, to my teacher, and to all who have in any way helped me to understand the truth.

MRS. EMILY GIESSNER, Davenport, Ia.

The government of ever-present Intelligence, or "God with us," is demonstrated almost daily by the children of our family, they being fully alive to the fact that Christian Science is their best guide. Although they are the most active children in the neighborhood, the knowledge of harmony, present and perfect, protects them from many of the troubles usual in childhood. Should they fall temporarily into trouble, the rapidity with which they get out is wonderful.

Three years ago when they first knew of Christian Science, our four-year-old boy was attacked by inflammatory rheumatism which was so painful that he lay on pillows and would scream if even touched. This lasted about twenty-four hours, during which time Christian Science treatment was given. His recovery was quick, complete, and permanent. The whole trouble went all at once, the healing being heralded by his jumping off the bed and asking some one to "play horse" and drive him around the rooms, during which time he ran and capered with no sign of pain. As before stated, the healing was permanent.

Our other boy, seven years old, had his hand and arm badly burned last Fourth of July, by a Roman candle shooting out of the wrong end. Through the immediate realization of Truth the fear and pain were allayed, and the boy continued setting off his fireworks. The mark of the burn rapidly disappeared with no further pain whatever. Thus by daily demonstrations we learn that the right and perfect way is always at hand, if we but turn, see it, and walk therein. The constant work of a true Christian Scientist is to bring all into that perfect way.

V., Kansas City, Mo.

As I have received much benefit from the *Christian Science Sentinel* and *Journal*, I would like to tell the Field, that I was healed from poor eyesight through the understanding gained in reading these periodicals. This was four years ago, and from that time on, the Bible and Science and Health have been my daily companions.

This spring I took class instruction, and have found, that in living the truth as taught in Science and Health we can fulfil our Master's commands. I cannot close without expressing my thanks to Mrs. Eddy for this beautiful religion, and to my kind teacher who has shown me how to make the "path less wearisome" (Science and Health, p. 426).—MRS. VILIMINA K. SHAFFER, Hooper, Neb.

## A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

OUR LEADER'S MESSAGE.—The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid.

COMMUNION MESSAGE, JUNE, 1902.—The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Price, 50 cents per copy, $4.50 per dozen copies, prepaid.

Address all orders to

JOSEPH ARMSTRONG, 95 Falmouth Street, Boston, Mass.

DER CHRISTIAN SCIENCE HEROLD.—A monthly magazine printed in the German language, containing about thirty-eight pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

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

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

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

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

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

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CLERK OF THE MOTHER CHURCH.—Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

## Love.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for
Hidden with holy care
In the heart of the deed so fair.

HARRIET MCEWEN KIMBALL.

Digitized by Google

## Religious Items.

The signs are many that a great and radical change of opinion on religious and social questions is going forward. No one believes now as men believed fifty years ago, and social ideals are widely different at the present time. What is most interesting about this transformation of opinion is that there is now a widespread expectation of change. Persons of all beliefs and parties, except the most conservative and stubbornly retrogressive, are anticipative that we are entering upon a new period of intellectual and spiritual life, which will bring about large changes in the social ideals and relations of men.

However imperfect may be this diagnosis of the mental attitude that anticipates change, there can be no doubt about the fact that such anticipation is widespread and radical. It shows itself in many directions, in many forms of expression, and in the shape of a great number of theories as to what should be done. That many persons are anticipating change may be taken as proof that we are on the eve of a new epoch, but such conclusion must be accepted with caution. Every age is one of transition, and changes are always taking place with greater or less rapidity. In many directions the present time is in no sense remarkable in its transitional character.

Although there is always at work a powerful motive against change, yet it is to be anticipated that changes will come. The anticipation is always in considerable measure a prophecy, and it is even an assurance that the change has already begun. The desire for a new kind of life is in itself the realization of that life, else the demand for it would not find utterance. When it is declared that love is the greatest thing in the world, it is at once not only accepted as the truth, but it is discovered that many persons are living in harmony with that ideal, or else it would not find expression.

What we ought to desire is a simpler form of living, a deeper ethical conviction and practice, a clearer spiritual insight into realities, and a universal sharing in the rewards and the joys of life. We are to look for a larger manifestation of justice, a wider recognition of the ethically right, and a genuine fidelity to the spirit of brotherhood. We need more of the spirit and the reality of co-operation, that we may come into closer sympathy with each other, and that we may share with each other in a more kindly affection. We are no longer content with these beliefs and ideals as such, but we wish to put them into practice. In that consists the change that is coming rapidly, and with promise of large benefit to our social and moral life. The expectation of beneficent changes is preparing the way for them, and will help bring them to pass.

*The Christian Register.*

The essence of this lesson is in the different estimates put upon arms and methods of fighting by Saul, Goliath, and David. Saul, who would clothe David with armor, represents those Christians who would use the world's means to conquer the world. Goliath, who saw only David's staff and overlooked the sling which was the means of his defeat and death, represents the world which ridicules the Church for its apparent weakness, and knows nothing of the mighty power of the Holy Spirit which the Church has at its command. David, who was not afraid of Goliath's great weapons and show of strength, and who did not even depend on his own weapons, but on the Lord, represents the good soldier of Jesus Christ who relies not on his own strength but on the mighty power of God, and goes bravely forth to the apparently unequal conflict with the world and the evil of the world, confident of victory through the ever-present help of the Lord whom he serves.

*The Watchman.*

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

*The Watchman.*

Rev. Joseph F. Newton, in an article on "The Quest of Faith" in *The Universalist Leader*, says: "In the years that lie before us this quest of faith will continue, and it will be more joyous and more satisfying. To us is given the high task of translating the language of the Book of Truth into the dialect of every-day life. It is not enough if truth hovers about us exercising a sweet, harmonious influence on our minds, like the grave and yet kindly tones of a church bell; it must become incarnate in character and incandescent in life. To our work, then, we must go, and use truth in the service of man. Out of our faithfulness will come a conquering faith; out of our practical righteousness, a conviction of the Eternal Righteousness; out of our devotion to eternal things, intimations of immortality."

The weakness of Christianity to-day is in the multitude of Christians who get their knowledge of Christ not through personal communion with him, but through intermediaries, through pastors and teachers, through books and current opinions. The mighty apostle whose ministry was in the midst of constant controversy over religious questions in a time when the Church was passing through a revolution which transformed it from Judaism to Christianity, had always one answer to every challenge to his faith, "I know whom I have believed." This intercourse of soul with Soul, the only with the Only, is the greatest need of the church to-day, the greatest service which the individual can give to his fellow-men.

*The Congregationalist and Christian World.*

If we live as did our spiritual progenitors in the Christian faith, that will come to pass that occurred in their day,—the Lord will add to the church daily those who are being saved. It is the daily living, not the Sunday formalities, of Christ's professed followers that will impress the world. "The lives of Christians," said the saintly Dr. Christlieb, "are the world's Bible." If, every day, we live Christ's life after him, walking humbly and gratefully in his blessed footsteps, our lives will be a constant sermon on the precious text, "Come to Jesus." And that is "religion between Sundays."

*The Examiner.*

Dr. Charles J. Little, president of Garrett Biblical Institute, reported in the Chicago *Inter-Ocean*, says:—

"Men seek knowledge for various reasons. Some seek it because it makes them better moral men. Others because it gives them power. The first seek it for good and unselfish motives; the others from selfish motives. They do not seek knowledge through Christ.

"But, great as it is, knowledge without love is nothing. I would put love above knowledge, for it is greater and broader than knowledge. Without love we are nothing."

The religion of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love, that you are like.

REV. HENRY VAN DYKE, D.D., LL.D.

Denis Wortman, D.D., in *The Homiletic Review*, says: "We ought to expect health from God. God wants us to be happy, and health helps toward that. He wants us to be useful, and health aids us toward that. He wants us to be in natural, normal condition, and health accords with that. Therefore pray God with faith that you may be well—if He will; and believe that so He does will."

Wayland Hoyt, D.D., LL.D., says in *The Homiletic Review:* "Exactly what things Jesus taught, these things precisely Jesus did. And this separates our Lord from all other teachers. Other teachers taught more loftily than they did. Jesus did as loftily as he taught. Though Jesus had been subjected to the cruelty and shame of crucifixion yet he did as loftily as he taught."

The faith that counts is a fruitful faith. It does something, bringing forth results in character, in deed and influence. And the best test of the genuineness of our faith is what it does. "By their fruits ye shall know them." The kind of fruit tells the kind of tree, but the absence of all fruit of any sort also tells the kind of tree.—*The Watchman.*

---


### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

Christian Science: The True Idealism. By Annie M. Knott of Detroit, Mich.

GERMAN SUPPLEMENTS.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: The Christianity of Christ. By Rev. Irving C. Tomlinson.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy-five cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Legal Aspects of Christian Science. 72 pp.

Scriptural References Sustaining the Doctrines of Christian Science. 63 pp.

Mr. Kimball's Lecture. 33 pp.

Hearings on Proposed Medical Bills. 23 pp.

Answers to Questions in Christian Science. By Edward A. Kimball. 24 pp.

The Christian Science Movement. 22 pp.

Healing through Christian Science. By Septimus J. Hanna. 36 pp.

Prayer and Confidence. 40 pp.

The Los Angeles Case. 63 pp.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

REPRINTS FROM THE JOURNAL AND SENTINEL.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Resigned to the Will of God. Lessons from a Workshop. To Business Men. How should the Sick be Healed? The Lesson Sermons.

PRICE:—Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

Address all orders for above literature to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.


Digitized by Google

# WORKS ON CHRISTIAN SCIENCE.

## Written by Rev. Mary Baker G. Eddy.

**SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.** In one volume, 700 pp. Enlarged and Revised, 1902. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING. Cloth binding, each, prepaid . . . . . $3 18
Two to twelve books (cloth only) to one address, each, prepaid . . . . . 3 00
Twelve or more books to one address, each, prepaid 2 75
Full leather, stiff beveled boards, gilt edges, same paper as in cloth binding, each, prepaid . . . . . 4 00
Twelve or more to one address, each, prepaid . . 3 75
Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, each, prepaid 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Levant, divinity circuit, leather lined, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper, wide margins, each, prepaid . . . . . 6 00
Twelve or more to one address, each, prepaid . . . 5 75
Orders for Science and Health, in lots of twelve or more to one address may include any or all of the different styles of binding.

**A COMPLETE CONCORDANCE** to Science and Health with Key to the Scriptures, 595 pp., 10 x 7. Bound in cloth, marbled edges. Price, single copy, prepaid . . 5 00
Twelve or more copies to one address, each . . . . . 4 50

**MISCELLANEOUS WRITINGS.** A book of 471 pages, containing articles published in THE CHRISTIAN SCIENCE JOURNAL since 1883, with revisions and additions.
Price (cloth), each, prepaid . . . . . 2 25
Twelve or more books to one address, each, prepaid 2 00
Morocco, limp, round corners, gilt edges, convenient for pocket, narrow margins, each, prepaid. . . . . 4 00
Twelve or more to one address, each, prepaid . . . . 3 75
Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, each, prepaid . . . . . 5 00
Twelve or more to one address, each, prepaid . . . 4 75
Orders for Miscellaneous Writings in lots of twelve or more to one address may include any or all of the different styles of binding.

No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**CHRIST AND CHRISTMAS,** an Illustrated Poem.
Single book, prepaid . . . . . $3 00
Twelve or more books to one address, each, prepaid . 2 50

**RETROSPECTION AND INTROSPECTION.** A biographical sketch of the author. The way she was led to the discovery of Christian Science; its growth and fundamental idea; 120 pages, cloth covers, gilt edges. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**UNITY OF GOOD.** It lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. The following are some of the topics treated: SEEDTIME AND HARVEST, DEEP THINGS OF GOD, THE EGO, DEATH, SAVIOUR'S MISSION, SUFFERING FROM OTHERS' THOUGHTS, CREDO, MATTER, SOUL. 80 pages, cloth covers. Prices, prepaid, 55 cents; $2.50 half dozen; $4.50 per dozen. Leather covers (pocket), $1.00 each; $5.00 half dozen; $9.00 per dozen.

**PULPIT AND PRESS.** A unique work of importance in the history and to the readers of Christian Science; containing Dedicatory Sermon delivered at the Mother Church, and scintillations from the press on that occasion; 132 pages. Prices, prepaid, $1.06; $5.00 half dozen; $9.00 per dozen.

**RUDIMENTAL DIVINE SCIENCE.** An interesting and valuable book, containing a brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. It is a very succinct statement of Christian Science. 35 pages. Leatherette covers, gilt top. Prices, prepaid, 37 cents; $3.00 per dozen.

**NO AND YES.** A brief statement of very important points in Christian Science. 56 pages. Pebbled cloth covers. Prices, prepaid, 27 cents; per dozen, $2.50.

**CHRISTIAN SCIENCE *versus* PANTHEISM.** The Pastor Emeritus' Message delivered at the Communion Season in the Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are Pantheists. Leatherette covers; 21 pages. Prices, prepaid, 26 cents; per dozen, $2.50.

**MESSAGE TO THE MOTHER CHURCH.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1900. Deckle-edged. Prices, prepaid, 26 cents; per dozen, $2.50.

**OUR LEADER'S MESSAGE.** The Annual Message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Prices, prepaid, 50 cents; per dozen, $4.50.

**COMMUNION MESSAGE, June, 1902.** The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Deckled edges. Prices, prepaid, 50 cents per copy; $4.50 per doz. copies.

**CHURCH MANUAL.** Containing the By-Laws of the Mother Church. Price, one copy, $1.00; six copies to one address, $5; twelve copies to one address, $9.

**CHRISTIAN HEALING.** A sermon delivered in Boston; 17 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**PEOPLE'S IDEA OF GOD.** A sermon delivered in Boston; 14 pages. Paper covers. Prices, prepaid, 21 cents; $2.00 per dozen.

**FEED MY SHEEP.** Words by Mary Baker G. Eddy. Music by Lyman F. Brackett. Prices, prepaid, 50 cents per copy; $5.00 per dozen.

Direct all orders for above works, and make remittances payable to

**Joseph Armstrong, 95 Falmouth Street, Boston, Mass.**

# Published by The Christian Science Publishing Society,

95 Falmouth Street, Boston, Mass.

## The Christian Science Journal.

Founded April, 1883,

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

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

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

**Terms of Subscription:**

Payable in advance, postage free, to any part of the United States, Canada, or Mexico. Two Dollars per annum; One Dollar for six months; Single Copies, Twenty Cents; Foreign Subscriptions, $2.40 per annum; $1.20 for six months.

## The Christian Science Quarterly.

**Published January, April, July, and October.**

Contains the Lesson-Sermons, which are read at the Sunday Services throughout the year in all the Christian Science Churches.

**Terms of Subscription:**

One copy, one year, 50 cents; Fifty copies or more to one address, one year, each, 50 cents. Foreign Subscriptions, one copy, one year, 60 cents. Postage prepaid to any part of the United States, Canada, or Mexico.

No subscription received for less than twelve months.

**Terms of Sale:**

One or more copies, postage paid, each, 15 cents; Fifty copies or more to one address, each, 12½ cents, postage paid.

## Miscellaneous Publications.

**COMMUNION HYMN.** "Saw ye my Saviour?" Words by REV. MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. Price, 50 cents per copy; $5.00 per dozen. Words used by special permission of Mrs. Eddy.

**THE MOTHER'S EVENING PRAYER.** A Poem by MARY BAKER G. EDDY, music by WILLIAM LYMAN JOHNSON. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price, $1.00 per copy, $9.00 per dozen.

**THE CHRISTIAN SCIENCE HYMNAL.** Cloth, per copy, prepaid, $1.15 each; per dozen, $9; per half dozen, $5. Half Morocco, per copy, prepaid, $1.40 each; per dozen, $12; per half-dozen, $6.50. Full Morocco, $2.50 each. Levant, $3.50 each.

**THE MOTHER CHURCH.** By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.

**LIST OF MEMBERS OF THE MOTHER CHURCH.** Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50.

**WOMAN'S CAUSE.** By CAROL NORTON. A review of the work of the women of history. Paper, 32 cents. Cloth binding, 45 cents.

**THE REVELATION OF CHRISTIANUS,** and twenty other poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.
Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.

**For list of Pamphlets, Supplements, Tracts, and Reprints, see preceding page.**

Digitized by Google