

CHRISTIAN SCIENCE SENTINEL



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

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Items of Interest.

The annual report of the treasurer of the United States shows that the total ordinary receipts for the last fiscal year amounted to \$515,960,620. The ordinary expenditures were a little over \$605,000,000 leaving a deficiency of \$89,111,559 in the ordinary revenues.

The total receipts from all sources were \$1,038,451,340, and the total disbursements \$946,222,148.

On June 30 last the amount of paper in circulation was \$310,547,349 in United States notes; \$92,605,792 in treasury notes; \$401,869,343 in silver certificates, and \$237,832,594 in national bank notes.

The gold coin in circulation steadily increased from \$478,771,490 on September 30, 1896, to \$646,561,185 on the same date this year. On the 1st inst. the estimated amount of gold in circulation was 33.18 per cent of all the currency.

It was expected that the results of the November elections would show whether the nation endorsed or disapproved of the policy of the administration in the Philippines, but there seemed to have been no marked demonstration either way. Perhaps the greatest interest centred in Ohio. Judge Nash, the Republican candidate for governor, was elected by fifty thousand plurality. Massachusetts elected a Republican governor. In New York the Democrats carried the city and the Republicans the state. The Fusionists carried Nebraska by more than twelve thousand majority. In Kentucky the result is in doubt. Both sides claim the victory and the official count is awaited. In many of the states this was the off year and but little interest was taken in the elections.

The latest news from the Transvaal is to the effect that General White is being hard pressed at Ladysmith, although he expects to be able to resist the Boers until re-enforcements can arrive. In the mean time the Boers are making every effort to reduce the city. It is reported that the Boers have guns on the north, east, and west of the town, but as yet their shells have done but little damage.

The President's policy regarding Cuba contemplates the retirement of General Brooke from the military government January 1, 1900, and the appointment of General Wood as civil governor. The Cubans are in doubt concerning the establishment of a Cuban republic, as the subject is not mentioned in the Paris treaty.

Special arrangements are being made whereby students in Japan may be admitted to the University of Chicago by passing examinations in their own country. It is thought this policy will increase the number of Japanese students in the university.

Harvard University is the only other

American institution which has entrance examinations in Japan.

Great Britain, Germany, and the United States have through their representatives signed a convention providing for the adjustment by arbitration, of the claims of the inhabitants of Samoa for damages resulting from the naval and military operations there last spring. King Oscar of Norway and Sweden is specified by the treaty as arbitrator.

Major Count Esterhazy, the reputed author of the bordereau which brought about the conviction of Captain Dreyfus on the charge of treason, was sentenced to three years' imprisonment and to pay a fine of fifty francs, for swindling his cousin. He was also ordered to refund the thirty-five francs claimed by his cousin.

General Lord Wolseley, the commander-in-chief, has written Lady Randolph Churchill, thanking her for the efforts of the American ladies in England in fitting out a hospital ship for South African waters. The ship will sail about November 25, and it is reported that Lady Randolph Churchill will be on board.

The committee appointed by the National Educational Association, to consider the advisability of establishing a national university, has recommended that no such university as proposed be established. The committee will, however, give the matter further consideration, and will meet again in February.

In order to avoid the charge of militarism which is already being raised in some political circles, President McKinley is considering the advisability of withdrawing the troops from Cuba and Porto Rico. There are in these islands five hundred officers and fourteen thousand men.

In his annual report the Postmaster General recommends the handling of mails by pneumatic tubes in congested centres of population. There is a possibility that automobiles may take the place of the wagon service and also of the electric cars in the largest cities.

Admiral Dewey and Mrs. Mildred M. Hazen were married at the rectory of St. Paul's Roman Catholic church in Washington, D. C., Thursday morning, November 9. The ceremony was strictly private and of the simplest character.

Japan, Great Britain, and the United States will unite in asking the Governments of Russia, Germany, and France to give written assurances that open ports will be maintained by these nations in their respective spheres of influence in China.

The Federal authorities at Austin, Texas, report that many discontented Chinamen of Mexico are taking advantage of our deportation law, and are entering Texas for the express purpose of securing free passage back to China.

The Chinese minister at Washington recently requested the United States to give China its moral support in opposition to the partitioning of the Chinese empire. The Government declined to give any such assurance.

The Maryland Steel Company will ship sixty-five hundred tons of rails every month to Vladivostok. The rails are intended for the Trans-Siberian Railway, and the contract calls for seventy thousand tons.

Information has been received at Washington that Aguinaldo has again eluded the American forces and escaped with his troops to the mountains, and that the chances for his immediate capture are very slight.

A test case has been carried to the United States Supreme Court to settle the question

as to whether the express company or its patrons shall pay for war revenue stamps affixed to express receipts.

In his address at the Lord Mayor's banquet in London, November 9, Lord Salisbury declared that England's policy in the Transvaal was to confer the blessings of good government and secure safety for all.

For saving the life of an American soldier, General Otis has granted a full pardon to a Filipino prisoner who was sentenced to penal servitude for six years by a Spanish court in 1897.

Hon. Amos L. Allen of Alfred, Me., has been elected to fill the vacancy caused by the resignation of Hon. Thomas B. Reed as representative of the First Congressional District of Maine.

Three million acres of potatoes were raised in the United States this year, and according to a recent estimate, the yield will be about two hundred and forty-two million bushels.

In exports of cheese, butter, flour, and manufactures of wood Canada is becoming a rival of the United States. The exports during the last thirty years amount to \$2,464,277,239.

Ex-President and Mrs. Harrison have returned to America. Mr. Harrison went to Paris last May as counsel for Venezuela before the Anglo-Venezuelan Arbitration Commission.

Captain Dreyfus is still at Carpentras, France. His health is much improved. He is hopeful of his eventual triumph, and says that he is cheerful in his suspense.

A tablet and a monument to the memory of Miss Winnie Davis, "The Daughter of the Confederacy," was unveiled at Richmond, Va., November 8 and 9.

John D. Rockefeller recently offered to sell his iron mines, railroads, and ships for fifty million dollars to Andrew Carnegie. The offer was refused.

A company of Americans will establish telegraphic communication by Sig. Marconi's wireless system, between five of the Hawaiian islands.

The largest Italian ship-builders will equip their plant with seventy-five thousand dollars' worth of American labor-saving machinery.

The expense of the regular army during the last fiscal year was over thirty-four millions and that of the volunteers over thirty-six millions.

About three hundred and sixty men of the 43d regiment of United States Volunteers deserted at Burlington, Vt., November 10.

As early as September orders were placed in Wisconsin for fifty thousand Christmas trees, to be shipped East.

November 6, 1899, home rule was established in the island of Negros. This is the Filipino's first attempt at self-government.

The Board of Federal Appraisers has decided that Cuba is a foreign port, so far as customs duties are concerned.

The Creek Indian Nation of Oklahoma numbers 14,771, and has a body of land aggregating 3,040,000 acres.

In a recent automobile parade in New York City one hundred horseless carriages of all varieties were in line.

For the first time the supply of gold money in the United States has passed the billion dollar mark.

CHRISTIAN SCIENCE SENTINEL

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

A Religion of To-day.

It is time for us to create a world that shall be founded on faith—faith in the living presence of a living God amidst a living people. Most of us accept traditions of a God who lived down through the Hebrew prophets and the early Christian apostles. Possibly some of us have an undefined sense that God was living during the Reformation and until the Pilgrims landed on Plymouth Rock. Or we are willing to believe, and that with a considerable degree of emotion, in a God who will live suddenly and immensely in some after-death world, or in some remote millennium, in which He shall sit in terrific judgment on the world. But the idea that God is living now, in the midst of a living people, inspiring and teaching them even more directly than He inspired and taught the people of centuries ago, with revelations concerning our present problems as sure and safe as any revelations of the past, and with judgments as swift and immediate as any judgments of the future—at such a faith we grow pale, or turn from it in anger. The reason, of which we are unconscious, lies deep in the spiritual and intellectual requirements of such a faith. It is easy enough to assent to formulated beliefs, coming from constituted religious authorities, concerning the God of yesterday or the God of to-morrow.



Such assent is no evidence whatever of faith, but rather evidence of lack of faith. Formulated beliefs are largely the refuge of timidity, servility, spiritual indolence, and the unwillingness to undertake the effort of thinking; yea, the most insistent orthodox beliefs are defended by a subconscious but deep-seated and most practical atheism. We are all of us secretly ready to make any terms with faith that will keep God out of the immediate present; keep Him from having a mind about our actual affairs, or at least keep Him from speaking it, until some convenient judgment time. We forget that the prophets and martyrs and apostles have met their tragic ends just because they declared that God was alive, and insisted upon saying things about the immediate and practical concerns of men; that they characterized as downright infidelity the beliefs that put God into yesterday and His judgments into to-morrow. The faith that God is living and judging right now, and that the pressing and perplexing problems of the moment are the real vision of His glorious presence, requires an altogether more strenuous sort of living than we are apt to think or talk about. Such a faith means that God is looking us straight in the face every moment, and that the whole of life is a perpetual judgment; it means that every irrelevant act, or idle word, accounts for itself in injury to the individual soul and loss to the common life; it means that we must at once come to judgment with ourselves, and straight off give an account of our words, deeds, and motives to the awful judgment-seat of the highest ideals and divinest instincts that we have disbelieved in, or put off, or trifled with. But strenuous and exacting as such a faith is, the human race cannot live without it.

The real unfaith of man lies in his infidelity to the ideal. Unbelief in the practicability of the highest conceivable ideals of righteousness is the only actual atheism—the atheism which conceives of God as absent from the problem or work of the moment; absent from the thing just in mind or hand. This infidelity and atheism spring from the unconscious worship of evil as lord and possessor of the real field of human activity. All unknown to ourselves, we have an immensely greater faith in the devil than we have in God. And we therefore think ourselves let off with the feeling that we are poor worms of the dust, and with the confession that we are miserable sinners in need of mercy; all of which is well enough as a religion for generations just emerging from serfdom, but is no religion for manly sons of God, in need of a noble and inspiring faith.



Evil is, only because we think that it is. It has no reality beyond our belief in it; no power, save such as our belief invests it with. Evil exacts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously worship him as the real power, when we think we are worshipping God. We have strife, competition, and struggle because we believe in strife, competition, and struggle. We have the palace beside the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites on the social body, because we believe in all this hideousness and tyranny as real and potent; as having always been, and as therefore always to be. But there is no evil except our belief in evil.

The real faith of man consists in urgent and steadfast fidelity to his noblest ideals. To believe in the practicability of the highest conceivable righteousness in human life, by whatever name we call that righteousness, is to have the faith that makes and remakes the world—the faith that finds the real presence of God in the living people and their problems, whether that God be named or unnamed. This sort of faith is the substance out of which society and the soul get their building material; the substance from which great ideas and lofty ideals rise to lead the world toward perfection.



The world will finally become just what you make it by your faith. It was no pious or arbitrary decree on Jesus' part that life and things would be unto men according to their faith; that faith as a grain of mustard seed would remove mountains of difficulties, and mountains of rock and iron. His words of faith are the simple application and interpretation of elemental and universal law. It is faith alone that has power to justify the wrong by setting it right; to save us from wickedness by abolishing it, and by establishing liberty and love in its place. The faith of a single man who takes his stand upon a noble ideal and there abides is mightier than the legions of Cæsar or the brigades of Cromwell. The power of a pure and simple ideal, in an obscure soul that believes in it, is so overturning and

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reconstructive that the most imperialistic and secure of world powers are as but mushrooms in comparison therewith. The only practicable thing in the universe is an ideal, and our faith in the ideal is the only source of reality.

The wronged and beaten people who have so long stretched forth worn and vain hands of hope to our temples, to-day yearn for some ideal of right and justice into which they may pour their lives as a testimony of their faith. They ask us to show our faith in our Father by our fidelity to the great cause of the common life. They wait for us to prove our faith in a living Providence by procuring equality of opportunity among men. We have power to give them such a faith, and if we would invest life in that which will abide after our problems have gone, in that which will outlast the centuries and their history, then the investment must be in some ideal worthy to lead the faith of our age on to better ages and wider ideals.

GEORGE D. HERRON.

Professor of Applied Christianity in Iowa College.
New York Journal.

Vivisection Rejected.

FOLLOWING are a few extracts from the last public address of Lawson Tait, the greatest English surgeon, at St. James Hall, London.

"I reached this platform [anti-vivisection] some seventeen or eighteen years ago. . . . I had to submit to a deep humiliation, for it was no small matter for an ambitious young man of twenty-four or twenty-five to acknowledge that he had been wrong in his published conclusions, and admit that his experiments were not only utterly wrong, but mischievous and misleading. I was humiliated. . . .

"But the result was a pamphlet which I issued on the uselessness of experimentation upon animals for any purpose that you can imagine.

"I went to the records of medicine and surgery and found out how futile all the illustrations were.

"There is no condition of experimentation possible, with the influence of anæsthesia, from which just conclusions can be formed! The thing is ridiculous. It is a *reductio ad absurdum*. Your 'patient' must be either conscious or unconscious; if it is unconscious the experiment is admittedly 'worthless;' if it is conscious its nervous system is so stimulated, and it is so upset by the torture, that no truth can be arrived at.

"I move this resolution:—

"That this meeting wholly disapprove of experimentation on living animals, as being crude in conception, unscientific in its nature, and incapable of being sustained by any accurate or beneficent results applicable to man."

This was seconded by Dr. Wall, in a telling speech, and carried.
The London Animals' Friend.

All men freely admit that there is such a thing as human principle, and that this principle properly applied will always produce uniform results. Why not, then, admit that there is a divine Principle, high above the human, and that the proper application of this Principle is productive of uniformly good results?

Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life."

In other words, Watch and pray with unceasing diligence, for thus only can our consciousness be kept in unison with God, who is Life, and in whom no death is.

God is the Soul of the universe. A Soul-less universe would be no universe,—a thing inconceivable.

The Lectures.

At Philadelphia, Pa.

Under the auspices of the First Church of Christ, Scientist, at Twenty-first Street and Fairmount Avenue, a lecture on Christian Science was delivered Tuesday evening, October 31, at Horticultural Hall, by Carol Norton, C.S.D., member of the International Board of Lectureship of the Mother Church in Boston. The lecturer aimed to show that Christian Science is Christian, curative, and lawful.

Public Ledger, Philadelphia, Pa.

Captain John F. Linscott, C.S.D., of Washington, D. C., introduced Mr. Norton in the following words:—

The First Church of Christ, Scientist, of this city, has invited me to run up from Washington to hear this lecture, and has conferred upon me the honor of introducing the distinguished lecturer this evening, and of saying a word myself. The Apostle Paul, when he got in a difficult place because of his belief in Christianity, his belief that God could heal the sick and the sinner and raise the dead by one and the same process, related something of his own personal experience to prove Christianity true as a whole. I shall do likewise. Under the saddening influences of the Civil War I drifted away from the influence of a loving mother's kind admonition, and later in life, nearly twenty-three years ago, while in the process of reaping the gloom and sadness that I had been sowing, the cumulative sorrow and pain of the senses, I made my first prayer to God. It was a prayer of ignorance answered in love and mercy. My absolute extremity was the Christ opportunity of that holy presence and power that had always rested upon me as upon all human beings. There I felt the first touch of true life and its sweetness and power, and I was helped physically, mentally, and morally. For ten years I labored from the platform and personally, under the auspices of the Woman's National Christian Temperance Union, under the gallant leadership of that golden-haired, silver-tongued orator for God and home and native land, Frances E. Willard. I found that we had this difficulty: while we could heal the sick mentally and physically, and give them a hope of divine power for deliverance, we had no scientific interpretation of the Scriptures whereby we could ground them in the letter and the spirit. So with the many interpretations it became bewildering to the human mind, and many as they grew weak in their faith grew weak in the flesh and relapsed.

Thirteen years ago I heard of Christian Science. I read in the newspaper a few lines or paragraphs ridiculing it, and I was prejudiced against it from that moment. Later a friend said to me, "I should think that you would be interested in Christian Science, because it is founded on the Scriptures." And that very moment I was interested. And it was not long before I took the Bible to my heart and I said, "I believe every word in this book that I understand, and every word in it that I do not understand God will reveal to me through Christian Science." And so I began to read the literature of Christian Science, and the first definition that I read was of Christ. I read it in the Glossary of Science and Health. The definition is this: "The divine manifestation of God, which comes in the flesh, to destroy incarnate error." I said, "I believe that." And then I read the definition of Christian Science, and I said, "That is a good definition; I believe that." Then I read in our text-book, Science and Health, that the theology of Christian Science, when understood, healed sin and sickness. And then I asked myself the question, What is Science? I turned to Webster's Dictionary and I found this definition, that "Science is a complement of cognitions, having in point of form the character of logical perfection,

and in point of matter the character of real truth." I said that is a good definition. What is the definition of theology? I turned to Webster, and he says, that "theology is the science of God and His relation to His creatures. The science which treats of the essence and character of God and His attributes and laws and His government. The doctrine we are to believe and the duties we are to perform." Then I put the definition of Christ with that, and I said, this seems a scientific interpretation indeed. Then I began to read the Scriptures from the understanding that had been revealed to me through the metaphysics of the divine Mind and its divine manifestation, as presented in our text-book, Science and Health; and then and now I take my Bible in my hand and I read Jesus' words where he said, "Search the Scriptures; for in them ye think ye have eternal Life." He saw that divine manifestation of God which comes to the flesh. Now I take my Bible in my hand and in my heart I can read, and in my heart I can see, and in my heart I can feel, and in my heart I can understand the voice of God speaking to me in Bible language, where before the words were meaningless. So I now read understandingly. My heart says, I will love thee, oh Lord, my strength. My understanding of this theology of the Scripture has enabled me in thirteen years' time so to preach the kingdom of God and heal men and women from the love of sin and the fear of pain and death, by preaching it, pouring in the kingdom of God by the letter and the Spirit, and placing in their hands the scientific text-book which gives the scientific interpretation of the Scriptures and practical Christianity, that I have said in my heart, "It has made a new Christianity for me. It has made a new Bible for me, and it has given me a higher understanding of God and my obligations to Him and my fellow-man."

So, dear friends, I am a Christian Scientist because it enables me to preach the kingdom of God with a better understanding of God and a better definition of God and man. I know there are some opposed to it, but we cannot help that, for every new and better thing which comes to the world is opposed at first. Old forms and creeds and doctrines and republics die in giving birth to new and better ones. And why not? I know that some of our friends say that it may do something for the body but there is no religion in it. Others say it may do something for the mind but there is no power in it to heal organic disease; but there are countless thousands declaring that it has healed them physically, mentally, and morally. We have gone through many deep waters. Some years ago in Iowa they arrested a man for healing a woman who was very ill and given up by physicians. The man was arrested and the case brought before the court, and the judge asked for the text-book that these people studied, and he read a little in it and said to the prosecuting attorney, "My dear sir, if there is a case here in this court it is a case against God, for I see that God does the healing through the teachings of this book, and this court has no jurisdiction to try such a case."

Now our work is progressing all over our land. We do not worship our Mother but we love her. We love this true Leader who has through all these years stood steadfastly at the helm and helped us mentally and spiritually through her kind admonition. So if you will please excuse a simple illustration I would say this: that you take your gold twenty-two carat fine and have it made into the most beautiful loving-cup and place on its top the richest gem on earth, the Koh-i-noor of the crown of England, and that would be the symbol of our love and appreciation of our dear Mother in Israel, the Rev. Mary Baker Eddy. Knowing that I have presented the poor wine at the first of the feast, I now have the pleasure of presenting to you my dear friend, Carol Norton, C.S.D., of New York City, a member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass.,

whose life and sweet influence has been a benediction to me for the past nine years; and he will now address you on the subject of "Christian Science: it is Christian, Curative, and Lawful."

At Marshalltown, Ia.

The lecture delivered before a large and intellectual audience in the Odeon on Thursday evening, October 26, by Judge William G. Ewing, one of Chicago's able jurists, and a member of the official Board of Lectureship of the Mother Church of Boston, was a masterly one and ably served its purpose of presenting to the people Christian Science in its true light.

The speaker was introduced by Hon. J. L. Carney who spoke briefly but fairly and liberally. That Judge Ewing is a firm believer in the doctrine, none who heard him will deny, for his remarks, while eminently broad-minded and just, had the effect of conveying to his hearers much of the deep conviction which is his.

The local Scientists have given the citizens of Marshalltown two most able lectures on the subject at considerable expense to themselves, but they feel more than repaid for their expense and trouble by the fact that their belief has been so fairly and intelligently presented to their friends and neighbors.—*Herald*, Marshalltown, Ia.

The Hon. Mr. Carney spoke as follows:—

Ladies and Gentlemen:—In inviting me to act on this occasion the ladies who called for that purpose stated that they did so in order to confer upon me an honor. I fully appreciate the justice of the remark. It is an honor to be invited to preside at this meeting of intelligent citizens. We are all, I hope, seekers after the truth; none need fear the consequences of an honest search for truth. No one will, I presume, deny that the doctrines of Christian Science have in the very recent past made wonderful progress. I for one am not dismayed thereat. When the human mind has grown so weak as to fear intelligent, candid, and fair discussion, the spiritual nature needs a powerful injection of some kind of tonic to restore its lost vigor.

In reflecting upon the stupendous discoveries within the last half of the present century, in the arts, in the science of healing, in electricity, and in almost all departments of human activity, imagination pauses in its flight and is soon outstripped by reality. The legal profession, I am glad to say, in these later days, needs no defender. Accustomed to deal with the gravest problems of life, the experienced lawyer weighs with care the reasons for or against any asserted proposition and rejoices in the triumph of truth. It is to listen to one of the masters in the profession that we have come to-night. He has been honored among the people with whom he lives by various positions of trust and responsibility; as a judge of the courts in the great city of Chicago it was his duty to hear the evidence, to apply the law. Whatever may be our individual beliefs we may be assured that he believes what he will state, and that his conclusions are the deductions of a mind trained to separate the chaff from the wheat, to detect and reject error and falsehood wherever found. I have the honor, and take pleasure in presenting to you, as the speaker of the evening, the Hon. William G. Ewing of Chicago.

At Evanston, Ill.

Ex-judge William G. Ewing of Chicago, Tuesday evening, October 31, addressed one of the largest audiences ever assembled at the Country Club, on Christian Science. The lecture was given under the auspices of the First Church of Christ, Scientist, and was the most important address on the subject of Christian Science ever delivered in Evanston. Judge Ewing was introduced by Mayor Bates who said, in presenting him to the audience:—

There are certain creeds in which we all believe and to which we all subscribe. We believe in everything which elevates humanity. We endorse every effort and every influence which makes men better and purer and more honest and upright. We believe in all those things and endorse all those influences which help men to meet the duties and responsibilities of this life, which fits them for that better life which is to come. We endorse all those things which strengthen man's faith in God.

We are fortunate, my friends, in having with us to-night a gentleman who by his life, by his labors, and by his influence exemplifies these principles and this creed. I have known Judge Ewing for years. I have known him as the able and efficient United States attorney for the northern district of Illinois. I have known him as an eminent and eloquent member of the bar of the state. I have known him as an able jurist and a just judge, but I know him best, my friends, as a pure and lovable man. It therefore gives me very great pleasure to introduce to this large and representative Evanston audience the Honorable William G. Ewing, who will now address you.

Press, Evanston, Ill.

At Saginaw, Mich.

Hon. W. G. Ewing, ex-judge of the Superior Court of Chicago, lectured at the Masonic Temple Thursday evening, November 2, on the subject of Christian Science, and the audience which filled the Auditorium was by no means restricted to followers of that belief. Influenced by a desire to hear the virtues of Christian Science expounded by one of its ablest advocates, many intelligent and thinking people gathered at the Temple and were well repaid by an address which was pleasing and scholarly. The speaker was introduced by C. C. Foster, of this city, who said:—

Some eight months ago we had the pleasure of listening to a lecture given by Mrs. Knott of Detroit, and as the time has arrived for us to have another lecture, we are happy to state that we have secured as the speaker of the evening the Hon. William G. Ewing, who is well known to many of the people of this section as an ex-judge of the Superior Court of Cook County, sitting in Chicago.

As a member of the bench, he commanded the respect and confidence of all, and has now abandoned his profession to devote his life henceforth to the higher profession of spreading the truth as contained in Christian Science.

Some fifteen years ago, Judge Ewing, through Christian Science, was healed of a malady pronounced incurable by the medical profession, and having been recently elected as a member of the official Board of Lectureship, he can speak from personal experience and knowledge of the subject before us to-night.

It is now my pleasure to present to you as the lecturer of the evening, the Hon. William G. Ewing.

Evening News, Saginaw, Mich.

At White Plains, N. Y.

Mr. Carol Norton, C.S.D., of New York City, delivered a lecture on "Christian Science, it is Christian, Curative, and Lawful," at the Auditorium, on Thursday evening, October 26. Mr. Charles H. Dale, president of the Peerless Rubber Co., of New York City, introduced the lecturer with a few well-chosen remarks. The lecture was well attended by an appreciative and unusually intelligent audience. A large number of persons, among whom were many ladies, came from New York City and arrived in this village at eight o'clock to listen to the lecture. Mr. Norton is a fluent speaker, a cogent reasoner, and his lecture, which was logical, interesting, and instructive, was listened to with profound attention.

Eastern State Journal, White Plains, N. Y.

The lecture was given under the auspices of First Church of Christ, Scientist, of White Plains, N. Y.

The work here has only been started since August 13, 1899. We have now a regular Sunday service and Sunday School, with about twenty-five attending; also we have opened our church reading rooms daily to the public, and expect soon to be a chartered organization.

MRS. N. J. CARTER.

At Chicago, Ill.

Former Judge William G. Ewing delivered an interesting lecture on "Christian Science the Religion of Jesus Christ," before an audience which filled the First Church of Christ, Scientist, to the doors Monday evening, October 30. Hundreds stood throughout the lecture, and the ushers were compelled to turn away more than a thousand for lack of room.

It was the semi-annual lecture at the First Church by a member of the Christian Science Board of Lectureship. As Mr. Ewing is a member of the congregation of the First Church as well as a member of the Board of Lectureship, his address was of especial interest. Many people prominent in other denominations were present. In introducing the speaker Edward A. Kimball, who is also a member of the Christian Science Board of Lectureship, said that Christian Science was forcing itself upon the affections of humanity and commanding the attention of the world by healing the sick, reclaiming the drunkard, and saving sinners.—*Times-Herald, Chicago, Ill.*

At Grand Rapids, Mich.

The lecture by Judge William G. Ewing of Chicago, on "Christian Science the Religion of Jesus Christ," delivered Friday evening, November 3, in the Fountain Street Baptist Church, under the auspices of the First Church of Christ, Scientist, was one of the ablest, clearest, and most brilliant expositions of the Christian Science faith that has been heard in this city. In spite of weather that was extremely disagreeable the attendance was large, including not only members of the local organization, but of other churches as well, and the arguments of the eloquent lecturer were listened to with the closest attention throughout. The meeting opened with the singing of "Nearer, my God, to Thee," and then Mrs. E. G. Studley introduced the speaker.—*Herald, Grand Rapids, Mich.*

Lectures at Other Places.

Rock Island, Ill.—Edward A. Kimball, Thursday, November 2.

Among the Churches.

Church Edifice at Racine, Wis.

At the Sunday morning service of the Christian Scientists at Odd Fellows Hall on Wisconsin Street a collection was asked in order that the necessary amount might be raised to meet the final payment on the property recently purchased, to be used as a meeting place for the members of the First Church of Christ, Scientist. In response to the request a sum amounting to about two thousand dollars was voluntarily given, and now the last of the twelve thousand dollars required has been subscribed, and on November 1 the property will be clear.

Six months ago the property on the corner of Main and Seventh Streets, at one time the old Osborn homestead, and until recently occupied by the late Dr. Brodsky, was purchased. At that time, however, all the available cash amounted only to about five hundred dollars, and in the comparatively short space of time which has elapsed, and

when it is taken into consideration that the membership is only forty families, or about fifty members, it is indeed a great surprise to the people of this city that so large a sum as twelve thousand dollars could be raised by the Christian Scientists; in fact it seems almost incredible, but nevertheless it is true. What is more, this sect have received the money through voluntary offerings. They do not hold church fairs, sociables, suppers, or entertainments, as is customary in other churches; neither do they do any begging whatever. The money needed is freely given by the members, who are simply asked this question: "Has Truth given to you, and are you not willing to give to Truth in a material way?" And the response to the query is very liberal.—*Racine (Wis.) Weekly*.

Progress at Marshalltown, Ia.

The Christian Scientists of Marshalltown, Iowa, have for several years held their services in a hall, but have now secured a beautiful little church in a good location, and they feel very grateful for the demonstration. There is only a small band of workers here, yet this step was taken without going in debt; rent was paid in advance, and other expenses provided for.

We have had two lectures the past year. The attendance has increased greatly since our services are held in a church building. ADDIE M. ROBBINS, Marshalltown, Ia.

At White Plains, N. Y.

The Christian Science movement has quite a following in White Plains, and a permanent place has been secured in which meetings will be held every Sunday afternoon, beginning with next Sunday, at 3.30. This is in the Hart building on Railroad Avenue. Mr. Taylor will be present every week day at the rooms to give such information in reference to Christian Science, as those interested may ask for.—*White Plains (N. Y.) Journal*.

Semi-Annual Meeting of the Mother Church.

THE semi-annual meeting of The First Church of Christ, Scientist, the Mother Church of Christian Science, in Boston, was held Tuesday morning, November 7. The progress of the movement was indicated by the reception of about twelve hundred and forty new members into the church. This makes the present membership of the Mother Church about sixteen thousand.

Associated with the Mother Church are five hundred branch congregations in this and foreign countries, with their five thousand healers, readers, and lecturers. Many of these societies already have temples of their own, while many others have church buildings in course of erection. Among those now building are two additional handsome structures in New York, two in Chicago, and others in several of the leading cities of the country.

Besides the cities already named having church edifices of their own, with strong congregations, may be named Providence, Philadelphia, Detroit, St. Louis, Kansas City, Denver, Salt Lake City, Atlanta, Toronto, Can., and London, Eng.

A resolution was sent to the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, expressing the affection and gratitude of the church which recognizes that the wonderful prosperity of the cause is due to her self-denial and her faithfulness to the teaching and example of Jesus.—*Boston Journal*.

What a man does for others, not what they do for him, gives him immortality. DANIEL WEBSTER.

Supplement to the Sentinel.

THE official lecturers, appointed by the Mother Church to give the public correct information about Christian Science, have frequently been introduced by prominent men whose introductory speeches show how sincerely thinking people now respect our cause. Selections from among the many introductory speeches have been collected and printed in the form of a supplement which is issued with this number of the *Christian Science Sentinel*. This supplement will be an excellent missionary among all people and will cause them to think. To insure its wide circulation it will be sold at the following very low prices: Single copies, two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, \$3.25; one thousand copies, \$6.00.

The Lord's Prayer.

[THE following poem is said to have been written by King James I.]

If any be distressed and fain would gather
Some comfort, let him haste unto
Our father,
For we of hope and help are quite bereaved
Except Thou succor us
Who art in Heaven.
Thou showest mercy; therefore for the same
We praise Thee, singing,
Hallowed be Thy name.
Of all our miseries cast up the sum;
Show us Thy joys, and let
Thy kingdom come.
We mortal are and alter from our birth;
Thy name be blessed here,
Thy will be done on earth.
Thou mad'st the earth as well as planets seven,
Thy name be blessed here
As 'tis in heaven.
Nothing we have to us, our debts to pay,
Except Thou give it us.
Give us this day,
Wherewith to clothe us, wherewith to be fed,
For without Thee we want
Our daily bread.
We want, but want no faults, for no day passes
But we do sin—
Forgive us our trespasses.
No man from sinning ever free did live,
Forgive us, Lord, our sins
As we forgive.
If we repent our faults Thou ne'er disdain'st us;
We pardon them
That trespass against us;
Forgive us that is past, a new path tread us,
Direct us always in Thy faith,
And lead us—
We, Thine own people and thy chosen nation,
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander,
But deliver
Us from the fierce assaults of world, and devil,
And flesh, so shalt Thou free us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY DOES NOT RECEIVE PATIENTS.

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

Card.

WILL one and all of the beloved branch Churches of Christ, Scientist, to whom I have not already responded through these columns, please accept this card of thanks. And let it include my reply to any future resolutions which, as in the past, have so enriched our periodicals with their wealth of wisdom, fellowship, and love.

MARY BAKER EDDY.

Pleasant View, November 7, 1899.



Note.

Mrs. Eddy writes that she had not time to prepare and get her reply in the last *Sentinel* to three of the churches whose resolutions were published therein, so sent the above card, which came too late for publication in that number, to explain why and to express her gratitude for them.

Editor.



A Falsehood Corrected.

THE *New York World* of November 4, published a sensational despatch from Philadelphia relative to the death of a Mr. Morgan there, in which occurred the following:—

"Finally he [Morgan] became so bad that Mrs. Eddy came on from Boston and called at the Morgan house. She remained for several days, praying for Morgan's recovery. There was no improvement, however," etc.

It is needless to say the above is absolutely false. Mrs. Eddy resides in Concord, N. H., not in Boston. It is well known that she treats no patients whatever, and has not for years, for the demands upon her time are such that she is obliged to refuse all patients. For years she has published at the end of the preface to the text-book of Christian Science, "Science and Health with Key to the Scriptures," of which she is the author, the following note:—

"The author takes no patients, and declines medical consultation."

The absurdity of the falsehood published in the *World* is therefore patent to every one having the slightest knowledge of the truth.

We are glad to say that the *World*, on being informed of the facts, promptly published a correction.



The Christian Science Publishing Society.

IN the *Christian Science Journal* for February, 1898, we published a full synopsis of the change of title of the property and assets of the Christian Science Publishing Society, and also of the new plan of organization accompanying such change of title.

The real estate, and all personal property and assets of every kind, were conveyed and transferred by the Rev. Mary Baker Eddy to The First Church of Christ, Scientist.

She executed simultaneously with the deed of conveyance and bill of sale of personal assets a Declaration of Trust, whereby three Trustees were appointed, with well-defined powers, duties, and obligations in connection with the Pub-

lishing Society, whose business had theretofore been conducted by a committee known as the Publishing Committee. These Trustees became successors of the Publishing Committee.

The said conveyance, transfer, and Declaration of Trust, comprehend the following:—

"1. A conveyance in perpetuity to The First Church of Christ, Scientist, in Boston, Mass., of the real estate of the Christian Science Publishing Society, with the buildings now used by the Society, and located at Nos. 95 and 97 Falmouth Street, in Boston. Its value is not less than \$22,000, and it is situated in a vicinity where the increase in value is considerable.

"The following reservation is made by Mrs. Eddy in this conveyance:—

"Reserving, however, the right to have and occupy so much room conveniently and pleasantly located in the Publishing House as may be necessary to carry on the publication and sale of the books of which I am or may be the author, and other literature connected therewith."

"2. A transfer to said Church in perpetuity of the *Christian Science Journal*, *Quarterly*, and all the literary publications of the Society, and every right and privilege whatever connected therewith, saving only the right to copyright the *Journal* in her own name, and all the moneys and assets thereof; these to be held in trust by three trustees. These Trustees are to have charge of the business affairs of the Society, and the business is to be continued in the name of The Christian Science Publishing Society. All accruing profits over and above the actual running expenses of said business are to be turned over semi-annually to said Treasurer, meantime the moneys and assets of the Society to be kept by the Trustees in a safe bank or trust company.

"The fund thus realized is to be held by the Treasurer for the benefit of the Mother Church, as now organized, and disbursed under careful safeguards in such manner as will best promote the interests of the Cause. The total present value of the entire property thus conveyed and transferred is fairly estimated at \$50,000."

Thus it will be seen that all surplus earnings arising from the business of the Publishing Society go into the hands of the Treasurer of the Mother Church,—or in other words, for the benefit of the Church,—and are disbursed under careful safeguards in such manner as will best promote the interests of the Cause.

The Trustees are held to a strict accountability, as also are the authorities of the Mother Church. There is no chance for private speculation with the trust fund, even should there be a disposition to do so. As conducted, the necessary running expenses of the Society are provided for and defrayed by and under the supervision of the Trustees, which expenses are kept within such reasonable bounds as is compatible with the proper conduct of the business, fair and reasonable compensation, in accordance with a prudent Christian spirit, being awarded the employees of the Society, and convenient facilities for the work being provided. As the business of the Society increases—and it is rapidly increasing—these facilities must, of course, be enlarged.

Thus is the business of the Christian Science Publishing Society carefully and conscientiously carried on, and if such a plan, and the manner of its execution, constitutes a "trust," then all who are familiar therewith are proud of such a trust and thank God for it. They are quite willing the whole world should know of this trust and everything pertaining to it.

They are proud, as well, of the spirit of Christian magnanimity which prompted the Rev. Mary Baker Eddy to thus provide for the welfare of the movement.

It is truly a "religious trust" which has for its head one who thus unselfishly parts with private and individual interests for the promotion of a religious movement whose sole purpose is the uplifting and regeneration of humanity,

—the healing of the nations. Such a trust is God's trust, and to Him we gladly and devoutly commit the issue.



The American Press.

THE kindly reception which is being accorded Christian Science by an ever-increasing number of American newspapers is one of the signs of the times. This patent fact is due to the displacement of misconception by an intelligent understanding of the aims, the methods, and the fruits of Christian Science. To be sure there are still instances where lack of information is evident, but even the unfair notices may be taken as the first step toward investigation and the possession of exact knowledge of our Cause. It goes without saying that the favorable attitude of the press has been brought about, very largely, by the wisdom of our Leader, whose lofty purpose, self-consecrated life, and loving labors are being appreciated by the fair-minded everywhere. Co-operating with our Leader in the enlightenment of the press there have been the earnest efforts of the local Scientists.

Their sincerity and good works commend them and their Cause to the thinking editors in American journalism. "By their fruits ye shall know them," and the Christian Scientists are ever ready to be judged by their fruits. Through wisdom and love the newspapers everywhere are being won to the side of justice and right. The Press is in position to be an efficient instrument for Truth; it is indeed a happy omen to see it so generally just and fair.



The Church Manual.

THE 12th edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names exclusively.



Expressions from the Branch Churches.

Churches at Chicago, Ill.

[Copy of telegram from Chicago, received November 12, 1899.]

Rev. Mary Baker Eddy, Concord, N. H., November 12, 1899.

At a meeting representing all the Churches of Christ, Scientist, in Chicago, it was resolved that the Christian Scientists of Chicago in deep gratitude for the wise and loving example and counsel of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, hereby express their appreciation of her patient toil and ceaseless efforts for the weal of mankind as leader of our denomination. Her faithful ministry has resulted in the healing of the multitude and justly won for her the trust, esteem, and love of millions. Having been associated with her during many of her thirty years of unparalleled labor for the world, we denounce every evil effort to impeach the purity of her motives and the rectitude which has governed all her actions; and we repudiate as un-Christian and pernicious any publication whatsoever that lends itself to the misrepresentation of her righteous life, and the Publishing Society which she has founded.

ARCHIBALD McLELLAN, *Chairman.*



First Church of Christ, Scientist, Lawrence, Mass.

In behalf of the First Church of Christ, Scientist, of Lawrence, Mass., the joint Board of Directors and Trustees adopted the following resolution:—

Resolved, that we express to our beloved Leader, the Rev. Mary Baker G. Eddy, and to the members of the Christian Science Publishing Society, with its efficient corps of executive officers, our sentiments of loyalty and unswerving confidence in all methods used for the extension and protection of Christian Science in its purity; that we proffer to them our loving co-operation and joyful obedience, based upon the salutary experience that has ever followed the pursuance of this course; that we protect our beloved Cause to the best of our understanding from the ravages of evil, and that we resolve anew to strive to emulate the sixth tenet of the Mother Church, viz., "to love one another, and to be meek, merciful, just, and pure."

SUSIE M. LANG,

C. H. CLOSSON,

ANGELIA DAGGETT.

Church Dedication at Middleburg, Neb.

A VERY neat and substantial structure has been erected by the Christian Scientists of Middleburg and vicinity. The dedicatory services were held on Sunday, July 9. Visiting Scientists from Seneca, Kan., Falls City, Stella, Humboldt, and Kansas City, Mo., were in attendance. Two services were held, one at 11 A.M. and one at 3 P.M. Each service was well attended, about half of the crowd being obliged to remain outside.

The following addresses were read:—

Dear Friends and Brethren:—With love which words cannot express, we welcome all who meet to worship with us in this demonstration of "our own vine and fig-tree." We are glad to have you know of our work, and that it is of God.

The Church of Christ, Scientist, is a menace to nothing but that which opposes God and godliness. It is making and will continue to make a steady war upon evil in all its forms. It stands for the right in everything, for Good and goodness, for Truth and truthfulness, in fact, for everything which makes men better, and this little temple set upon a hill, which cannot be hid, is but a type of the church of the everlasting building, the "house not made with hands, eternal in the heavens," "whose builder and maker is God."

It means, to be a member of this church, that we acquire the ability to think and act rightly; to be able to know the difference between a wrong thought or motive, and a right one; and further, to accept and be controlled by the right one; to act unselfishly, to deal justly.

In the book of Micah we read: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In the last chapter of Mark's Gospel is this promise: "And these signs shall follow them that believe . . . They shall lay hands on the sick, and they shall recover."

About twelve years ago, the proof of this promise was verified in this vicinity, and from this has grown the manifestation we to-day behold, which is of itself a sufficient proof of the stability and permanence of Christian Science. Christian Science has come to remain among us. Its teachings are being engraven upon the hearts of men. Its holy influence is being felt among mankind. It is healing the sick, comforting the sorrowing, binding up the broken-hearted, converting the sinner, and bringing a peace which the world can neither give nor take away. It is not a very easy matter to change the convictions of one who has been benefited by this Science, much less when their faith becomes understanding, and they are able to say with the Apostle Paul, "I know whom I have believed."

Truth is invincible. It will stand the test of time. It will bear the most searching investigation. Christian Science can be applied to all the affairs of humanity and will supply every need.

This edifice has been erected as a testimonial of this little band's faith and trust in God. Without the divine impulse to impel action, a church could not have been built. So it was the heavenly motive, born of divine Mind, which has built for us this little temple. How true have you found the words of Zechariah, the prophet, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The true temple, however, wherein true worship is found, is described by John the Revelator, in these words, "And I saw no temple therein [no material structure]: for the Lord God Almighty and the Lamb are the temple of it." The true idea, born of Spirit, God, is the Lamb, and by learning and living this idea, this right way, we enter into the true temple, the Holy of Holies, the spiritual consciousness, the realm of God.

These outward expressions are but types and shadows of the "sanctuary of soul," the condition whereof St. John spake when he declared there would be no more crying, nor pain, nor tears. "There shall be no more death, for the former things are passed away."

The erection of a church for the cause of Christian Science is but a means to an end, even the ultimate triumph over all sin, disease, and death. Its purpose is to cause mankind to learn of the true God, to know whom is eternal life; to cease sinning; to be better, to love God and our fellow-man.

It is something quite unusual for a church of a new denomination to commence erecting churches in the country districts. This is certainly a fulfilment of the prophecy, "The earth shall be full of the knowledge of the Lord, as the waters cover the seas." Churches of Christ, Scientist, are rapidly being built. Their membership is steadily increasing, and their influence for right and good is being felt throughout the length and breadth of the land.



Dear Friends:—We are assembled here to-day to dedicate with simple and appropriate ceremonies, this little church to the service of the one God, Omnipotent Mind. To our mortal sense of things, it is a material structure of wood and stone, but it symbolizes the "house not made with hands, eternal in the heavens." It is the outward confession of our spiritual consecration to His service. Many of us have come up out of much tribulation, and are now building upon the sure foundation that God is infinite Love, the understanding of which liberates mortals, here on earth, from every phase of human bondage. Many of you have come from a distance, that we may all unite in one expression of deep gratitude for the growth and progress of that church, which to-day is restoring one of the lost elements of Christianity and is thereby affording proof of its divine mission. To each and to all we extend a hearty welcome, and may this welcome and these services carry the conviction that God is an ever-present help to-day as of yore. God is "the same yesterday, and to-day, and forever." Since God changes not, He could not possibly lose His ability to heal, His goodness, or His wisdom. Christian Scientists have but one God, divine Love, and therefore they have much love for the one through whom the light of Truth is again brought to this age. Thirty-three years ago there was only one Christian Scientist, that one was Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. To-day Christian Scientists are numbered by hundreds of thousands.

This little temple is to-day dedicated to the One True God, and its purpose is to inspire love for God and man; to turn us from darkness to light, from sin to holiness, wrong doing to right doing, sickness to health. Christian Science teaches absolute right, and any mistake or wrong deed is adverse to its teaching. The ability to do right is gained as rapidly as we put our understanding of Christian Science into practice. Full and entire obedience is the ulti-

mate goal. Our shortcomings and failures are the lack of a sufficient understanding of its teachings. Jesus was its true demonstrator, and the Christian Scientist desires to follow his steps in overcoming the world, the flesh, and all evil.



The following address by Alfred Farlow, C.S.D., of Boston, was received too late for delivery at the church:—

Beloved Brethren:—No step could be of greater benefit to this period of your growth than that you have builded and are to worship in your own house. Here, unmolested by the likes and dislikes of others, you may rest in peace under your own roof.

It is blessed to have something which you may call your own. It gives you a stronger individuality as a society or organization to be planted permanently. It tells to the world that you have come to stay.

Every new religious body begins its career in parlors and halls, but its substantial and rapid growth dates from that period when it begins to own its own church edifices. It is difficult to convince the general public that you are really a religious denomination until you show forth to them the visible church building. Furthermore, the building of a church requires money and the self-sacrifice of its members.

It has been said that a religion that reaches a man's pocket-book must be a good religion. No class of religionists on earth are more liberal with their money, none more ready to give to the support of their cause, than Christian Scientists. Why? Because Christian Science proves itself valuable by its good works.

We are glad to claim the Church of Christ, Scientist, as our own and support and nourish it as we would an own child. The building of a church edifice speaks also of the love and harmony of its members. An agreement to build a church never grows out of the quarrels of its members, but rather is the direct proof of the unity and concerted action of its members.

Thrice blessed then are the people who constitute this little band. You have found a good cause, you have loved it and loved each other, or you could never have builded this church. Continue in love, peace, and harmony, and prosperity will follow all your future years.

At this period it cannot be said that the rogue only succeeds. God reigns in these latter days and the good alone are prosperous. The safety of a church as well as the safety of the individual depends upon the love and self-sacrifice of its members. Our love must be universal and perpetual, and evil must be kept out of our thoughts as well as our deeds.

ALFRED FARLOW.

Humboldt (Neb.) Enterprise.

The True and the False.

BY JOHN CARVETH.

FOR centuries men standing high in the scale of human intellectuality have not only denied the inspiration of the Scriptures from cover to cover, but have declared that it does not even disclose the ordinary standard of human intelligence. These men did not see a single thread of spiritual law and power in the Bible, but its woof and warp were wholly material to them, and this, their worldly wisdom, was what Paul rightly called "foolishness with God." Others less material in thought discerned somewhat the spiritual idea, but they mixed it with the material in cause, means, and effect. They have heard and followed the voice of the serpent to Eve, that the spiritual and material grow on the same material tree, and that this heterogeneous mixture is not only good for food but calculated to make one wise. By accepting this evident falsehood as true, Adam and Eve lost sight of the spiritual tree of Life,

and gathered thistles and thorns. And from then till now the same course has brought the same results. Jesus came to plant anew in human consciousness a still higher sense of this spiritual Tree, and declared that it brought forth good fruit and could not bring forth evil fruit. He likewise showed that however alluring the fruit of the opposite tree might be, its beauty of to-day turned to ashes on the morrow. So when the same old serpent asked him to partake of the same fruit in the form of earthly kingship and material sway and power, and to mix in his healing of sin and disease the spiritual with the material, and thus acknowledge them both as of the same nature and character, both as real and natural, he knew the tempter to be "a murderer from the beginning, and abode not in the truth, because there is no truth in him;" that though the sweet was promised the bitter would be given, and that its hue of gold was but the glitter of brass. He rejected it. He knew that there was but one real power; that "it is the Spirit that quickeneth; the flesh profiteth nothing." He knew that by trying to serve two masters he would hold to the one and despise the other. He clung to the spiritual and by it he made the leprous claim of disease and the roaring wave his servants instead of masters. Paul beheld the line of demarcation drawn by Jesus, for he discerned that there was no communion between light and darkness, nor fellowship between righteousness and unrighteousness.

From beginning to end the Scriptures, by logic, allegory, history, metaphor, and parable, seek to separate between the spiritual and material, and to show that they cannot, except in human erroneous belief, blend in origin or conclusion.

The prophets of old in a greater or less degree, discerned and separated between the two.

When Jesus, who had been prophesied by the spiritual thought of preceding ages, appeared before the material and worldly sense of things, his clear spiritual perception of God and man enabled him so to heal the sick as to astonish and confound the material thought of his time. The better perception pronounced his works miraculously good, while those groping in the depths of deepest darkness, declared them criminally bad or denied them *in toto*. He who did the works knew them to be naturally good.

This spiritual discernment of Creator and creation, this tree of Life that bears but one kind of fruit, and which beholds evil in its varied forms as the mirage of ignorance, has healed the sick and sinful in all ages and climes, does now and ever will, until the light of divine Truth shall shine so clearly in human consciousness that the myths of mortals and material beliefs will no longer cast their shadows over the ever-present angel of health and peace.

Is not this so-called tree of knowledge, ever bearing and mingling opposite fruits, typical of the human mind, untaught of God, which is ever mixing its beliefs of good and evil, health and sickness, life and death, mind and matter, in what it calls a mortal and material man? And is not this mixture of ever-warring opposites the wheat and tares that must grow side by side, to human sense, until the harvest when the tares must be burned and the wheat gathered into "heavenly places"? And what is the harvest hour but the appearing in human thought of that spiritual sense which so clearly knows the true from the false that the separation may be made without injury to the true? And what is this fire that must burn the tares when the division is made, except it be that exalted and illumined human perception of divine Love that consumes every earthly thought and thing?

Is a knowledge of evil any more important to the understanding of good than is the knowledge of ignorance to the understanding of wisdom? To traverse the pathway of righteousness and love is it essential to carry with us the torch of cruelty and hate? To walk in the footsteps of Jesus must we hold before us the character of Judas?

The proposition to-day that a knowledge of this unsavory mixture is the wisdom that will make us "as gods" is as false now as when the serpent uttered it in the garden. And to accept it as true to-day as effectually drives us out of Eden as it did those who accepted it in the beginning. When the sweet is mixed with the bitter all becomes bitter. So when, in mortal human belief, truth and error, the real and unreal, *i.e.*, the spiritual and so-called material, are united in theory and practice, it is a co-partnership wholly wrong, which for the boundless good of mankind is being rapidly dissolved in the unerring court of Christian equity. This unholy and unnatural partnership is the tree Jesus pronounced corrupt. It is a kingdom divided against itself that is brought to desolation, a house built on the sand that cannot stand the winds of time. "Cut it down!"

Christian Science comes now as of old to separate between the spiritual and material, the right and the wrong. Truth and Love unflavored with error and hate, is the tree of Life, that yields her "twelve manner of fruits," "every month," and heals the sick and sinful through the spiritual alone, as aforetime.

When this separation is made and the suppositional partnership between good and evil is through Christly methods scientifically dissolved, on the theory that evil is not in any way essential to good, but ever clouds and darkens it, and that such unnatural coalition is impossible in fact and rests only on erring human belief, then will evil perish as mist before the sun, for lack of the only support—its supposed unity with good—by which alone it can even appear to exist.

The spiritual perception and understanding whereby to make this needed separation is gained only by studying "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy in connection with the Bible, and living and practising daily the Truth acquired thereby.

What Shall the Harvest Be?

CHRISTIAN SCIENCE is the name given by its Discoverer and Founder to the system now attracting such marked attention, because of its practical application to the affairs of every-day life.

It is applied Christianity. This period of history, known as the Christian era, has been a remarkable one in the history of the human race. It was inaugurated by Christ Jesus, who set aside prevailing traditions and usages, and established the great principle of individual liberty, through the understanding of man's unity with God—Good. He certainly demonstrated this in his life and bade his followers do the work he did.

We are told that this was done for about three centuries after his ascension, giving proof of the ever-living Christ overcoming all opposing evils, material laws, and conditions. Since then profession has usurped the place of practical obedience to his commands; good words instead of deeds; inculcating obedience, and at the same time failing to obey; looking at Jesus the Christ as so far above and beyond all other men, that to emulate his example was to dishonor his divinity. Thus men lost sight of the true—the real.

Now, once again, the true idea has come to re-establish visible harmony, by healing all sin and sickness, making permanent upon the human plane the long hidden manifestation of infinite Love, which has ever wrought for man's highest development, even when man seemed most sadly blinded by his own ignorance of the Creator, the creation, and most of all, himself.

Although Christian Science is the very Science of Creation taught, illustrated, and demonstrated by Jesus; as a system of doctrine and practice, discovered by Rev. Mary Baker Eddy, and so named by her, it has been a factor in human affairs but thirty-three years. In these years its

stupendous power and promises have been fully established by demonstration. Human thought cannot form any idea of what it includes.

Picture to yourself, if you can, the wonderful transformations in thought and action since the beginning of the Christian era. Look on that picture, and then on this, the whole evolution of the Christian civilization with all that it includes.

Thirty-three years of Jesus on earth, to sense a plain way-faring man, whose ministry ended in a dishonored death. But mark the Christ—the resurrection and the ascension confirmed the tokens of his divinity as proved by his works and words among men. But for those thirty-three years of earth-life, there had been no Christian era and no Christian civilization. How wonderful the fruits of those thirty-three years, yea, of the three years of public ministry of Jesus! What a harvest from the seed sown, which seemed so small to human sense!

Looking backward we cannot despise the day of small things. Looking forward in that era only the prophetic eye could see the new heaven and earth, and give a glimpse of the mystery that had been hidden from ages and generations.

All this the demonstrations of Jesus made not only possible, but it is the logical, inevitable outcome of his ministry, retarded and distorted by the failures and errors of human thought, through all the centuries. Yet the evolution of Truth, Life, and Love has gone on through all eternity, is going on now, and will go on forever, in an endless procession.

Thirty-three years ago the true idea illumined one heaven-born consciousness, and despite all opposing elements and conditions the result is already world wide, leavening Church and State, solving all vexed questions in human life. This true idea of the Unity of Mind, the One Mind supreme over all, "above all, and through all, and in you all," must forever dissolve all discordant elements and conditions, and solve all mysteries with the universal solvent of the Love which is Truth and Life—the one, supreme, all-inclusive Mind. The world now is giving Christ his true place as the Saviour of the world, but how far from it was the apprehension of those who crucified him.

What is the true position of the one now with us, through whom this demonstration has been made thus far? Is it not the demonstration of Mary Baker G. Eddy? Is she not the one to whom this illumination came? Did she not labor for, and embody it in the book, "Science and Health with Key to the Scriptures"? Has she not demonstrated the statements of the book, and thus proved her faith by her works? Is she not still demonstrating the higher problems of the Science of Life, scaling the heights of purer and more helpful thought, denying personality, following Principle as the way, and urging all who have accepted this revelation of Truth to do the same?

If the world at large cannot see this, if human hatred of Truth still makes her unselfish labors harder through opposition, cannot those who have received the blessing she has given to earth, and who have been and are grateful for the faithful work that has given this Truth to the world and to them, cannot they stand unmoved in solid phalanx about her, ready to stem every flood of error and to obey her every mandate as she obeys God? Those nearest to her have done this these last years, and the students of her faithful students have done the same, and so on; obedience to the one Mind has produced a unity of thought that is only possible to Principle and idea.

This alone is Truth flowing from the eternal Mind through, root, trunk, branches to the minutest buds and quivering leaflets. Through this loyalty to Principle the movement has already reached immense proportions.

Thirty-three years of our blessed Master's work among men, three years of public ministry, and the record says he

had about one hundred and twenty faithful followers, yet all that has followed, and that is to come, is the result of his glorious demonstration of Love, of his promises, and their fulfilment.

Thirty-three years since the impersonal Truth appeared, and thousands and thousands have already accepted and are yet accepting it.

What will the harvest be?

Who can predict results? He who can stand
Upon the verge of nineteen Centuries,
From then to now, see the vast view expand,
Will shrink from prophecy. Pæans of praise,
Exultant, grateful hearts with one voice raise,
To her who taught them, waiting staff in hand,
To follow where she leads, as God shall give command.

E. P. T. H.

Dayton (O.) Weekly Herald.

Healed by Christian Science.

THE following statement of how his wife and daughter were healed by Christian Science, after all material remedies had failed, was recently made by Mr. C. A. Smith of Spokane, Wash., and read at a Wednesday evening meeting of First Church of Christ, Scientist, of that city.

I desire to say that it gives me great pleasure, under the circumstances, to acknowledge the truthfulness of the claims of Christian Science, which has been demonstrated to me in a manner that will admit of no reasonable doubt. Owing to the fact that we are comparatively strangers in this city and among you, I have hesitated somewhat in saying what I have felt it my duty to say concerning Christian Science.

Some of you, doubtless, have noticed that I have been coming to your meetings with more or less regularity for the past four weeks. I will say that these visits have not been made out of idle curiosity, although I must acknowledge that I know little or nothing of that divine Science taught here in your meetings. But I do know that there is some reality in it, and that it is capable of doing much, not only in the way of lifting up and elevating the scale of human progress and civilization, but in relieving suffering humanity and restoring the sick and disabled. To say that when I came to your city, less than two months ago, I was a sceptic in the faith of Christian Science, would be putting it mildly. Like many others I am strong in my prejudices, and though I had only a superficial knowledge of its claims, yet I felt that I was justified in condemning it on general principles, and took it for granted that its advocates were, to say the least, to a certain extent, victims of misplaced confidence, and while some of them might be sincere in their belief, there was practically nothing on which to base their claims; but the circumstances which have conspired to bring me to a realization of the truth and reality of Christian Science are too potent and convincing to admit of any doubt in my mind. Therefore I am trying, in a measure, to make reparation for my past misdeeds concerning this matter, and at the same time striving to gain some knowledge of this great and divine Truth. My eyes have been opened to this great Truth by demonstrations too convincing to admit of any reasonable doubt. The circumstances are briefly as follows:—

Our little girl, six years of age, had been suffering since early infancy from what the medical authorities termed a very weak and delicate stomach. In order to keep her from suffering continually she was kept on a very strict diet. Even with this precaution she was frequently subject to such severe attacks that we felt her life was in imminent danger. It was while she was suffering from one of these most severe attacks, and after a physician had failed to help her, that I mentioned the case to a friend who told me that he had personal knowledge of the successful appli-

cation of Christian Science treatment, and that it had accomplished astonishing results. His apparent good faith and lack of enthusiasm impressed me somewhat, but at the same time I entertained no hope that it would help our little girl. I, however, reported the conversation to my wife, and she lightly remarked: "Oh, I don't believe in that stuff, but we can safely give it a trial, as she cannot keep the doctor's medicine on her stomach, nor anything in the shape of food or nourishment." I remained at home longer than usual that day at noontime, and as I started to go to my office I met the good lady who had come down to see our child. She is a Christian Science worker, and had been informed of the child's condition by her husband, the gentleman with whom I had had the previous conversation.

The first treatment gave the patient almost immediate relief. Another treatment, at supper-time, after the child had slept for several hours, resulted in her taking and retaining on her stomach a glass of water, followed soon after by a second, after which she fell asleep and rested quietly all night. The following morning she got up as she was told she would, was dressed, and partook of a reasonably hearty breakfast, and we trembled for the result, for she had eaten nothing from Saturday night until this Wednesday morning, and was so weak that she staggered as she was being dressed, and said, "I act like I was drunk, don't I, mamma?" But as we were told to let her have just what she wanted, and being accustomed to obey the doctor's orders, we kept faith with our promise and did not undertake to exercise our own judgment in the customary way, which is the first evidence of faith in Christian Science displayed by us, but this was not until after we had been given unmistakable demonstrations of its truthfulness.

This beautiful illustration was followed by another which, if possible, is still more convincing. The mother of the child had been a sufferer for many years from the most aggravating forms of sick headache, apparently originating from the spine, and were of such a nature that the ordinary prescribed remedies failed utterly to have any effect upon her, and the doctors were powerless to render any permanent relief. This trouble was supplemented by an affection of the heart which manifested itself at frequent intervals in the most pronounced manner. Doctors could give us no assurance of permanent relief. We called in one of the well-known Christian Science healers about two weeks ago, who has been giving her treatments since, with the result that the headache has disappeared, as well as the difficulty in breathing caused by the heart affection. In consideration of all this we feel that it is our duty at least publicly to acknowledge the great benefit received from Christian Science.

Thus far there is every reason to believe that the cure of the little girl is permanent, as she is now allowed to eat anything her appetite craves and that too without any bad results. We have heard these cases both referred to in the testimonial meetings here, but in a manner so modest that it failed even to do justice to the cause of Christian Science. We feel now that we can do no less than to make an honest effort to acquire a more thorough knowledge of this great and all-important Truth.

C. A. SMITH.

From England to Alaska.

At a recent Wednesday evening meeting in the Mother Church, testimonies were given by Christian Scientists from widely separated parts of the world, including one from England and another from Alaska. All had accounts to give of good healing work and of the increasing strength of the cause.

A woman from Port Angeles, Wash., testified that in February last there were but six people in that place who

knew of Science and Health. At present there is a regular attendance at the Christian Science services of one hundred and the Sunday School has a regular attendance of fifty. This progress has been made in the face of opposition from the pulpits of various churches.

One of the pioneer workers in Great Britain said:—

"It is indeed a pleasure to be in this dear church once more. I have just arrived from England, and my mind goes back to twelve years ago when I first heard of Science, and I remember how few Christian Scientists there were in Boston then. I am rejoiced as I come here and see this crowd and hear of the churches established in the neighborhood. It is just twelve years since I heard of Christian Science and was healed by reading the book Science and Health. I remember when I first studied with the Mother and went back to Ireland and healed. I never charged for it, and when I told Mrs. Eddy of this, she told me to charge for it. Then I realized how much I had wronged my patients by not charging them. Sometimes I would keep on treating the patients after they were really healed, because they would not acknowledge the benefit they had received. When I began to charge for my work they got well in much less time, and were only too glad to say so.

"In Belfast, Ireland, there is a Christian Science house started. In Scotland there are three places where the lessons are studied, and in England, besides London, there are services at Hull. So you see how well the work has been going on in the last twelve years."



Perhaps the most impressive testimony was that of a colored woman from Alaska. She told how, in that far country, the precious book, "Science and Health with Key to the Scriptures," was put into her hands when she was bound by rheumatism, and other serious claims. She paid little attention to the book for a while, and when she did read it, seemed unable to understand its message. One day she opened Science and Health and read the second paragraph on page 162. This was the beginning of the book for her, and her own healing soon followed.

Having related the facts about her case and testified to her sincere love for, and gratitude to, our Leader for the great boon of Christian Science, the speaker told of several demonstrations, showing how she had proved God to be a present help in trouble.

The vessel which brought her down from Alaska ran aground during a storm, and was in a position of extreme peril, where the seas broke over her in great fury. The engines were started at full speed several times, but instead of going ahead, the ship stuck all the more firmly. Women and children screamed and strong men were thoroughly scared. Even the captain lost his head and was helplessly bewildered. One of the women saw the Christian Scientist standing by herself on one side, seemingly unmindful of the danger (she was seeking safety in the secret place of the Most High), and the passenger asked in amazement, "Are you not afraid?" "No," was the reply. "Why, what is the matter with you?" Calmly and kindly the Christian Scientist said, "There's nothing the matter with me, what is the matter with you? I know that God is present, and that His power is sufficient to save us and to still the storm." The others caught her words and began to edge up closer. "I did not feel afraid," said she, "but talked to them of God, saying what came to me, without question, and in ten minutes everything was all right and we finished our voyage in safety."

She stopped at Vancouver for a short time, and in the family where she stayed there was a young woman afflicted with a disorder, which attacked her periodically with such violence that she had to be held down in bed for the several days during which the spells lasted, and between the attacks she was weak and miserable. This humble woman, who

was healed by reading Science and Health, awakened the girl's interest in the subject of Christian Science through her faithful practice of studying the Bible Lessons, and when an attack came on the girl asked her for Christian Science treatment, and was healed in one treatment and now is strong and healthy.

These experiences were given in such a spirit of meekness and sincerity that they deeply impressed all who heard them recounted.



A woman from Scranton, Pa., said,—

"Ten years ago I was a hopeless invalid. I was healed in two weeks through Christian Science. My children have been healed; my sister was raised from her death-bed; my father and mother were healed, and so was my husband.

"A young lady was brought into our reading rooms at Scranton, last March, who had been an invalid for twelve years. She had curvature of the spine and many other ills. She was carried in by two young men, her cousins, against the wishes of her friends. She had been reading Science and Health for about six months and had found what she believed would heal her. At the end of six weeks she came to one of our meetings and sat in a straight-backed chair throughout the service, and at the next meeting she came in, walking with the aid of crutches. From that time she improved, until now she is walking out of doors with a cane. The cane is used because one limb is shorter than the other. This young lady has converted a great many of her friends to Christian Science."

Testimonies.

Helped by Reading Science and Health.

As it is frequently claimed that the price of Christian Science literature is too high, perhaps it would be a benefit to relate the following incident.

A lady came to me who knew nothing of Christian Science, only having heard the name. During our conversation she said, "My husband is feeling quite sick to-day, in fact he has not been well since his sickness three years ago when he had the diabetes. The doctors gave him up to die, but he made the remark, 'I will fool those doctors yet.' He recovered so he was able to be up around, but said he was in almost constant pain." I told her something of Christian Science, and said if he would get our text-book, Science and Health, and read it faithfully, I thought it would be all he would need, as many were healed through reading it. She said, "Oh no; he never reads books; he reads the papers, but I never knew him to read a book." Her husband came to see me the next day and I talked with him about Science and what it had done for my family and some others whom he knew. He said, "I believe I will get that book."

That was about Christmas, 1898. I saw him again about the last of January, 1899, when he said, "I have read that book through five times and I am just *beginning* to read it. I have not felt as well in a long time." He is about seventy-eight years of age. He seemed very happy. I said, "Well, Mr. C., do you think three dollars too much for *that book*?" He looked at me quite surprised at such a question, and said, "No," emphatically; "three hundred would not be too much if I could not get it at a less price." I saw him again in July, and he had finished reading it the tenth time and was still reading. I have a feeling of pity for those who think of money as an equivalent for Christian Science.—E. B. F.

A Great Change.

A gentleman called to inquire about Christian Science, and after conversing with me he was introduced to two

other Scientists who related their experience. The next day he walked in and seated himself by my desk and the change in his appearance was remarkable. He said, "I came to tell you that I feel a great deal better than I did yesterday and am satisfied that my sickness is mental."

Asked how he accounted for the change in his condition, as he had had nothing but the impersonal talk of the previous day, he answered, "Well, you fellows were so light-hearted and happy, and so sure there was nothing to worry about, and seemed so to feel what you said, that somehow, when I went out, I couldn't help smiling and feeling light-hearted myself. Tell me why you are so enthusiastic over this Christian Science."

It was then made apparent to him that Christian Science revealing, as it does, the Science of Life, must be the only desirable thing in the world. Gaining the understanding of it one has all else, for it reveals Causation, God.

C. F. BROWN, New York, N. Y.

Greatly Benefited.

Although not a Christian Scientist, I will very gladly give you an account of what Mrs. A. O. of this city, through her treatment, has done for me. For years, in fact nearly all my life, I have suffered from a terrible cough; for weeks I had not rested from three o'clock in the morning. One evening Mrs. O. asked me if I would like her to give me a treatment. "Certainly," I said. From that time until now, a period of two months, I have never from coughing, lost one hour's rest, and I am very thankful for what has been done for me in this, and many other ways.

MRS. EMMA LEARY, Los Angeles, Cal.

Christian Science in Dentistry.

A few days ago I had a wisdom tooth to be drawn. As the forceps entered my mouth I mentally denied the claim of any power in mortal laws, and declared the Truth. Although I felt the instrument crowd and jar in my mouth I had not a twinge of pain. I thanked God for the downing of that seeming foe, and continue fighting my shadows which at times seem so very real, knowing that as the Sun of our Righteousness floods human consciousness the shadows disappear.—K., Amsterdam, N. Y.

Rupture Healed.

It is my wish to tell of the great benefit which my son of five years has received through Christian Science treatment. His trouble was rupture caused by a fall. He had worn a truss for nearly a year, not being able to walk without it. As soon as he began the treatment he left it off, and has never felt the need of it since. He had seven treatments, all absent.—MRS. A. E. BELL, Peoria, Ill.

Proverbs.

ENTER not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

(Chap. 4, v. 14-18.)

A naughty person, a wicked man, walketh with a froward mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. (Chap. 6, v. 12-15).

From the Religious Press.

The Duty of Self-Control.

Everybody agrees as to the fact, but in practice most of us sometimes come very far short of our ideal.

Of course self-respect is involved in self-control. When we realize that we are off our balance, that we are being swayed by forces which we ought to be able to control, we cannot help being ashamed. The momentary gratification which some people find in yielding to anger soon passes away, and at its best is no compensation for the feeling of weakness and self-contempt which accompanies the consciousness of having failed to retain one's poise of mind and conduct. To keep the tone natural and the language calm, to conquer the impulse to return the blow or the insult, to preserve a clear, cool, resolute mastery of conditions when the attempt is made to baffle and mislead one—this, in the lower and the higher grades of effort alike, reveals the master of self and therefore of others, for influence and usefulness are involved.

It is a maxim in the working world that no man can control others who cannot control himself; that the soldier, the sailor, the operative can be handled much more surely and rendered much more effective by him of the low tone and the quiet yet decided manner, than by cursing and threatening. He who can restrain and control himself wins inevitable respect and admiration. We admire him who succeeds thus, and he whose self-control evidently is based on Christian principle, he who seeks to restrain himself and in this way honor his God and Master, wins a double influence. And it is credited where credit is due. His Christian character is acknowledged. To some people the duty of self-control is far harder than to others. In such cases the victory when won, is the more creditable, but it is a lesson which almost every one of us, and especially those who are young in Christian experience, should take to heart, that, in the language of the good Book, "he that ruleth his spirit is better than he that taketh a city."—*The Congregationalist*.

Christianity and Civilization.

The idea that the progress of the kingdom of God in the earth is dependent upon the extension of civilization throughout the world was uncompromisingly set forth by Rev. Dr. Lyman Abbott at the International Congregational Council. He said in substance that the railroad, the telegraph, the commercial enterprise, and the establishment of civil law, were necessary for the Christianization of the backward races, and that all that had been accomplished by Christian missions in Africa was as a few glowworms to the darkness of a starless night. The claim that the best way to promote the interests of the kingdom of God to-day is by imposing our civilization by force of arms, if need be, upon the backward races, is the latest modification of the inveterate distrust of the secular spirit in the spiritual power of the Gospel; and this claim is skillfully advanced as a pretext for the most indefensible aggressions upon the rights and liberties of these backward races.

It is no mere matter of guesswork and surmise that there resides in the Gospel itself, unhelped by statecraft, or armies, or commerce, the power to uplift and transform the most benighted peoples. It is not many centuries ago since our English ancestors were revolting savages or high-handed pirates. It has been precisely in those islands that most firmly resisted the inroads of Roman or Byzantine political and social influence that the highest forms of Christian civilization have been developed. When the British Islands received the Gospel, they received the power that more than any other made them what they are. There is vastly more hope that the backward races will attain to a worthy civilization of their own under the power of the Gospel, than that they will become Christianized by the imposition upon them

of the externals of some European civilization.—*The Watchman* (Baptist).

As an illustration to enforce an argument, *The Universalist Leader* says:—

"Health in its relation to the body is an absolute good; and is it not as good at one time as another?—in our first score of years as in our second, and before we are forty, as after? And any one can see the stupid solecism it would be to say: 'There being a chance to get health after I am fifty, and have rounded up a full half century, it is needless to get it before.' But health stands as an absolute good, and therefore a perpetual one in our constitutional makeup. There is, therefore, always good sense in securing it as soon as possible."

To proselyte for mere sectarian advantage is a miserable business. To proclaim good tidings for the joy of the whole earth is a sublime vocation.—*Christian Register*.

Miscellany.

The Power of Imagination.

The following interesting experiment is described by E. E. Slosson of the University of Wyoming: "I had prepared a bottle, filled with distilled water, carefully wrapped in cotton, and packed in a box. After some other experiments in the course of a popular lecture I stated that I wished to see how rapidly an odor would be diffused through the air, and requested that as soon as any one perceived the odor he should raise his hand. I then unpacked the bottle in the front of the hall, poured the water over the cotton, and started a stop watch while awaiting results. I explained that I was quite sure no one in the audience had ever smelled the chemical compound which I had poured out, and expressed the hope that while they might find the odor strong and peculiar, it would not be disagreeable to any one. In fifteen seconds most of those in the front row had raised their hands, and in forty seconds the 'odor' had spread to the back of the hall, keeping a pretty regular 'wave front,' as it passed on. About three-quarters of the audience claimed to perceive the smell, the obstinate minority including more men than the average of the whole. More would probably have succumbed to the suggestion, but at the end of a minute I was obliged to stop the experiment, for some in the front seats were being unpleasantly affected and were about to leave the room."—*Psychological Review*.

The Only Christian Daily.

The *Montreal Witness* has been in existence fifty-four years and now has a constituency of two hundred thousand readers. It has from the first refused advertisements of strong drink, tobacco, theatres, and quack medicine, and thus sacrifices at least £10,000 a year. And yet it is a splendid success. The paper was originated as the *Weekly Times* by a sturdy Scotch Christian and temperance advocate, Mr. John Dougall. His son, John Redpath Dougall, persuaded him to convert it into an evening half-penny organ. This son has carried on the traditions of his father. He refuses all business alliances with Belial and allows no space to theatres and sporting gossip. He has made foes in plenty, and attempts have been made to blow up his works with dynamite. To his sturdy character is ascribed the fact that none of the Canadian dailies issue Sunday editions.—*Christian Commonwealth*.

Curious Addresses.

Letters have been received at the Chicago post-office addressed to Ccicago, Chacago, Chacargo, Chaciglo, Chaglo, Chagoe, Chalgco, Chaigo, Charcigo, Checago, Chigcago, Chicaco, Chicoga, Chiccho, Chigo, Chi-

gako, Chighte, Chincago, Choinge, Choga, Chrecage, Cigaigo, Czikago, Dsciago, Gaceco, Gigago, Hicago, Kikago, Shiccago, Schikka, Schogio, Schichaco, Shkago, Sjcago, Stikago, Sukargar, Tschicago, Tchigo, Tezhiago, Zhtjgo. They got there, just the same.

Notices.

The Board of Education.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-Law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

Supplement to the Sentinel.

The able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899, has been issued as a supplement to the *Christian Science Sentinel*. The workers in the Field will readily see the wisdom of giving the supplement the widest possible circulation, and the extremely low price at which it is issued will enable them to do so. The price of the supplement is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, \$3.25; one thousand copies, \$6.00.

Notice to the Field.

The November number of the *New England* magazine now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

Per Capita Taxes.

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

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

Church Rule.

It shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

Clerk of the Mother Church.

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to WILLIAM B. JOHNSON, C.S.B., 30 Norway St., Boston, Mass.

SUPPLEMENT

To the CHRISTIAN SCIENCE SENTINEL



Introductions to Lectures.

How Men of Affairs View Christian Science.

Since the International Board of Lectureship was established in 1898 by the Mother Church of Christian Science (The First Church of Christ, Scientist, in Boston, Mass.), the friendly attitude of the leaders of thought in the United States, Canada, and England toward Christian Science has been very marked. In hundreds of places the lecturers have been introduced by men of prominence outside of the Christian Science denomination, such as jurists, lawyers, college professors, clergymen, doctors of medicine, leaders in the business world, mayors of cities, and, in England by men of hereditary rank who have earned additional distinction by the effective part they have taken in the world's affairs.

The *Christian Science Sentinel* has published from time to time, extracts from the addresses of those who introduced the lecturers, taken mostly from daily newspapers. A few of these introductory addresses have been selected and abridged for republication in this supplement, as they show in a very convincing way that thinking people are disposed to give Christian Science friendly consideration.

Lawyers and Judges.

By Judge J. R. Clarkson.

Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., lectured in Boyd's Theatre, Tuesday evening, May 9. The audience was large, and embraced all classes of people—lawyers, doctors, and other professional people, railroad officials, merchants, and workingmen, with their wives and families.

Judge J. R. Clarkson introduced the lecturer as follows:—

Alone, alone save for her God, in 1866, Mary Baker Eddy, beloved Leader of the Christian Science cause, began her battle to lay anew before the world the Christianity taught and practised by Jesus and the apostles. She had been roused from what was thought to be the sleep of death, made whole and sound, by what she knew to be the power and love of her Almighty, All-loving God. Restored to health and strength she, not dull of ear, heard and heeded His commands—"Do thou my will." "Have thou no gods but Me." "Preach the gospel." "Heal the sick." "Cleanse the lepers." "Bind up the broken-hearted." "Raise the dead in trespasses and sins." "Immolate self." "Take up the cross and follow Christ,—the Way, the Truth, the Life." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

She, not dull of ear, heard. She, as a little child, trusted and obeyed, His assuring caution, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." She, the chosen human instrument of God, then began her work,—to think, to read, to speak, to write, to act, to live as became God's elect in the midst of men steeped to the lips in misery and sin, yet yearning, in cases countless, to escape from thralldom, find and pursue the path to God.

There came to her a follower or two;

there came followers by tens; by hundreds; by thousands; by hundreds of thousands. Ten years from now, if the present rate of increase continues, the number of her followers will have mounted up into the millions.

Christian Scientists want to efface false impressions left by false, misleading information—to give the desiring public some facts regarding Christian Science, and to these ends, in addition to a widely distributed literature, have established a Board of Lectureship. The members of this Board are experienced exponents of what Christian Science is.

It is my privilege to introduce to you one of our lecturers, Mrs. Annie M. Knott of Detroit, who is fit for the holy work to which she has been called. She needs no further praise.

The Evening Bee, Omaha, Neb.

By Judge Edward W. Hatch.

Over two thousand people assembled in the Academy of Music, Brooklyn, on Sunday afternoon, April 16, to hear a lecture on "Christian Science: It is Christian, It is Scientific," by Mr. Carol Norton, C.S.D. Judge Edward W. Hatch, of the Appellate Division of the Supreme Court, State of New York, introduced Mr. Norton in the following manner:—

Ladies and Gentlemen:—The lecture which you are convened to listen to this afternoon is delivered under the auspices of the Churches of Christian Science of the Greater City of New York. I do not know what Christian Science is. I have seen enough of its workings to know that it finds some justification, because it makes men and women happier and better, and that, God knows, is enough to justify the existence of any organization. Whether it is capable of doing all that is claimed for it I know not. Whether it be true or false I know not. I do know that if it be true the gates of hell cannot prevail against it. If it be false no power upon earth can sustain it. A hair perhaps divides the false and the true. Yes, and a single alias were the clue, could we but find it, which leads into the treasure-house and peradventure to the Master too. This new scientific statement of thought may be the alias that shall lead you and me into the holier presence, into a happier life, into a better condition of mind and body, and bring us nearer to God.

It is my pleasure, therefore, ladies and gentlemen, to present Mr. Carol Norton, C.S.D., who will lecture on, "Christian Science: It is Christian, It is Scientific."

From a Correspondent.

By Ex-Lieutenant Governor Watres.

Under the auspices of the First Church of Christ, Scientist, of Scranton, Pa., a large audience heard Carol Norton, C.S.D., of New York City, at the Lyceum, Tuesday evening, April 25, on "Christian Science and Common Sense." He was introduced by ex-Lieutenant Governor L. A. Watres, whose address in part was as follows:—

It is a crowning privilege to live in the dawn of the twentieth century. Solomon's Temple in all its glory was not lighted like this Lyceum, because Solomon understood not the law governing arc and incandescent lights. It may be said that growth and progress are limited to things material. Is it thinkable that the understanding of God's law, which created and governs the Universe, including man, is stunted in its growth? With due respect for our grandfathers, are we to be bound by their inter-

pretations and conclusions concerning God's law any more than we should be by their recognized lack of knowledge as to the physical laws?

Who shall say that Christian Science, as taught by Mrs. Eddy in Science and Health, has discovered a new law? The law of Love and of Truth and of Life has been the same moving and vital law since the morning stars sang together.

Christian Scientists have but discovered that this spiritual law—this law of God—may be so understood and applied as to lighten the burdens, and relieve the distresses of a suffering humanity, and that when properly understood, it heals the sick as well as the sinner. Was not this the plain teaching of the Master when he walked among men, and are not many thinking and scholarly people agreeing in these days that it must be as true now as it was eighteen hundred years ago?

This large and growing body of Christian workers can do no harm to the world, nor to any other body of Christian workers. They believe in God's power to a greater extent than do their critics, and for doing good deeds to impotent men, are they called in question.

Although not a member of the Christian Science Church, it would be base ingratitude not openly to acknowledge that in its spiritual interpretations of the Bible, and in the healing power, I have found the greatest help and comfort.

I have now the honor of introducing to you Mr. Carol Norton, C.S.D., of New York, who will address you upon the interesting subject of "Christian Science and Common Sense."

The Republican, Scranton, Pa.

By Judge E. W. Wells.

In the introduction of Dr. A. A. Sulzer, M.D., C.S.B., the lecturer upon Christian Science in Phoenix, Ariz., at the Patton Grand on Wednesday night, Judge E. W. Wells of Prescott outlined the doctrine of the Christian Scientists as follows:—

For our entertainment this evening the Christian Science Society in Phoenix has provided a lecture by one who is authorized to speak on the subject of Christian Science, the old-new Truth which is rapidly spreading throughout the United States and Canada, and finding its way to foreign shores on the east and west of us. When I say the "new Truth" I speak with reference to its re-appearance, and discovery thirty years ago by Mrs. Mary Baker Eddy.

By woman the divine Mind came to the earth in the form of the man Jesus. She nourished him after his birth, and tenderly attended him through the years of childhood. In manhood she anointed his head with precious ointment and wiped his feet with her hair. We find her lingering at the foot of the cross, and the last to turn her steps from the sepulchre wherein was laid the mutilated body. She is the first to return to the tomb and discover the stone rolled away from its door and the body gone. To her the risen Lord appeared first. She knows of the ascension scene and of his promise to come again. Is it unreasonable that woman again should be the first to know of the coming of the Messiah?

"Science and Health with Key to the Scriptures," is the Christian Science textbook—a wonderful book of truths adapted to practical, every-day life. Its writer, Mrs. Eddy, is the most remarkable woman of this or any age. Isolated and retired from the joys and pleasures of the social world, she has devoted the last thirty years of her

life to the interest of her fellow-man, and at this hour in her quiet home in the outskirts of an eastern city, this inspired woman sits silently and alone, as she does day after day and night after night, sending words of comfort out into a distressed world.

The proof is abundant that like results and signs follow her teaching and its demonstration as followed the words and commands of the Nazarene. And the conclusion is irresistible that the divine system of therapeutics instituted and practised by him nineteen hundred years ago is restored and perpetuated to-day through Christian Science.

Dr. A. A. Sulcer, who is with us this evening, is an accredited member of the Board of Lectureship of the Mother Church of Christian Science in Boston. His years of earnest study and investigation of Christian Science thought, and his successful demonstration of the Truth, fits him to tell us much of it. It is a privilege and a pleasure to introduce Dr. Sulcer to you, which I now do.—*Arizona Republican*.

[Note. Dr. Sulcer was an allopathic physician of many years' practice and of high standing in his profession, who finally became convinced that Christian Science gave the true healing method, and who now for several years has practised successfully as a Christian Scientist.]

By Judge W. G. Ewing.

Address of Hon. W. G. Ewing, at the Opera House, at Detroit, Michigan, introducing Mrs. Annie M. Knott, C.S.D., of the Board of Christian Science Lectureship, February 13, 1899.

Ladies and Gentlemen:—My position is somewhat anomalous, and not wholly free from embarrassment. It is said, that I, a stranger to nearly all of you, will introduce to this audience one whom you all know.

I hasten to relieve the situation by saying to you that I have no thought of attempting such a super-serviceable task as would be a formal introduction, to a Detroit audience, of your distinguished fellow-citizen, whom you have known for years, and whose talents, character, and high mission have assembled this magnificent audience.

Being in your beautiful city as a guest of the Detroit Bar Association, I have been invited to explain to you the reason for Mrs. Knott's lecture, the auspices under which it is given, the authority with which she speaks, and to say something, by way of prelude to her address, of the absorbing interest of the subject she will discuss.

Christian Science is no new religion that its friends are seeking to foist upon the world, but is simply a better and clearer understanding of the old one, sacred to the civilized world, of which the prophets wrote, and which Jesus taught and exemplified.

Christian Scientists enthrone no new God, proclaim no new Saviour, go for authority to no new Bible. The God of Abraham and Isaac and Jacob, is their God; the God who dwells in temples not made with hands, is their God; the God who is so pure as not to behold iniquity, is their God; the God who so loved the world, that He gave His Son as a propitiation for the sins of the world, is their God; and the God-child who was born of Mary in Bethlehem, who taught in the synagogue, who preached the gospel and healed the sick, made the lame to walk, the blind to see, and the dead to spring into newness of life, is their Lord, their Saviour, their Exemplar.

Mrs. Mary Baker Eddy, in my judgment the most marvelous woman of all the ages, the Discoverer and Founder of Christian Science, claims for her marvelous discovery, a healing Christianity, not one single authority that she did not find, and that you may not find, in the Scriptures. Wherefore, it is evident that you cannot become an accomplished Christian Scientist, until you have become by long, patient, diligent, and prayerful study, scientific master of the teachings of the Scriptures, both old and new.

The philosophy of life which Mrs. Eddy has given to the world, is called Christian Science, because it is the same philosophy, the same science, the same gospel that Jesus preached and taught to his disciples. The religion of this science is a religion of works, a religion of love; it magnifies and glorifies God, but does not fear Him; a knowledge of Christ's gospel drives out fear, banishes superstition, restores men and women to the moral stature of the children of God; it gives courage for cowardice, truth for falsehood, purity for vice, joy for mourning, hope for despair, roses for ashes, love and sweetness for anger and hate, and for the relentless clutch of death, it gives immortal life.

For this gospel of peace and love, I reverently pay the warmest tribute of my heart; it came to me in the very gloom and shadow of the grave, and for fifteen years, the happiest years of my life, I owe to Christian Science every breath I've drawn; and hence forth, all that I have or can, I will cheerfully contribute to give this dearest love of my life to my neighbor.

But I must not longer defer the pleasure you will have in hearing Mrs. Knott. The kingdom, whose messenger she is, comes not with great noise and the trappings of power, but comes rather as came the herald of "Peace on earth," in the silence of the stars, and the humility of the manger. Christian Science is either an eternal verity and of God, or it is a palpable manifestation of evil. If it is a lie, by the decree of God, it will "come to naught;" if it is Truth, it is indestructible and nothing can cover the beauty, grandeur, and glory of its revelation, but the eternal substance it reveals.

And now, Ladies and Gentlemen, it is my privilege to become a part of this magnificent audience, and with you hear one who is worthy to speak something of the sweetest and holiest revelation to sin- and sorrow-laden men, since, in the tragedy of the ages, Jesus, the Christ, with an exhibition of love that at once stamped and defined his divinity, said of those who thrust the spear into his side, and stung his brow with thorns: "Father, forgive them, they know not what they do."

I have the pleasure of presenting to you, the lecturer of the evening, Mrs. Annie M. Knott, of Detroit.—*From a Correspondent*.

By Judge S. McArthur Norton.

The Metropolitan Opera House, New York City, was well filled Sunday afternoon, May 28, by an audience of upwards of three thousand people who gathered to listen to a lecture on Christian Science, by Carol Norton, C.S.D., of this city.

Judge S. McArthur Norton, of Allegany County, presided. He was presented to the audience by Rev. W. P. McKenzie, C.S.B., of Cambridge, Mass., in the following words:—

Because I am a visiting member of the Board of Lectureship I have been asked to be the herald to announce to you the name of the presiding officer of the meeting, and lest there should be any misapprehension when it is learned that the name of the chairman and the lecturer is the same, and it should be thought that this is a family matter, I will say that they are not relatives; indeed, that they have only been acquaintances for a short time; and that this acquaintanceship is a sample of the friendship and the brotherly interlinking of affection which is being expressed between good men and Christian Scientists all over the country. They are recognizing that Christian Science gives the most practical form of benevolent and Christian action.

I present to you S. McArthur Norton, Judge of Allegany County, and would remark before taking my seat that the Judge hails from Friendship, which is a town near to Amity, and in the same neighborhood as Angelica, so that we can judge beforehand somewhat of his kindly disposition.

Judge Norton then introduced the lecturer, saying:—

Christian Science has been before the people of this country for only about thirty years; but the Scientists say it prevailed and was practised over two thousand years ago; that if diseases of the body could be healed then, why not now; that this religion is founded upon the Bible, and takes the Bible for its corner-stone. It is not new, nor is it any fanaticism, as it has frequently been styled, but is a religion which has the same object in view that the religion of all other churches has, except it adds to the saving of souls, the saving of the human body.

These people, who are devout and religious, believe that the ills of humanity may be alleviated without the aid of drugs, without the aid of medicine, but by the divine Power, which is the power behind everything that is good. Are they to be allowed that freedom? can legislation reach and affect the rights of people to worship as they believe, to heal as they believe? A religion which makes people happier and better and stronger, that makes them better citizens, is a religion which none can condemn. All they ask is a fair investigation.

Many of you, many of us, know something of what Christian Science has done. I know of my own knowledge what has been accomplished in the vicinity where I live. I know that men are made better, that their spiritual welfare is promoted, that the ills of the body are healed, and that great good has been accomplished through the instrumentality of the doctrine of this faith.

I have had the honor of being called upon to present to you the speaker, a man who has made this a study and who has been among the foremost in its ranks for a number of years. I regret that I have not long been familiar with this doctrine, but I am glad to say that I am now a student of it, and hope to know more about it, and I certainly must say that I have a strong belief in it. I have great pleasure, ladies and gentlemen, in introducing to you the lecturer, the representative of the International Board of Lectureship, a gentleman who is undoubtedly better acquainted with you here than I—Mr. Carol Norton, C.S.D., of this city.

Mail and Express, New York, N. Y.

By Judge Dustin.

Wednesday, June 21, was an eventful day for the Christian Scientists of Dayton, Ohio. The audience assembled at the Opera House comprised many of our best citizens. Judge Ewing was introduced by Judge Dustin, of the Common Pleas Court, who said:—

I am not yet a believer in Christian Science, but the remarkable progress of Christian Science in the last ten years indicates to us who are yet unbelievers, that there must be something in it worthy the attention and consideration of every thinking man. And it is fortunate for us that we have the opportunity this afternoon to hear upon this interesting doctrine, one of its most learned and distinguished advocates, in the person of Judge W. G. Ewing of Chicago, whom I now have the pleasure of introducing to you.

Evening Herald, Dayton, O.

Courteous Words of Doctors.

By E. D. Olmsted, M.D.

F. J. Fluno, M.D., C.S.D., of Oakland, Cal., lectured at the Auditorium, Spokane, Wash., Thursday, June 1, under the auspices of the First Church of Christ, Scientist, on the subject "Christian Science, and the World's great Need of it."

Dr. Fluno was introduced by one of the most prominent and respected citizens, Dr. E. D. Olmsted. Dr. Olmsted is a practising physician and prominently identified with public affairs, having just served two years as mayor of the city. The introductory address was as follows:—

Ladies and Gentlemen:—I am one of

those individuals who never believe in spoiling a good story for relationship's sake, so I will relate a little incident that occurred the other day, even if it does put the laugh on me. My nephew, a bright little fellow of ten, came out from Chicago to make us a visit. After making the professional rounds with me one day, I said to him, "My boy, how would you like to study medicine with me and take my place when I give up practice?" "No, sir," said the lad; "it will all be Christian Science by that time and there would not be anything for me to do."

It must not be assumed because I introduce the speaker this evening, that I endorse all his utterances. I am here for four reasons: first, I am anxious to know the reasons that induced a medical practitioner in successful practice to take up Christian Science; secondly, I number among some of my best friends in the city those who have embraced that belief; thirdly, I am known to be liberal in politics, religion, and medicine—in fact in all things except where money is concerned—and if any one has any better way of curing disease than I have I want to know about it for the benefit of my patients; and last, but not least, because it is a courtesy due from one professional gentleman to another. With these preliminary remarks I now take pleasure in introducing to you Dr. Fluno, who will address you upon the subject of the world's need for Christian Science.

From a Correspondent.

By W. D. F. Ward, M.D.

Dr. A. A. Sulcer lectured at Fortuna, Cal., Thursday, July 20, to an audience composed of representative citizens, his subject being "The Science of Christian Science."

The lecturer was introduced by a practising doctor of medicine, W. D. F. Ward, M.D., who accepted the office as a mark of respect to one who had been a colleague. Dr. Ward's introductory address was as follows:—

Ladies and Gentlemen:—This seems a paradoxical position for me to occupy, but you see I am "clothed," and I assure you, "in my right mind."

It is seldom you see business men sending trade to the other store, and this may seem what I am doing; but, ladies and gentlemen, I have three reasons why I am here.

First, some of the best citizens of our town—who are among my best friends, but who are not patrons—have invited me to introduce the lecturer on this occasion. Second, though I do not pose as a very pious man, yet there are times when I do wish to express and show to the community one feature of the principles of the Divine Master—liberality. Third, the learned lecturer belongs to the noble profession of which I am a humble member. I say for these and other reasons I am here to introduce him, though he may now have an apparently easier method in the healing art.

Ladies and gentlemen, allow me to introduce A. A. Sulcer, M.D., who will address you on "The Science of Christian Science."

From a Correspondent.

Introductions by Clergymen.

By Rev. Benjamin Fay Mills.

The following are the introductory remarks of the Rev. Benjamin Fay Mills on the occasion of the lecture delivered by Rev. Irving C. Tomlinson, at Parker Memorial Hall, Boston, March 20, 1899:—

Of the many subjects presented here, none could prove of greater interest to this congregation and all congregations, than the subject of this evening.

The liberal person in my estimation is one who has his head set on his shoulders in the right way. In other words, one who is looking forward instead of backward. Christian Science is a gospel of hope. It

has been elevating and inspiring to the temper, body, and mind of many people. We are, therefore, glad indeed to welcome this subject.

I take great pleasure in introducing to you the speaker of the evening, Rev. Irving C. Tomlinson, of Concord, N. H.

From a Correspondent.

By Rev. E. J. Prescott, of Salem.

At Ames Memorial Hall, Tuesday evening, April 25, a lecture was given on Christian Science by the Rev. William P. McKenzie, C.S.B., a member of the International Board of Lectureship of the Mother Church of Christian Science. The subject was "The Truth about Christian Science."

The speaker was introduced by Rev. E. J. Prescott of the First Unitarian Church, who, although not a Christian Scientist, expressed himself as pleased to introduce one who should explain about the new movement.—*The News*, Salem, Mass.

The following is Rev. Mr. Prescott's introduction:—

It is very beautifully stated in one of the most charming poems of our New England singer, that,

"All of good the past hath had
Remains to make our own time glad,
Our common daily life divine."

All of us, I think, are united upon one great principle to-day. We are all trying to peer into this great universe and bring out an element of Truth. We are asking ourselves, whatever denomination we may be in as clergymen, whatever walks of life we may be called upon to go in as laymen, as never before in the history of the world,—What is the great truth about Life?

I do not speak in this introduction as a Christian Scientist. I am not one. I may be one in the future. I am simply a seeker for God's great eternal Truth. I believe, as I had the privilege of stating in my sermon last Sunday morning, that Christian Science does contain an element of Truth, and I think it is for us to seek that element of Truth. It gives me great pleasure to introduce to you Mr. William P. McKenzie, who has come to tell you about the great movement of Christian Science.

By Rev. H. H. Morrill.

Edward A. Kimball, C.S.D., delivered an interesting lecture in the Economic here Tuesday evening, January 17. He was introduced by the Rev. H. H. Morrill, rector of St. John's Episcopal parish here, who said in substance,—

Ladies and Gentlemen:—I am requested by the representatives of Christian Science to introduce to you this gentleman who delivers his address to-night.

While at his hotel I called upon the gentleman who is to address us to-night, and engaged in conversation with him, asking him many questions about Christian Science, all of which he answered with great readiness, and I must say that I came away with some of my preconceived notions greatly changed. Our speaker comes well indorsed, and is an able exponent of the subject.—*Daily Age*, Clinton, Iowa.

Other Men of Prominence.

By the Mayor of Toronto.

Mr. Carol Norton, C.S.D., of New York City, a distinguished Christian Scientist, lectured to a large and representative audience in Massey Hall, Friday evening, May 26. At a conservative estimate twenty-eight hundred people were in attendance.

In opening the meeting Mayor Shaw said, "I accepted the invitation to be present here this evening with a very great deal of pleasure, partly because the distinguished lecturer is an American citizen, and we are desirous of showing our American cousins that we reciprocate the cordial feelings

which they express toward us, and partly because the subject is an interesting one, namely, Christian Science, whose adherents are numbered to-day by millions. Christ, as you know, commanded his first followers to heal the sick and give alms to the poor; and his commands are just as binding on the Christians of this age as on those who followed him about, gathered around him, and sat at his feet and listened to his teachings. I do not know if there is any authority in the Scriptures for the use of medicine for the curing of diseases. With authority came power to heal, and the sick were healed without medicine, and the same power is given to those who believe in Christianity to-day. The believers in the teachings of our Lord have the same power to heal as had his first followers. To the patient, I suppose, it makes not a great deal of difference how he gets better. The grand benefit of Christian Science in healing the body is that the mind also is healed, the mental condition is improved, and the moral standard elevated."

His Worship then called upon the lecturer to address the gathering.

The Globe, Toronto, Ont.

By the Earl of Dunmore.

On Monday, June 5, a lecture was delivered in Queen's Hall, Langham Place, London, Eng., by Mr. W. N. Miller, Q.C., C.S.B., of Toronto, Canada, on Christian Science. Notwithstanding the sultry weather the large hall was well filled.

The Earl of Dunmore, who presided at the meeting, rose to introduce the lecturer, and said,—

Ladies and Gentlemen:—Having been invited to preside at this meeting, one of my first and most pleasing duties will be to make known to you the distinguished lecturer who is about to address you this afternoon. Mr. William Miller, Q.C., of Toronto, is a Canadian gentleman of high attainments, who has risen, by his personal merits, to that distinguished position in the legal profession that the title, Queen's Counsel, denotes. The lecture to which you are about to listen will be delivered under the auspices of the International Board of Lectureship of the Mother Church at Boston, Mass. With Christianity in the abstract we have all of us been familiar since our childhood days, but of Christianity as a science, and as it will be defined this afternoon by the distinguished lecturer, I venture to think many of us here are in utter ignorance. The truth about any doctrine is more or less of an interesting subject, but the truth concerning the great scientific proposition, which now, at the close of the nineteenth century, is engrossing so much public attention, cannot fail to be of paramount interest to many here present. Free investigation into the working of this Science, as into the working of any other religious organization, is the recognized right of every man and woman in this country, where freedom of thought obtains, for no one can be expected to believe in a thing before it has been explained intelligently to him. But if, after due investigation into the working of this Science, any of you should find a valid justification for its existence in the fact that it does, according to your experience, make men and women happier, or bring mankind nearer to God, then I say you will owe a deep debt of gratitude to the Discoverer and Founder of this Science, the truth or falsity of which does not depend upon human judgment. If it prove false, then no human power can ever sustain it, but if it prove true, then no human power can prevail against it. I shall therefore now ask you to give your earnest and respectful attention to the words that fall from the lips of the lecturer. I ask you to give him a fair hearing, and to his subject a fair and candid consideration. With these few words I have much pleasure in introducing Mr. Miller, Q.C., who will now address you.

Observer, London, Eng.

By Editor Moses of Concord, N. H.

One of the finest audiences ever gathered in Concord assembled in Phoenix Hall, Monday evening, January 2, 1899, to listen to a lecture by Mr. Carol Norton, C.S.D., of New York City, on "Christian Science: its Religion, Healing, and Philosophy."

The speaker was introduced by Mr. George H. Moses, editor of the *Concord Evening Monitor* and the *Independent Statesman*, and secretary of the New Hampshire State Board of Forestry Commissioners. In presenting Mr. Norton, the presiding officer said:—

Ladies and Gentlemen:—The duties ordinarily assigned to a presiding officer upon an occasion like this are, by custom and with propriety, as short and simple as the traditional annals of the poor; and I shall not transcend my functions. Nevertheless, it would be doing violence to those sentiments of personal pleasure which this moment brings to me, if I failed to make allusion to the close and tender and helpful friendship which has for so long a time existed between the speaker of the evening and me. For more than twenty-five years—and I venture to name the period of time without fear that I shall reveal anything detrimental concerning the age of either—for more than twenty-five years we have been friends, and I record now my conviction that throughout all that time I have never found him to be actuated by other than the purest of motives; that I have never known him to be allured by less than the highest of ideals; and that I have never known him to fall short of following the loftiest of purposes. In this spirit, therefore, and animated by these distinguishing characteristics, he comes to you to-night as a member of the official Board of Lectureship of The First Church of Christ, Scientist, in Boston, the Mother Church of Christian Science, to present to you an authoritative summary of a great topic—a topic which daily invites a closer and deeper scrutiny, a topic to the fundamental truth of which, within the brief span of less than a generation of human life, more than a million individuals have subscribed their support; and it is a topic, I may venture to add, which should commend itself to the candid consideration of this community because, if for no other reason, here is fixed the home of the revered and beloved and illustrious Founder of the Faith. Christian Science, I doubt not, in common with every other radical departure from the recognized boundaries of mental and psychic research,

has met with misinterpretation and misconception. To correct or obviate, and to eliminate these discordant elements is, I take it, the stimulating purpose of this lecture, and in order that the speaker of the evening and you also may be no longer detained from a consideration of his inspiring theme, I pass directly to the main duty imposed upon me, and with great pleasure, ladies and gentlemen, I introduce to you my life-long friend, Mr. Carol Norton, C.S.D., of New York City.

Evening Monitor, Concord, N. H.

By Professor Martin.

Professor Martin, of Macon, Ga., thus felicitously introduced Mrs. Mims on the occasion of her recent lecture in that city:—

Ladies and Gentlemen:—Hidden in its archæological bed the diamond imprisons for ages the beautiful sunlight of God, refusing to release it in all its brilliancy and splendor until shaped and polished by the lapidary's skill. Hundreds of thousands now believe that likewise the great truths of Christian Science had lain veiled for centuries until recently revealed by Mary Baker Eddy in all their convincing force and spiritual beauty.

As Mary, the mother of Jesus, nearly nineteen hundred years ago, gave to the world the blessed Saviour of mankind, so Mary Baker Eddy within the present century has given to the world in Christian Science, as her adherents firmly believe, the very highest interpretation of Christ's teachings—the great and holy mission of which is to establish harmony between science and religion. By establishing this harmony, and banishing sin, sickness, and death, Scientists would efface the horizon-line of demarcation 'twixt earth and heaven—enveloping the one in the realized hopes and transcendent beatitudes of the other.

In all ages, most great movements having for their purpose the elevation of mankind to greater moral and religious altitudes, have been the coinage of the feminine mind, while all—without exception—have been nurtured by woman's hand, and prospered by woman's love.

It is not surprising, therefore, that chief among the exponents of Christian Science we find many of the noblest women of the land—women whose faith has risen higher than mountains, whose shoreless love for humanity no mariner has ever compassed, and whose fathomless depths of charity for the weak and erring no plummet has ever sounded.

As I look upon this audience, comprising

much of Macon's broadest culture and highest chivalry, I deem it unnecessary to invoke a patient, considerate hearing of our honored guest, Mrs. Livingston Mims of Atlanta, who will now address you.

From a Correspondent.

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