

CHRISTIAN SCIENCE SENTINEL



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

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Items of Interest.

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

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

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

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

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

On account of the feeling which has been

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Paper currency has been demonetized in San Domingo.

CHRISTIAN SCIENCE SENTINEL

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

President Angell's Address.

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

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

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

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



How these earnest men, who were soon to be known as Puritans, found Henry's politico-religious reformation of the church inadequate to the spiritual needs of the nation you know; how in the bloody days of Mary scores of them gave their bodies to the flames, and made Gloucester and Oxford and Smithfield and a hundred other places holy ground forever: how hundreds more, fleeing to the continent, came under the influence of the great Genevan, who through them so shaped the ideas both of old and new England; how under the first Stuart they were so annoyed that thousands of them, his most intelligent and prosperous subjects, preferred life among the savages to life beneath the shadow of his throne; how the humble Scrooby brotherhood of Brownists, after many hindrances, made their way to Holland; how, after twelve years' sojourn in that strange land, a little company, whose names were to become so dear to us, set out for this distant shore; how John Robinson, than whom few men have better deserved canonization, gave them his benediction and his parting counsels in those wonderful words which are pregnant with the germs of future progress, and which stamp him as a century in advance of his age in largeness of view and in his mode of apprehending Scriptural truth; the weary voyage; the famous compact, carrying the life of future democracies in every line; the dreadful trials by famine, by sickness, by wars; the planting of the other and stronger colonies; the arrival in New England of twenty thousand settlers before the meeting in 1640 of the Long Parliament, which put an end to the

Laudian persecutions; all the checkered history which follows until this little corner of America has furnished one-fourth of the population of this country, now stretching on this continent over one hundred degrees of longitude and forty degrees of latitude, and numbering more than seventy millions of inhabitants, and has wielded an influence which words can hardly exaggerate in shaping the destinies of this people; the purity and bravery with which, in Great Britain, the followers of Barrowe, and Robinson have borne their testimony to the truth, as they understand it, in face of the social and political discouragements offered by the existence of an established church; the energy and activity of their sons in the far-off insular continent of Australia; their missionary zeal illustrated by carrying the gospel to every continent of the globe—all this splendid history you know so well that, fondly as I could dwell upon it for the hour before us, I may not do so now. The hasty sketch by my unskilled hand would, I fear, be a poor substitute for the picture which the great historians of our faith have already hung in the chambers of your minds.



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

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

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

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

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

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



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

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

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

Scan their proceedings in all the novel circumstances

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

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

Have Doctors a Right to Kill?

Assists People to Die.

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

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

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

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

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

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

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

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

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

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

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

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

Doctors do it, he Says.

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

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

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

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

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

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

Boston Post.

Dr. Simon Baruch's Views.

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

"I agree with Judge Baldwin's position," said he at Long Branch, last night, "that when a fatal disease attacks a person whose vitality has been undermined by age a physician may abstain from the effort to prolong life, but it is not the function of a physician to be a Spartan and remove a man because he is useless. It is quite a different proposition when disease causes great suffering and the patient asks his physician to assist him to end his agony by hastening dissolution. Such demands are often made in every physician's practice, but they are made more frequently by

persons who are suffering great pain from temporary and even natural causes than by persons who are dangerously ill. At such times patients are demoralized and incapable of forming a correct opinion of their condition. We sympathize with them deeply and give them anodynes to relieve their suffering, but only with a prudent regard for the life of the patient.

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

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

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

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

May a Doctor Kill a Patient?

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

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

It is a bit startling, isn't it?

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

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

The Right to Die.

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

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

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

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

Chicago Record.

A Plea for the English Language.

IF by the international language, proposed by Doctor Samenhof, the Russian philologist, is meant a universal language, then I say, let the world adopt the English language. For more than a thousand years the English has been in the process of evolution, and to-day it is the most flexible, composite, and beautiful language ever invented by man. It has borrowed liberally, but with discretion, from nearly all languages, living and dead; it contains more synonyms and antonyms than any other one tongue, and more words from which a great literature may be produced.

There was a time—but a few years ago—when French was considered the language of polite society the world over. But to-day English is spoken by a far greater number of people than is the Gallic tongue, and the reason is not far to seek. England owns about one-fifth of the land area of the globe, exercising a sovereignty over four hundred million people. Of course a large percentage of her subjects do not speak English, but from present indications it is only a question of time when their descendants will. Then we have to reckon in seventy-five millions of Americans who use the English language, besides other races in the Western Hemisphere and in other parts of the world to whom English is familiar. From this it will be seen that the English language has a good start of all the civilized tongues of the earth, and it must also be remembered that hundreds of thousands of Europeans are conversant with English. In its structural forms it has gained a strength and solidarity second to no other known language. It enabled Shakespeare to prove himself the greatest poet the world has ever seen. No thought or sentiment or casuistry that has been expressed in any other language is there that cannot be as perfectly and as

forcibly expressed in English—if the right man guides the quill. It is true, our translators often lose much of the aroma and many of the verbal nuances of foreign literature in their transcriptions into English. But in our purely creative performances we do not sheepishly shrink from a comparison with the work of our foreign contemporaries.

As a nation the Yankees are not especially given to philology. Polyglots among us are few and far between. But we claim to be an intelligent people, and I think the standard of education among our lower classes will be found to be considerably above that in any other nation. We keep our printing presses going night and day, and maintain over twenty thousand periodicals. We are a nation of readers, and there are few, if any, inhabited parts of our broad land where publications of one sort or another do not go.

It seems to be easier for the Germans and the Russians to "pick up" English than for us to acquire their languages. I hardly think it is because foreigners are more persistent in their application to study than we are, but rather on account of their aptitude for languages; they are more natural linguists than we. Again, the average American has little sympathy with such a complex and difficult language as the Russian, and feels no practical need of it. On the other hand, for more than one important reason, the Russian sees the advantage of knowing English, and this may be said of all other progressive Europeans. Scores of new words are being incorporated into the English language by reason of scientific discoveries, and, for the most part, their etymology is valid, derived, as they chiefly are, from the Greek and Latin. It is capable of absorbing foreign words *ad infinitum*, as well as the majority of foreign idioms.

Why, then, should not English become the international—the universal—language? We know how miserably the attempts to foist Volapuk into popular vogue failed, and it may be questioned if any artificial language, however ingeniously formulated, would ever win the favor of an enlightened civilization. Such an international language, it cannot be expected, would be adopted by all the savage and barbarous peoples that infest this footstool of the Almighty. Nor would it make any special difference if they didn't adopt it. But it certainly would prove a great international convenience and benefit if a uniform language were practised among the principal civilized countries and such of their dependencies as are sufficiently advanced to appreciate the advantages of a common speech with their fellow-men.

It is natural for every man to love his native language best, but in the broad scheme here suggested, none of us can afford to be narrow-minded and bigoted. It is not a question which can be settled off-hand in a single session. From my point of view, there is no substitute for the English language; it embodies the thoughts and inspirations of too many matchless intellects to be crowded aside by any other. With its copious vocabulary and infinite resources, it stands to-day the best chance of winning its way wherever mankind is prepared to choose between it and other civilized tongues.

LEON MEAD.

The Educational World.

The *Pilot*, in commenting upon the charges made against the Catholic clergy for exorbitant fees in the Philippines for marriages, baptisms, and funerals, says the rate is fixed in those islands as follows: ten, twenty, and fifty cents.

Canon Farrar says: "Do not sink into mere money-making machines. Man lives indeed by bread, but, oh, remember that he doth not live by bread alone."

Religious Wave Sweeps the World.

HALL CAINE, the Manx novelist, holds very strong, and what some people conceive to be uncommon, opinions on practical religious problems. Mr. Caine is not always willing to discuss for the public prints the religious ideas he has developed in his works. He is fearful of being misunderstood. He prefers to picture in a character or a situation the striking tendencies and phases of modern life, rather than to lay down bold theological dogmas. He is the psychic artist rather than the ecclesiastical metaphysician. This quality of the novelist's mind was strongly manifested when Mr. Caine talked reluctantly on live religious questions with a *Press* reporter.

"Do you think that there is so great a personal conception among Christians in these days as might be fairly inferred from your published treatment of the subject?" queried the reporter.

"I should not like to answer that question directly," was Mr. Caine's reply, after a thoughtful pause. "One can scarcely say how much is read into one's writings. It is the work of the novelist to portray, to picture character. It would not be fair to draw a general conclusion from a particular character. A character stands for a class—the corrupt Christian, for instance, representing a type. He is one of whom there are many, but he is not the whole race."

"Do you believe that religious teachers are too much under the sway of mere money-makers?"

"Oh, that is a hard question. Again one should be slow to make a general statement. I would not allow myself to dogmatize concerning the clergy. I give you a character in the novel. He is drawn from life. He represents one sort of man, but that is not to say he represents all."

"Do you find, in going about the world, that Christian people give a living representation of the teachings and spirit of Christ, or has Christianity degenerated into a sort of respectable infidelity, with Christian leanings? Is deism and infidelity gaining upon positive Christian doctrine?"

"I must beg you not to ask me to discuss doctrine. But I feel very strongly, from observation and deep study, this one thing: That the one great and supreme religious tendency of the time is a returning to that kind of Christianity that is represented in the early Apostles. It is a deep religious impulse that is sweeping through all classes and sects and denominations."

"Do you mean a purely emotional Christianity?"

"Yes, it is emotional, but not in any narrow sense. Religion itself is emotion—not exclusively, but very largely, an emotional thing. And that is not to depreciate religion. It is the highest kind of emotion. This supreme religious characteristic of the age is manifested in numerous ways in many lands. One sees phases of it in the Christian Social Union, in England. Here in America the St. Andrew's Brotherhood is a manifestation of the same impulse to return to the early Christian periods. It is seen in Italy and in the Catholic Church generally. It is no less manifest among the Methodists, and, in fact, in all denominations. I think this is the most striking phase of the present religious situation, and I look upon it as a very hopeful indication of the truly deep religious quality of the race."

Mr. Caine spoke with deep earnestness, that carried conviction. His large, brown eyes glistened with the intense fervor of one possessed of an idea whose import was to him a living truth. He gestured quickly and nervously, and his long, auburn hair fell carelessly about his collar.

One felt that here is a man who has thought and felt and struggled with the basic convictions of human life. Mr. Caine's personality is itself impressive. In conversa-

tion he speaks with extreme cordiality, and with a sweetness of manner that is altogether charming.

Philadelphia, Press.

Marriages at Sea Illegal.

JUDGE DOUGHERTY of Santa Rosa has handed down a decision in which he holds that a marriage performed upon the high seas without a license is null and void. In substance the court, in a case before him involving this question, says,—

"Marriage may be solemnized by either a justice of the supreme court, judge of the superior court, justice of the peace, or priest or minister of the gospel of any denomination. No particular form for the ceremony is required, but the parties must declare in the presence of the person solemnizing the marriage to take each other as husband and wife. Marriage must be licensed, solemnized, authenticated, and recorded.

"The bonds of matrimony can only be welded through solemnization by some person authorized, and by him only upon the presentation of a marriage license. The parties to this pretended marriage gain nothing by going out upon the high seas. The sea has no law of its own. They were residents of California and amenable to California law.

"The sad feature of this illegal, and consequently, illicit union, is the birth of a son, which, under the law, is illegitimate, though perfectly innocent. It is only in actions for divorce that the court may give direction for care, custody, and education of minor children. Under the law this child is now the legitimate and adopted child of the father. He had no wife, no legal family, but he has publicly acknowledged him as his own and otherwise treated him as a legitimate child."

In this view of these cases,—no doubt the correct one,—what a deplorable state of things might follow such attempts to take an undue advantage of some one, or something that is believed by the parties to stand in the way of their designs. They, by the help of one who is most probably more guilty than they, enter upon a life of violation of law, and thus subject themselves to all the consequences of an illegitimate relation both to themselves and to the offspring that follows, which involves a scandal to the household and worse, the stamping of illegitimacy upon the child that will remain for life. Ignorance is no excuse; law can make no provision for that. A plain and severe penalty should follow the violation of all law.

The Marin Journal, San Rafael, Cal.

Unity of Good.

IN nature's panorama, as in spirit life of man, a unity of thought is manifest. That unity of thought must be of good, or else of evil. It cannot be of both, else is it not a unity but a divided, antagonistic twain. All life, all thought, all aspiration, hope, and love, all growing charity, and purer manhood, point to that unity as good. Then take the great idea to your inner consciousness, and ever in your inmost soul repeat the glad conclusion, "God is Good." And all things of His thought are good. His thought is all. The universe its picture is, and man reflects it. Then grow into a comprehension of God's thought, absorb its loveliness, live its pure charity. Within this all-embracing thought of love, be only the reflection of love yourself.

C.

The *Watchman* says: "A glance over the advertised topics of sermons too often betrays the attempts of the preacher to get people to come and hear him discuss purely sensational or secular topics."

CHRISTIAN SCIENCE SENTINEL

Editorial.

A Correction.

IN the editorial page of the *Christian Science Sentinel*, Vol. 2, No. 3, occurs the following statement:—

"If all of us who call ourselves Christian Scientists were faithfully reflecting the Truth in our lives, envy and malice as well as ignorant antagonism would be swept away like a fog before a gale."

While this, in substance, states a truth, yet as phrased, it is misleading, and we regret that it should have found a place in our publication. The statement as it reads is in accord neither with the teachings of the Bible nor "Science and Health with Key to the Scriptures." According to this teaching sinners cannot be saved through the efforts of others. The statement, as made, although not so intended, would almost re-affirm the doctrine of sacrificial atonement, or substituted salvation. Whereas the Scriptures affirm that each must work out his own salvation with fear and trembling.

According to Science and Health the only pardon for sin is its destruction. This destruction can be wrought only through the cessation of sin by the sinner.

While Christian Science does not teach eternal damnation, it does teach that the final destruction of sin depends on the obduracy of the sinner. It may be countless ages, or cycles of time, before some sinners will surrender their sinful natures to the demands of divine Love. Until they do, they continue in sin, and their sins will be expiated only through suffering, through pangs unspeakable, for there is no escaping the penalty for sin.

Read this on pages 310 and 311 of the text-book:—

"Sorrow for wrong-doing is but one step towards reformation, and the very easiest step. The next and great step required by Wisdom is the test of our sincerity,—namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice, and that we must pay 'the uttermost farthing.' The measure ye mete 'shall be measured to you again,' and it will be full 'and running over.' Saints and sinners get their full award, but not always in this world. The followers of Christ must drink his cup. Ingratitude and persecution will fill it to the brim; but God pours the riches of His love into the understanding and affections, giving us strength according to our day. Sinners flourish 'like a green bay-tree;' but, looking farther, the Psalmist could see their end,—namely, destruction."

This teaching is reiterated in varied phrase throughout this book, and the other writings of the Rev. Mary Baker Eddy.



Hamlet's Question Answered.

JUDGE SIMEON E. BALDWIN of Connecticut, president of the American Bar Association, recently gave a mild shock to readers of the newspapers by the publication of a paper read by him before the American Social Science Association, containing the daring statement of his opinion, that doctors have a moral and legal right to let patients die without attempting to prolong their existence, when there seems to be no chance of their ultimate recovery. No doubt Judge Baldwin thought he was breaking a new path

for the medical men to walk in, but he must have since concluded that his views on this subject are almost old-fashioned, for Dr. Nehemiah Nickerson of Meriden, Conn.,—a physician of excellent standing in his profession, who served with distinction as a surgeon in the Civil War,—hastens into print with an almost boastful confession that he actually puts patients out of their misery when they ask him to, by giving them a fatal dose of chloroform. Some other physicians are bold enough to make the same confession and to uphold Dr. Nickerson in his contention that it is right sometimes for doctors to kill where they cannot cure.

It is but just to say that many physicians heartily denounce Dr. Nickerson and his contention for the right to kill, but even physicians of unstained hands do not treat Dr. Nickerson's assertion that all doctors on occasion do as he does as if it were an awful libel against the medical profession; they do not treat the matter as though such things are unknown, but rather as though they represented a disagreeable phase of professional practice which it is embarrassing to speak about.

Some of the physicians who have given their opinions to the newspapers condemn the chloroforming practice on the ground that it is not right because *materia medica* lacks so much of being a science that it is impossible in any case, no matter how serious it seems, to be absolutely sure that the patient will not recover. This view of the question is very earnestly insisted upon by some of the most eminent men of the medical profession, a fact which incidentally confirms the statement we have so often made that *materia medica* is not scientific but that it is a mixture of superstition and guesswork.

The humane societies and anti-vivisection societies have frequently called public attention to instances of human vivisection, where death followed as the direct result of murderous experiments by physicians. The cases cited are usually in foreign charity hospitals or prisons, and it never seemed possible that such things could happen in America, but it is beginning to be learned that homicidal experiments are carried on in this country as well. It gets to be still more serious when physicians confess that they deliberately hasten the end of a patient's sufferings when requested, even in their ordinary practice.

The incompetence of a large percentage of doctors is an old, old subject for wits to whet their humor on, but it never becomes obsolete because new occasions of failure clothe it with new meaning. Although it is more than suspected that incompetent doctors not infrequently kill patients with chloroform and other drugs unintentionally, the public was hardly prepared to hear that physicians take human life intentionally. Some of the leading newspapers are emphasizing the danger of people submitting to the treatment of members of a profession in which men who purposely chloroform patients to death are harbored and recognized.

Accepting the testimony of appearances, doctors of medicine are forced to give up hope for patients oftentimes, when the conditions are not even serious. They believe what they see, and what they see is often a false symptom even from their own standpoint. Christian Science denies the truthfulness of appearances when they seem to foreshadow death, just as the astronomer would deny or disregard appearances, when clouds obscure the sun and seem to foreshadow a total and final eclipse. The Christian Scientist would hold unafrighted to the scientific spiritual fact of man's unbroken continuity of existence, as the image and likeness of God. The Christian Scientist bears witness to the presence and power of Life, even in the face of the most contradictory testimony of physical appearances, and by so doing often rescues the sufferer from the clutch of death. We have no doubt that many of those who are well and strong to-day as the result of Christian Science treat-

ment, would have been "expeditiously despatched" had they fallen into the hands of a chloroforming doctor.

Christian Science never surrenders in a struggle with disease while a single spark of life remains; it never kills either by mistake or intention; it never leaves a patient in bondage to a degrading habit as a result of its treatment; it never produces evil results under any pretext whatever. Christian Science heals the sick, binds up the broken-hearted and saves sinners and it never fails to lift to higher and nobler ideals whomsoever honestly studies it.

Anxiety for To-morrow.

BY HENRY D. NUNN.

OF all the sayings of Jesus, that found in the sixth chapter of Matthew advising us to take no thought for the morrow is the most difficult for mortals to reconcile with reason. It seems like downright encouragement to us to be shiftless, regarded from the accepted standpoint of the world, namely, that life may not be sustained by bread *alone*, but that it *cannot* be sustained *without* it.

Notwithstanding the seeming lack of wisdom in this bit of advice, I have not the slightest doubt but that Jesus uttered it, and fully intended that those who followed his teachings should act upon it.

How is it possible for men nowadays to stop thinking of to-morrow when so few feel sure of an income one week ahead and must keep on the lookout continually? This is the question most of us have asked ourselves. If it were true that we "must keep on the lookout continually," then, of course, we cannot stop thinking of to-morrow, but it is not true that we *must* keep on the lookout.

The perfect simplicity and plain common sense of this advice of Jesus is seldom appreciated, because we think of it as a proof of stupendous faith to rest satisfied in to-day. Christian Science makes it easier to give up fruitless worrying about yesterday and to-morrow than I ever thought it could be made. By the largeness of its representations concerning the power and beneficent activity of God in the world to-day, and by the great weight of proof advanced to support them, we are led to feel a sense of nearness to the Father which soothes our anxious fears, and then it grows to be natural to expect Him to keep us from destruction. If our motive in living is to love our neighbors and do good wherever we can find an opportunity, we are not so apt to doubt the possibility of continuing it after to-day as we are when our sole motive is to minister to our bodily wants.

Through the study of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, we gain the conviction that the purpose of our existence on earth is to make kindness, love, patience, truthfulness, honesty, purity, and harmony more manifest among men, and that these things being direct from God, we are sure to be under God's protection so long as we are faithful in obeying every good impulse and in refusing to admit into our thought any suggestion of evil.

Make a cameo of to-day, cut it out of its mental associations of past and future, and it will seem beautiful. There is never anything very much the matter with to-day—the shadows that darken to-day are nearly always cast by the clouds of yesterday or to-morrow. Were it not for the thoughts of the past, ranging from regret to deep mental anguish, or for the anxiety regarding money that is due to-morrow or some other trouble that threatens to befall us the day after, we would, with few exceptions, be as happy as children to-day.

Jesus saw that anxiety was gnawing like a worm at the hearts of men, and he knew that it was not only useless but uncalled-for. When we stop to investigate the troubles of another man we can readily see that he cannot improve

his situation in the least by worrying, but that he will render himself unfit to do what is best under the circumstances; furthermore, we can probably see that he is getting along all right if he would but stop troubling himself over fancied calamities long enough to take a square look at things.

Even the philosophy of ordinary mortals will lead them to the conclusion that it is best not to think of the morrow, but Jesus based his advice on something different from mere human philosophy of expediency; he stood on the solid rock of Truth, namely, that God is Spirit and man being His image and likeness, is spiritual and eternal with God, his Father and Creator. To the multitude which heard the Master's Sermon on the Mount this remarkable saying must have seemed as strange as it has to us. It was a command to let go of all dependence upon their own projects and plans for the future and to trust God absolutely. To trust God to the extent here implied is a severe test of one's belief that God really exists. Jesus saw that while men were trusting to themselves and to finite means for continuing their existence in the future, they were not trusting God, or, to put it more positively, they were distrusting God, and were virtually breaking the first commandment without realizing it. Jesus wished to lead them out of their false ways and get them to look immediately to God for all things. The people to-day are found to be putting their whole trust in themselves and in material conditions, and are therefore worrying about the future because they see that they are trusting in straws to bear them up. The scientific truth, as taught by Jesus, comes again to lead us back to God, who is a sure reliance.

We do not understand, perhaps, how it can be reasonable for us to trust in God (Spirit) for the material things which, to most of us, seem essential to the maintenance of human life, but obedience will fully confirm the wisdom of Jesus in uttering this precept. Those who have been able to ease the strain of existence by living in the present—in to-day—find that they are at least no less successful in meeting the demands of the morrow than they were when they thought anxiously about it, and probably they would say that the future, as it unrolled itself, disclosed more benefits than they ever could have dared hope for when they were in the habit of thinking about the morrow.

To take no thought for the morrow does not mean for us to be lazy or reckless—that would be twisting the command to mean, take no thought for to-day. Jesus' command was no doubt intended to direct men's attention to the joys and opportunities of to-day, which were slipping away from them while their eyes were turned to the future and the past.

A poet, whose lines have been passed on without his name accompanying them, writes this comforting verse, which it would not be amiss to memorize:—

Build a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow.

Literature is full of good advice about the proper valuation of "to-day," but Christian Science imparts the understanding to make such advice practically available. It also makes it reasonable and natural to trust God for the future, because through it we are receiving health, peace, and plenty from God in the present, and learn to feel assured that He who blesses us now will always bless us.

Denver Times.

The *Observer* believes there is no need for discouragement regarding the world-wide outlook. Christianity has met and overcome difficult conditions in every century so far, and will not be defeated now.

Nashua Man Healed.

Former Well-Known Hotel Man Relates his Experience with Christian Science.

To the Editor of The Nashua Telegraph, Sir:—I greatly appreciate your kindness in allowing me space in the columns of the *Telegraph* to give the public the benefit of my marvelous healing of late, together with some general remarks on Christian Science.

My only motive in giving an account of my healing through Christian Science is this: I desire to show the suffering multitudes that the power of God through the understanding of Truth is demonstrated in our day as it was in the day of Jesus and his disciples, over sin, sickness, death, and every other trouble, and I would herald these glad tidings of great joy to the ends of the earth, that I may "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God;" and who does not need comforting in the midst of these terrible ordeals of mortal life?

I propose at this point to give an unvarnished statement of my healing, which will corroborate the statements I have already made concerning Christian Science and other statements that I may make at the close of this article.

The people of Nashua know full well that I had been hobbling through its streets much of the time for two and a half years, a decrepit, old, physical wreck of mortal manhood, having been given up to die by my physician and my family, and the people were thinking and saying, "That man is not long for this world." Grip, followed by acute bronchitis and terminating in nervous prostration lasting for over two years, were the claims upon me.

My physician, a kind-hearted gentleman, in his desire to alleviate my sufferings, prescribed a mild opiate (papine) when I was first taken sick, and this drug was administered to me from two to four times a day, nearly every day for the entire period of my sickness. The thoughts of the possibility of acquiring the opium habit were an unbearable torture at times that threw me into despair, and I cried to God in my agony to save me from such an awful doom and to heal my sickness; for I believed that the prayer of faith would save the sick; but for the want of the understanding of Christ, Truth, I could not touch the hem of his garment myself, nor could the ministers or others, who prayed with me so kindly, so tenderly, and so fervently. We all lacked the understanding of Truth to overcome sickness, and hence the "signs" which Jesus declared should follow them that believe—healing the sick, etc.—did not, could not, follow our belief; for it was belief without understanding, and the Bible says, "Ye shall know the truth, and the truth shall make you free." Our failure was simply in not knowing or understanding Truth.

In February, 1899, my wife and I went to Brockton, Mass., to stay a while with my daughter. While there my hopes were intermittent with no perceptible improvement in my condition, although I tried hard to exercise a cheerful, hopeful faith that I was gaining. I said to my wife the first day of last April (1899), "I feel that I am a physical wreck without one particle of soundness from the crown of my head to the sole of my feet." My lungs seemed to be nearly gone, my stomach was in an awful condition as I thought, and I was mincing over a scanty diet, almost afraid to eat anything, and, indeed, many things seemed to throw me into diarrhoea and distress me much. I was also suffering with a burning fever in my very bones from which I had suffered much of the time from my first attack of grip in 1896, and the fear of the morphine habit was also staring me full in the face.

At this juncture, when it seemed to me that I could not stand the strain any longer, when I was prepared to take

Truth at any cost, God came to my rescue and offered me relief through Christian Science.

Three months earlier I would have died rather than enter into this "devilish delusion," as I heard Christian Science called from a Christian pulpit by an evangelist two weeks before the time I refer to. But what was I to do? What could I do? I had been fighting death all alone—looking right into the grave almost, until the very tortures of hell seemed to be consuming my flesh. I was perfectly helpless myself; doctors had failed me; ministers could not help me; the church had no healing balm to offer me, and my wife and my daughter had lost faith, as they told me themselves. Thus I was standing all alone upon the very brink of the grave, "having no hope, and without God in the world." Notwithstanding my mortal wretchedness, the third day of April I advised my granddaughter, who had been invited to attend a Christian Science meeting, to keep away from these deluded people, affirming that "Christian Science is the most gigantic error of the age," and yet I could not have stated one principle of Christian Science; for I had no more understanding of it than all others who as unwittingly antagonize it to-day, as I had done.



The *Christian Science Journal* and the *Sentinel* fell into my hands the same day, and I began to read them, and continued reading them through the week, and hope sprang up as I read the wonderful cures of every conceivable type of disease all over the world, and as I caught the spirit of the various articles, brimful of faith in God, faith in Jesus Christ, faith in the Scriptures, all of which breathe the very atmosphere of purity, love, and heaven in every line. On Sunday morning, April 9, I began reading the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. The very first sentence in the preface settled my mind as to the truth of that wonderful, God-inspired book. Hope and gladness came into all our hearts as we read and talked nothing else but Christian Science. I went to a Christian Science healer April 13 for treatment. She told me that it would be necessary to lay aside all the *materia medica*, including opiates, which I was ready to do; as I had not taken medicine for a long time.

At my first visit she told me to read the ninety-first Psalm. After four treatments, two present and two absent, she discharged me with the remark that I needed no treatment, as I was getting the needed help in reading Science and Health, and that if I continued reading that book with understanding as I had done, I would be healed. She further remarked that she never saw or heard of one who took Christian Science so rapidly and so understandingly as I was doing. Ah, yes; I was a dying man fleeing from death and the grave crying, "Life, life, eternal life."

I continued reading Science and Health, and I finished reading it for the first time Sunday, April 30, in just three weeks. As I closed the book and laid it down, my thoughts, which had been almost wholly absorbed in Christian Science for four weeks, naturally turned back to my body again, and to my utter astonishment I found myself feeling perfectly well, and in my joy I exclaimed, "Why, I am perfectly healed!" The fever and pain had entirely disappeared, and I exclaimed again with increased astonishment, "I have scarcely thought of my stomach or any other physical organ, for four weeks, and I have been eating everything set before me, taking no thought for my life, what I should eat, without the least bad effect therefrom!"

Every organ in my body seemed perfectly sound, and, indeed, had I never studied physiology, I should not have believed that I had any physical organs, as I had no mortal sense of them whatever. I had a little struggle for two or three days after I left off taking papine; but on my awakening to the consciousness of health I found it had

utterly disappeared, together with the whole brood of devils (evils) which had held high carnival over my poor, mortal mind and body for over two years, and none of these imps of hell have ever returned to torment me to this day (September 15). This wonderful result was effected by simply reading Science and Health after I had received the four treatments mentioned. In my haste for deliverance, I went through the book with a rush; but I caught a glimpse of the truth that God is the only Life, Substance, and Mind.

Two or three days later my daughter said to me, as I was frisking about like a young man, "Father, I never saw such a wonderful change in a person in my life as has taken place in you in so short a time. You are no more the man you were a month ago than darkness is like light!"

Tell me, do you, oh mortal man, that "This is the work of the devil (evil)?" That this is "Satan himself transformed into an angel of light?" the "profane and vain babblings, and oppositions of science falsely so-called?" Where, then, shall we look for the work of God? Christian Science is bringing mortals out of darkness into spiritual light, love, health, and happiness, all over the earth to-day, far beyond any other agency known. Then is not this cry against Christian Science, the pharisaical spirit of the first century re-echoed in this nineteenth century which would "crucify . . . the Son of God afresh, and put him to an open shame"? It sounds so much like the voice coming up from the pit as in the days of the incarnation of the Son of God in the flesh, crying, "Crucify him! crucify him!"

My brethren, would it not be well for us to understand Christian Science better before we write, preach, and talk against it? Would it not be wise in us to heed Dr. Gamaliel's advice to his brethren, to "refrain from these men; let them alone: . . . lest haply ye [too] be found even to fight against God?"

I wish to state in this connection, parenthetically, that I have read all of Mrs. Eddy's works, eleven books and booklets all told, I think, and I have read Science and Health three times by course, and some parts of it several times, making a close study of it from April 9 to the present time, and I have not read a sentence in any of these works that has raised a doubt in my mind that it was Scriptural and absolutely true.

I will add, as I draw this article to a close, that if further evidence is called for to establish my statement, which seems almost incredible to some, my wife and others will corroborate every word I have written concerning my healing, and they will add that I have not overdrawn the facts in my statements, in the least. Finally, if my statements are true, if this marvelous healing, and this wonderful spiritual uplift were caused by Christian Science, then this fact demonstrates the truth that the Christianity of Jesus and Christian Science are one, for they are based upon the same Principle, and they are demonstrated by the same rule, the rule of ever-present, omnipotent Love.

ROLLIN K. SHERMAN.
Daily Telegraph, Nashua, N. H.

Semiannual Lecture of The Mother Church.

A LECTURE on Christian Science by Hon. William G. Ewing of Chicago, Ill., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, will be given in Tremont Temple, Thursday, October 5, 1899, at 8 o'clock P.M.

As nature, the expression of the thought of God, shows perfect unity of purpose, a never-ending harmony of law; so will man's thought find fit expression in unity and harmony; a unity of purpose, in helpfulness to others; the sweetest harmony, in never-failing love for all. C.

Testimony of an Electrician.

BY E. T. B.

CHRISTIAN SCIENCE was first brought to my notice when I was in the practice of medical electricity, attending an elderly lady whose daughter was under the care of a celebrated surgeon, and suffering from a severe and aggravated condition of sore nipples after child-birth. Proud flesh had set in, and all the remedies known to *matéria medica* were tried and found wanting. I, too, had searched among my friends of the profession for a "balm," if indeed one could be found, but alas! with no better result.

This lady in some way heard of Christian Science, discharged her medical attendant, and sent for a Scientist, and in one or two treatments the cure was effected. I was told of this, and was very much surprised to hear that some *fake*, as I then supposed, had succeeded where science, so-called, had failed.

I was too busy with my practice to stop to investigate this curious treatment that had wrought a wonder, "in a day and a night," but went on trying as best I could to alleviate the sufferings of poor humanity by drugs, potions, plasters, electricity, and numerous other therapeutics that man had devised for the cure of disease.

It was not long, however, before Truth again knocked at my door, and it was in this wise.

My little daughter, then about thirteen years of age, was feeling ill and weak, and came to me, requesting that she might have permission to leave school early that day if she were unable to remain there during the entire session.

I examined her, and found her temperature was excessive, being 103, which, with other symptoms, suggested a fever. I called in our family physician, who was a fever specialist, and he diagnosed her symptoms as those indicating either typhoid fever or tuberculosis, which he expected would develop in a few days. After much diagnosis, he came to the conclusion that she had typhoid fever.

While the physician was consulting with me, a visitor was announced, who proved to be the lady who had told me of the demonstration over sore nipples some four years previous, and who was now a Christian Science practitioner. I related to her what the doctor had said about my child's condition, and she asked me, "Are you going to let that child go through that long seige of typhoid fever, when Christian Science can heal her right away?"

I answered that I had placed the case in the hands of our doctor, and should not like to experiment with something I did not understand, forgetting that I had many times tried some new prescription on some one else's child.

This Scientist talked to me for a little while after the doctor had gone, much of which I had no ears to hear, but one sentence I have never forgotten, and it was this: "There is but one power, and that is God." All through that long seige of ten weeks these words were often present, and they seemed to speak to me more forcibly each time, until one day, when the physician said, "You may give a dose of digitalis for her heart's action." I tried to drop the medicine, but my hand shook so that again and again I dropped too much, and had to throw it away, and I emptied the remainder out, feeling that I could not give it while these words were sounding in my ears. And she never had a dose of it.

The child seemed to gain and relapse many times during these weeks, and several times my friend the Scientist called to see what she could do for me, and kindly offered to give me a chance to go out while she sat by the patient, acting as nurse. She talked and read to her charge, and realized the Truth of Being for herself, thereby shutting

all thought of the error out of her own consciousness, and each visit would seem to be attended with benefit, as the child would be easier. However, I was not yet ready to relinquish all into the hands of Omnipotent Love, our "ever-present help in trouble," much as I desired to see my dear child healed.

In time the crisis came, and only those who know what the claims are that *materia medica* has made for one whose temperature was 106½, and whose whole system seemed collapsed, and all hope of saving her given up by the physician, can appreciate the marvelous healing that was effected by Christian Science treatment. In five hours after the Scientist had treated the case, her temperature was normal, and she exclaimed, "Mamma, I feel better now than I have felt since I became ill."

The next day the child sat up and ate a broiled lamb chop, a sweet potato, and some lettuce, and drank a cup of coffee. She was out of bed the second day, and has never felt the slightest reaction from following the directions of the Scientist, viz.: to rise when she wanted to, to eat when and what she liked, and to praise God for His mercies and benefits to her.

The physician came next day, as a friend, for he was very much exercised over the case for my sake, and declared that it was a remarkable one, that he had been puzzled over it, doubting very much as to whether it was typhoid fever or tuberculosis that the child had had.

He was astonished and horrified when he found her up and looking well the next day after having given up all hope of her recovery, and even doubted the evidence of his eyes as he saw her so changed, and expressing so much life and health. He began to shake his head, and prophesied all kinds of terrible conditions and relapses, ending with sure death. But Truth is mighty and did prevail, as it always does, and through this demonstration of Christian Science healing we have all come to the understanding of Love as our great Physician, who heals and makes every whit whole.

It was not a hard thing to give up a profession that I had been many times forced to admit was little else than failure in the aggregate, though occasionally alleviative during a short period. I know there are conscientious men and women in the medical profession who are thoroughly disgusted with their so-called science—*materia medica*—who, when the claims of disease beset them or their families, turn away from their own systems to try anything that seems to offer the slightest chance of escape from suffering. We know that in Christian Science our Principle is "the same yesterday, to-day, and forever," and that when there seems to have been a failure in the treatment of a case, it is only the failure on the part of either patient or practitioner. Ofttimes in reading the press notices under the caption, "Failure of Christian Science," I have wondered why they do not render the same verdict to *materia medica* on account of the failure of their prescriptions to heal their patients. If we are to judge Christian Science by the failure some people have made of it, by the same line of reasoning may we not judge and condemn mathematics because some one has failed to apply the Principle, and cannot get a correct answer to his problem?

Paul says: "Prove all things, hold fast that which is good." This is what hundreds and thousands of men and women are doing to-day all over the known world, and they are "setting to their seal that God is true," and that Christian Science is a religion, the therapeutics of which heal from sin, disease, and death. In grateful love for what our Mother in Israel has done for us in giving us Science and Health,—the Key which unlocks the door whereby we enter the Shechinah where the Word is revealed, "who healeth all thy diseases," I send this testimony to Christian Science Mind healing.

The Price of Science and Health.

BY M. I. WIGGINS.

THE Christian Scientist is always amazed at the statement that the price charged for "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, is too great. Such a statement must come either from one totally ignorant of the Principle of Christian Science and what the book contains for humanity, or from one who does not recognize this argument as one of the subtle efforts of error to hinder the dissemination of Truth. Of course it may proceed from that malicious claim of evil whose pleasure it is to crucify Truth and its leaders, and if possible to destroy God's methods of establishing His kingdom upon earth. But the argument could only find lodgement in a mentality whose idea of money is greater than his idea of God.

The Christian Scientist who remembers his hopeless suffering, disagreeable doses, and doctors' bills (often having paid one, two, three, and more dollars for a single bottle of medicine) before the glorious teachings of this blessed book delivered him from all this misery and expense, is amused and surprised at the suggestion that three dollars is a high price to pay for Science and Health. True, we hear of authors who give to the public one or more books per year, at the cost of one or two dollars each, but has reading these books ever healed man of a single disease, or freed him from the expense of doctors' and druggists' bills, or taught him how to heal others of disease, poverty, or sin? Yet reading Science and Health is doing this for multitudes of people.

In the revisions which are made in this book from time to time we find a beautiful proof of the wisdom and love of our faithful Leader, who, ever mindful of the needs of humanity, so promptly and generously gives to the world of her store of spiritual understanding.

The Christian Scientist who understands and values the teaching thus given through the different editions of our text-book, is filled with gratitude for such manifestations of divine Love, through her who thus gives to the world the benefit of her thirty years' experience, labor, and suffering.

The Truth is free, always has been and always will be. It never can be bought or sold, nor have we ever paid one farthing for it. What we have paid for is the service of those who have labored in the Cause of Truth as teachers, healers, editors, publishers, etc. All true Scientists will agree that the charge made for such labor is always moderate and just.

Letters to the Sentinel.

Dear Sentinel:—How beautiful and expressive you are in your clean new dress. How significant the "two golden candlesticks" symbolizing the work our beloved *Journal* and *Sentinel* are doing, to enlighten a sensual, sleeping, world. "Thy Word is a lamp unto my feet, and a light unto my path." How loud the clarion voice of Truth and Love cries out to every one of us, in this last number, "Watch! Watch and pray without ceasing!" And our hearts answer back, "Through God's grace we will."

We feel that the workers throughout the Field are reaching forth to hold up the hands of the faithful ones that they faint not till the warfare is ended. We never felt so deep a sense of gratitude to God for Christian Science, and such a great debt of love to its Discoverer, our faithful, watchful Mother, who never deserts her post of "spiritual observation and prayer," not even for one moment. We greatly desire to express in our feeble way our love and appreciation for this care. Also to the faithful workers who constitute our Publishing Society. Stalwart, faithful watchmen are you, on the walls of Zion,—towers thereof, marking well her bulwarks.

The events of this hour, we feel have roused the whole Field to a more consecrated thought and action, prayer and watchfulness, than ever before; and we feel that every worker's heart goes out to God for greater wisdom and strength. May we be more loyal and obedient to divine Principle, and to our beloved Leader, and unite as one great unit to support the workers in our Publishing Society, that their hands drop not down from weariness; that we help to make and spread this pure literature of Scientific Christianity which our *Journal* and *Sentinel* ever contains.

May the God of Abraham, Isaac, and Jacob, the only living God, guard, strengthen, and keep you, is the daily prayer of every earnest worker in the Field.

PHEBE L. HAINES, Fairmont, Minn.

Dear Sentinel:—Allow me to say through your columns that my love for our Mother in Israel, is stronger, purer, holier, to-day, than ever before. It is a love which does not grow dim, but brighter day by day. I would say to her, in the words of Ruth, "Whither thou goest, I will go; . . . thy people shall be my people, and thy God my God."

As I take a glance back, twelve years ago, and see a hopeless invalid, without God, with nothing to hold to in the seeming of darkness, and then think of how Science and Health came to me, breaking the shackles of sense, giving me God and Health, *I know* that through the dear Mother the Truth was given to me, and the whole world.

How many thousands to-day rise and call her blessed. "So we thy people and sheep of thy pasture will give thee thanks forever: we will shew forth thy praise to all generations" (Psalm 79 : 13).

MARY J. DRAKE, Mansfield, O.

Dear Sentinel:—We enjoy the *Journal* and *Sentinel*, but are we all doing our best to spread these messengers of Truth to all mankind? We all have friends, acquaintances, and relations, who would make good workers in the Master's vineyard if they once became interested in this grand work. Are we afraid to spend a dollar or two? Are we afraid of their criticism? Are we afraid to send our literature lest they turn again and rend us? No! not if we are loyal Christian Scientists. Let us, then, be up and doing with a zeal according to knowledge. We all need more of the zeal inspired by divine Love. Truth has wonderfully blessed us and we are sure it will help others. Then let us spread this literature, let us take up this line of work, knowing that God is sustaining us.

G. C. P.

Diphtheria Healed.

BY MRS. B. M.

I DESIRE to relate how we found Christian Science an effectual remedy in a case of diphtheria. A number of children had recently passed away with this disease. A neighbor lost two children in less than a week. My fear of the disease became so great that I had not been able to overcome it when our little four-year-old boy was taken down with it. He asked his papa to treat him, but the next day he seemed no better. He was very fretful, and cried all day for me to read to him from Science and Health. When his papa came home in the evening he found the child was getting worse, and so requested me to take charge of the case. I did so, but it seemed almost impossible to keep awake long enough to treat the child. I tried as best I could, to know the Truth and see the nothingness of error. Finally the darkness disappeared, and everything was as clear as day. The thought came to me all is the beautiful, good, and pure. I did not try to work any longer. I went to sleep with these thoughts,

and when I awoke during the night, they came to me as clearly as if some one said, "All is the beautiful, good, and pure." The next morning there was not even an appearance of diphtheria. He had eaten nothing the previous day but that morning he ate a hearty breakfast and was bright and ready for play.

How thankful we are that we have a faint understanding of this blessed Truth. How could we get along without it?

Circulating the Supplement.

Nashua, Sept. 20, 1899.

Dear Friends:—I think your thought of circulating the supplement is grand, and the beautiful review of our Mother must do much for the receivers. The pictures are so beautiful—in fact it all is a perfect little gem, and I thank you very much for remembering me, and giving me the opportunity of helping circulate the good tidings.

SUSAN R. K. HOYT.

Points on Home Rule.

IN the beginning of another school year there will be an amazing advantage to all concerned if teachers may be permitted to co-operate with parents, or rather if parents will freely give teachers their support and sympathy. If, for instance, the pupils do not seem to be comfortably adjusted in their classes, if the work is too little or too much, if there is a perceptible degree of friction between children and teachers, or if, as sometimes happens, there is suffering on the part of a gentle child from the teasing and tormenting of a bully, let the parents freely talk the matter over with the teachers, being careful not also to discuss it with the children. In most cases some decision will be reached which will promote the interests of the child, and, in all our civilization, no interests to-day take precedence of this. The child is the foundation-stone of the republic. On him, on her, on what he or she may become, rests whatever we are to be in the next generation, depends the welfare of the world.

MARGARET E. SANGSTER.

New York *Christian Advocate*.

Mother, do not forget to commend your little ones when their efforts have merited a mother's smile. Watch for these opportunities, in order that you may nourish into healthful growth the better qualities and affections of child life. The answering smile, the new light glistening in the eye, the inner resolve, will more than compensate. But these are only the germs; the fruit shall hereafter be gathered. Show by every act and word that you love and appreciate the good and it will flourish, and evil die for the very want of food to nourish it.

B. B.

The Church Standard.

We are so anxious to have our children appear well before others, and in such a hurry to see them become all we want them to be, that we cannot wait for the sunshine of the home atmosphere to ripen the seeds we have sown, but, like the children themselves, we want to reap the harvest at once.

L. E. A.

The Congregationalist.

There are women who live in perfect puddles of maternal love, who yet seem incapable of justice; generous to a fault, perhaps, but seldom just.

KATE DOUGLAS WIGGIN.

When the French writer, Victor Hugo, was an old man he found, it is said, what was to him "a strong argument in support of the immortality of the soul in the unexhausted and seemingly inexhaustible powers of his mind and soul."

Questions and Answers.

If man is the image and likeness of God he is already saved; to whom then was the command addressed, "Work out your own salvation"?—W. C. B.

The command is to mortals living in the belief that error is as real as Truth, evil as real as Good, and death as real as Life. By believing in the reality of opposites mortals have a true conception of neither. Not having the understanding of Truth, they do not enjoy the blessings it has in store; and not seeing error in its true light, they believe in its reality and power, and are in bondage thereto. They must work out of this condition by gaining the understanding of Truth which saves from all error. Mortal man must not expect to be saved because of another's goodness. Another may help him bear his burdens, but a full and complete salvation from all error can only be the result of his own individual understanding of Truth.

One must have a perfect ideal before he can hope to attain perfection, for it is impossible to rise higher than one's ideal. Christian Science declares that man is the image and likeness of God. Since God is perfect it follows that His image and likeness is perfect also. Thus mortal man has a perfect model. By looking at this model continually and making his life conform thereto, he gradually approaches perfection and is saved from evil and its effects. This great work cannot be accomplished in a day. Unnumbered years, perhaps ages, may be necessary for the complete and final demonstration of Truth. The success of years is but the result of well-spent days and hours.

It is true that *man* is already saved from sin, sickness, and death, but mortal consciousness is not man. If mortals had gained the true conception of man they would not be mortal. Thus the working out of one's salvation causes the mortal consciousness or mortal man to disappear. The individual does not lose his identity by reason of this disappearance, for the real man, already saved, takes the place of mortal man. In other words, the false concept of man which includes sin, suffering, and death, gives place to the true concept which is already saved.



Does Christian Science discourage the study of chemistry, astronomy, botany, geology, physiology, and allied sciences, and does it encourage the highest mental training attainable?—F. W.

Christian Science does not say, except in a general way, what a person shall or shall not study, or what he shall or shall not do. It declares the Truth of Being and reveals the divine Principle of all reality. It points out the way and then leaves the student to solve the problems of life through the application of his understanding of Truth. Just what studies or what mental training will help him in this great work, the student must decide for himself. The idea of Truth must be his unerring guide. From experience he learns to discriminate between good and evil, Truth and error. From experience also he learns what studies and mental training are helpful to him. The thing that seems necessary or helpful to-day he may find unnecessary to-morrow. For this reason he can establish no definite rule for himself and he does not attempt to do so for others. It is, however, apparent at the outset that he cannot be benefited by the study of any subject, the teachings of which are contrary to the teachings of Christian Science. The exercise of good common sense on the part of the student is most necessary. All the teachings of Christian Science are practical, but it requires great wisdom to make the right application of those teachings at all times and under all circumstances.

Our Friends.

BY S. ELIZABETH CAREY.

WHO are our friends?

Are they those whose friendship gratifies our self-love, and love of popularity and position?

Let us turn to the short record of Jesus' life and find who our Master called friend. And let us consider also to whom he was a friend.

In the Scriptures we read that Jesus, as he was about to be betrayed, said to his eleven disciples who were with him, "Rise, let us be going: behold he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves." Jesus said unto Judas, "Friend, wherefore art thou come?"

Friend! what a word to a traitor! To our human sense this greeting to one whom Jesus knew to be a traitor seems almost insincere, but was it so? He knew this very trial was to afford him the opportunity of giving to the world his greatest demonstration—the demonstration that Life is eternal. Did he shirk from his duty as the enemy approached? No; he stood firm, with the loving word friend upon his lips and a loving heart of sacrifice for the world.

It is our privilege to follow our Master's example of love. If there be a traitor found among us at any time, may we not recognize in him a friend, in that it makes us prove greater things in Truth? And may we not ask, "Wherefore art thou come?" in a way that will enable us to rise higher in proof of the Christ? We find that Jesus was accused of being a friend of sinners. In the truest sense of the word he was, yet he did not prevent the self-destruction of error. No one needs a loving friend more than a sinner. Should we not be awake and watching when evil approaches, and meet it as did Jesus, with the word friend upon our lips, asking the question. "Wherefore art thou come?"

Realization.

BY A. B. A.

THE most beautiful thought that has come to my understanding during the quiet months of summer vacation is the knowledge that realization of God's allness comes in action,—the living of a better life in every avocation, a higher thought, a more steadfast purpose, a constant unfolding of Good in the daily cares that seem to make up the sum of life. The living of Love brings joy in all work and all work should be for the glory of God. We can then feel the truth of the lines by the saintly George Herbert:—

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and the action fine.

Our Leader has said that this realization of the Truth of Being does not cause man to lose his identity, "but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent existence."

Rev. Dr. Cuyler closes an excellent article in *Zion's Herald* on the "Secret of a Strong Life" with the following words: "The sermon that no sceptic can answer is the sermon of a clean, vigorous, happy, and useful life."

The *New York Observer* says, "We believe that there never was a time when there were more men of a godly character and a brainy fibre in the ranks of the American ministry than there are to-day."

From the Religious Press.

Mortgaging the Future.

Our churches have in recent years been drifting into doing business in benevolence on the instalment plan. Rich men have promised large sums of money to educational institutions conditioned on the raising of still larger sums, which the churches were not able to pay. Debts have been incurred by missionary societies which the churches could not lift at once and still continue to pay current expenses. It has become common for individuals, churches and local societies to pledge annual payments for a term of years. These promises are often counted as cash, and announcements are made with hallelujahs that large sums have been raised. This benevolence on the instalment plan is wasteful, disappointing, and elusive. We have known persons to promise amounts in future payments on which they could not even pay the interest. We have known ministers to pledge their congregations to give annual sums for a term of years, and then to move away, leaving their people to repudiate the promises made in their name. We have known jubilee meetings to be held over debts paid or gifts made by promises when the money has afterwards had to be raised two or three times over. At the present time many churches have so mortgaged themselves to pay in coming years for work already done that they have no heart to take up work which imperatively calls on them. Future years will have their own demands in missionary enterprise. We have no right to mortgage our abilities in advance while we do not yet know what these demands will be. We can best do business for God on a cash basis. Better than twentieth century funds will be the twentieth century motto for the churches, "Pay as you go."

The Congregationalist.

Japan's Religious Dictator.

Japan has just enacted a new law to regulate all faiths and beliefs, the enforcement of which will be observed during the next few months with deep interest and no small degree of apprehension. Under this law all sects, whether pagan or Christian, are placed under the absolute control of a local governor. Detailed information in writing concerning the faith to be promulgated and the men who are to preach it must be furnished to this governor, and his consent obtained before a meeting can be held or a church opened. Church finances must also be accounted for, and when a church or temple is to be built, a statement must be made setting forth why such a building is necessary; the date when the building will be completed; the name of the building, where located, and all necessary information relating to the site and structure, and also the plan of the edifice; the name of the religion; its method of control and maintenance; when there is a chief preacher, his qualifications and the method of his election. When a sect is once licensed permission must be secured from the governor before even the slightest change can be made in its announced programme. On the face of it, this looks like a very menacing law to missionary effort in Japan. It is too early yet, however, to judge of its full scope, and it may prove less drastic than it now appears to be.—*The Examiner* (Baptist.)

Fear as a Restraint.

The controversy as to the use of fear as a saving agency is not yet ended, although it has received a good many strokes of argument in its vitals. Perhaps as forcible an opinion as has ever been expressed as to the ignoble character of the fear of future punishment and its general worthlessness as a saving agency appeared in the *Independent* some years ago. We isolated the extract at the time from its connection, but have never printed it. We give it following, and commend it to the attention of those who yet cling to the well-nigh obsolete theory of the restraining influence of a belief in a "hell fire."

"Theologians may theorize and good Christians may differ as to the extent, existence, and nature of future punishment; but the fact remains indisputably clear that, whether there be less or more of it, whether it be of this sort or that, fear of it is a base motive to appeal to, a false motive to act from, and a worthless motive to trust in. Perfect love does not know it; spiritual courage resents it; the true kingdom of heaven is not taken by its violence."

The Universalist Leader.

Pen Points.

Prosperity rarely brings out the best there is in a man. A man's adversities are often his most stimulating friends.

True charity consists not so much in what we give as in what we give up.

God makes our sunlight. We make our own clouds.

Sincerity is the foundation stone of character.

Strength always comes to the hand that serves.

Live to love, and you will love to live.

Christian Uplook (Methodist).

Miscellany.

Free Rural Delivery.

Free delivery of the mails in rural districts seems to be every way desirable, and it is most gratifying to be assured that before long all districts, except those with very sparse population, will obtain it. The Postoffice Department's experiments in several localities have been so successful, that it is safe to predict a large extension of free postal delivery before the beginning of the twentieth century. Figures recently published concerning the operation of the system in Montgomery County, Indiana, show that the enlightened and enterprising policy of the Postmaster-General is very highly appreciated by the people. During the first month of the free delivery experiment in this county each of the carriers delivered about one thousand pieces of mail matter; their routes on an average being thirty miles long. At the end of the first year the carriers were delivering more than five thousand pieces a month. During the first three months they would collect from eight to ten letters daily; now they collect fifty or sixty letters every day besides many packages. When the free delivery began, not a single newspaper was taken along any of the routes; now, every carrier delivers from seventy to one hundred newspapers every day; and weekly papers and magazines are taken in greatly increased numbers. It is needless to dwell on the significance of such facts. They speak for themselves of the educational and social value of the new system. It is a wholesome development, which adds to the natural attractions of country residence for those who can choose where they will dwell, and it will do something to lessen the drift of population to the cities, a consummation most devoutly to be wished.—*The Church Standard.*

Parallel to Dreyfus Trial.

The discoverer of the literary parallel to the Dreyfus trial in "Alice in Wonderland" deserves the thanks of the public. All who remember the story of the proceedings in the matter of the paper with verses written upon it, which the White Rabbit picked up, will discern the likeness at once.

"Are they in the prisoner's handwriting?" asked another of the jurymen.

"No, they're not," said the White Rabbit, "and that's the queerest thing about it." (The jury all looked puzzled.)

"He must have imitated somebody else's hand," said the King. (The jury all brightened up again.)

"Please your Majesty," said the Knave.

"I didn't write it, and they can't prove that I did; there's no name signed at the end."

"If you didn't sign it," said the King, "that only makes the matter worse. You must have meant some mischief, or else you'd have signed your name like an honest man."

There was a general clapping of hands at this; it was the first really clever thing the King had said that day.

"That proves his guilt, of course," said the Queen.—*The Church Standard.*

A Fool of a Doctor.

Apropos of the discussion about the danger of eating fruit, one fool doctor has come to the front, who calls himself an "intestinal specialist," who says that all kinds of fruit are dangerous for adults as well as children, and then he specifies the following which, he says, should be avoided:—

"All fruits, either cooked or raw, all cereals and breakfast foods, nuts, pastry of all kinds, potatoes in all forms, onions, tomatoes, turnips, parsnips, carrots, celery, radishes, cabbage, egg and oyster plant, and corn."

The other day on a fresh air picnic a little girl was discovered feeding a baby canned lobster and cucumbers. She must have been acting under instructions from this "doctor."

Poughkeepsie Semi-Weekly Eagle.

A Little Boy's Song.

I smile, and then the sun comes out,
He hides away when'er I pout;
He seems a very funny sun
To do whatever he sees done.
And when it rains he disappears;
Like me, he can't see through the tears.
Now, isn't that the reason why
I ought to smile and never cry?

F. D. SHERMAN.

The Watchman.

Notices.

Applications for Membership.

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

WILLIAM B. JOHNSON, Clerk.

Per Capita Taxes.

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

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

Mrs. Eddy's Pictures.

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

The Board of Education.

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

Index to Sentinel.

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