

# CHRISTIAN SCIENCE SENTINEL

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

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# Christian Science Sentinel

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## Items of Interest.

### National.

At 10.50 P.M., on July 4, this message was sent by the President from Oyster Bay:—  
"To Governor Taft, Manila: I open the American Pacific cable with greetings to you and the people of the Philippines.

"THEODORE ROOSEVELT."

Governor Taft's reply follows:—

"MANILA, July 5.—To the President, Washington: The Filipino people and the American residents in the islands are glad to present their respectful greetings and congratulations to the President of the United States, conveyed over the cable with which American enterprise has girded the Pacific, thereby rendering greatly easier and more frequent communication between the two countries. It will certainly lead to a closer union and a better understanding of each other's aims and sympathies and of their common interest in the prosperity of the Philippines. It is not inappropriate to incorporate in this, the first message across the Pacific from the Philippines to America, an earnest plea for the reduction of the tariff on Filipino products in accordance with the broad and liberal spirit which the American people desire to manifest toward the Philippines and of which you have been an earnest exponent."

The landing of the Commercial Pacific Company's cable at Honolulu, Friday, July 3, completed the entire line of cable from San Francisco to the Philippine Islands, a distance of more than eight thousand miles. The route has four great ocean stretches of 2,270, 1,254, 2,593, and 1,490 miles, with an average depth of about three miles. On the first, between San Francisco and Hawaii, the mean depth is 2,500 fathoms, with a maximum of 3,073; on the second, between Hawaii and Midway Island, the mean depth is 2,000, the maximum 3,026; on the third, from Midway Island to Guam, the mean depth is 2,600, with a maximum of 4,900, and with sudden and great fluctuations; on the fourth, from Guam to Luzon, the average depth is 2,200, the maximum, 3,400 fathoms. In 2,900 fathoms, with the ship steaming at eight knots an hour, no less than twenty-five miles of cable are in suspension in the water. Two and a half

hours are occupied in such case by any particular point in the cable from the time of leaving the ship to touching the bottom.

The series of trial races between the *Reliance* the new cup defender, *Columbia*, and *Constitution*, was finished at Newport last week. All three of these boats were built by the same designer, all three are the fastest in their class, and all three sailed within the record time. The *Reliance* not only broke a record of ten years' standing for a thirty-mile windward and leeward race in three separate races on three separate days, but she also lowered by several minutes the record time for the triangular course. There are no more races off Newport until the last week in July, when the Astor cup and Eastern Yacht Club races occur. The official trial to select the cup defender will begin July 30 and will be sailed every other day until August 8.

It is reported that the statement is authorized that the Russian government most positively and absolutely denies the report that it has offered any official explanation to the American Government, either through the Russian embassy at Washington or the American embassy at St. Petersburg, regarding the Kishineff incident, and declares that it has never been addressed by the American Government upon the subject. The Russian government will categorically refuse to receive from any Power, any petitions, representations or communications relative to its internal affairs.

It is understood at Peking that the United States, acting in concert with Japan, will make a formal demand for the opening of the Moukden and Tatungkou in Manchuria, as soon as Mr. Conger can arrange an interview with Prince Ching, head of the board of foreign affairs, and that when this point is settled the commercial treaty with the United States can be signed.

More than twenty thousand teachers are being entertained in Boston this week during the annual meeting of the National Educational Association. At Denver the annual gathering of the Christian Endeavorers has called together twenty-five thousand or more.

An investigation into the Dock Department of New York City is being made. Gross irregularities are alleged to have occurred.

### Foreign.

Reports from Peking indicate that China is in financial straits. She still wishes to liquidate in silver her indemnity arising from the Boxer trouble. The United States and Great Britain have accepted such payment provisionally. The other Powers refuse to do so. They allege that no attempt at economic reform has been made at the Chinese Court, and that the amount of money squandered there would go a long way toward meeting the indemnity.

The international automobile race for the James Gordon Bennett cup was run in Ireland, July 2, and was won by Jenatz of the German team, who covered the distance of 370½ miles in 6 hours 36 minutes 9 seconds including stops imposed by the regulations. Only one minute divided De Knyff and Farman of the French team. There were no fatalities. The American team made a very poor showing.

When the American squadron reaches Portsmouth it will not lie at Spithead, which is the usual place for foreign warships, but will be brought into Portsmouth harbor itself. Never before has such an honor been paid to a squadron of a foreign Power, for it will place the American warships actually within the gates of the empire's chief arsenal.

Sweden has officially accepted the invitation to participate in the St. Louis Exposition, after having previously twice declined. Through the efforts of Minister Thomas it is now definitely decided that she will be represented.

The arbitration tribunal to settle questions at issue between Venezuela and a number of the Powers will meet at The Hague September 1.

### Industrial and Commercial.

The *Iron and Machinery World* in this week's issue says: "The heavy steel rail buying for 1904 delivery, which about a week ago began on a large scale in the East, has become epidemic, and the Chicago market has been remarkably lively for the past few days. The track requirements for 1904 can now be fairly well estimated by most of the roads. The needs will be large, for an unprecedentedly heavy traffic, carried in heavier trains by heavier locomotives, has shortened the life of the twenty-five million tons of steel rails now in use, making replacements more extensive than usual, while second track and extensions will also call for a heavy tonnage. There seems little doubt that considerably more than three million tons of rails will be needed in 1904, and of that amount nearly five hundred thousand tons have been purchased in this present spurt. Almost every western system has opened negotiations and many have already purchased."

A railway across Canada from ocean to ocean, built and owned by the Dominion government, is announced by the Canadian government. The new road will begin at Moncton, N. B., with the present government road, the Intercolonial, from Cape Breton. It will then make a straight cut to Quebec, and will then cross northern Ontario to Winnipeg. From Winnipeg the Grand Trunk line will construct the road to Port Simpson, B. C., the government guaranteeing seventy-five per cent of cost. The rates and all other details will be under government control. The road will be a national highway from end to end. During the first five years all roads will have a free use of the tracks; after that they will pay five per cent of the gross earnings.

The Manila Electric Railroad and Light ing Corporation of Hartford, Conn., with an authorized capitalization of \$6,000,000, has filed a certificate of incorporation with the Secretary of State. According to the terms of the charter, the purpose of the company is to acquire, construct, equip, own, lease, and operate in the city of Manila, Luzon, P. I., and elsewhere, street railroads, lighting, power, and ice plants, ferryboats and vessels. The company is authorized to conduct its operations in any of the possessions of the United States, and to have its offices outside of the State of Connecticut.

The new turbine steamer *Queen*, which is to run between Calais and Dover in connection with the London-Paris service, made its final trial trip on the 27th ult. and behaved to the complete satisfaction of the inventors and builders. The trip to Calais was made in an hour and ten minutes, the distance being twenty-five knots. The performance of this type of engine is being closely watched by marine interests.

Judge Kirkpatrick has announced at Newark, N. J., to the counsel representing the complaining bond holders of the United States Shipbuilding Company, that he found the corporation insolvent. He has accordingly appointed a receiver.

Charles M. Schwab has been relieved, at his own request, of his duties as president of the vast United States Steel Corporation and W. E. Corey, Jr., will become acting president.

### General.

A party of El Paso citizens who have just returned from Casas Grande, in the heart of the Sierra Madre Mountains, report the discovery of a smouldering volcano, hitherto unknown except to a few of the natives. The volcano showed signs of a recent eruption.

Nearly half a million people visited the National Gallery of London in 1902 and 37,534 on the thirty Sunday afternoons on which it was open.

# CHRISTIAN SCIENCE SENTINEL

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

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## The Annual Meeting.

THE limitations of our space interdicted more than a brief reference to the Annual Meeting in our last issue.

After the opening exercises, Rev. Irving C. Tomlinson, President-elect, was introduced and spoke as follows:—

Beloved Co-workers:—For this expression of confidence I am very grateful to our dear Leader and our faithful Board of Directors. Our blessed Master said, "The tree is known by his fruit," and our beloved friend and Mother has just told us that "the unprecedented progress of Christian Science is proverbial, and we cannot be too grateful nor too humble for this—inasmuch as our daily lives serve to enhance or to stay its glory."

It is our joy that the world is beginning to see with unprejudiced eye that the fruits of love are the traits of a living Christianity; and the press and the public are voicing their wonder over love lived by a multitude. We cannot do otherwise than be faithful to this great responsibility. Our comfort is our neighbor's new-born confidence in our cause and our Mother in Israel. Let us work, watch, and pray to be ever faithful to the loving message which on yesterday at Pleasant View she so tenderly gave us: Trust in Truth, and have no other trusts."

The Clerk, Mr. William B. Johnson, then presented the following report:—

Beloved Brethren and Sisters of The First Church of Christ, Scientist:—

What joy must fill the heart of our beloved Leader and Teacher to know that this vast audience has gathered to-day in earnest reverence of her life and teachings. To review for a moment the great changes that have taken place in the years between October 19, 1879, the date of the first meeting of the first Church, and this date in the year of our Lord 1903, is to look over a rapidly moving panorama of the spiritual progress of the world.

In 1879 the world knew little of Mrs. Eddy, her life, her work, and her book, *Science and Health*, and she stood alone in her inspired endeavor, yet with the high inspiration of her great discovery being daily demonstrated by healing, and other spiritual works, she labored in Christ's name and led her little flock into fields and pastures new. Were the pictures of that time and of to-day placed in juxtaposition they would by their own value impress themselves upon your thought, and the perspective of the years would show you the planning, the sowing, and the steady increase in the harvest.

The first fruit of the planting was the formation of a church and its first meeting was held in Charlestown in a private house, Sunday, October 19, 1879. At this meeting it was unanimously voted that Dr. and Mrs. Eddy merited the thanks of the society for their devoted labors in the cause of Truth. At the annual meeting December 1, 1879, it was voted to instruct the clerk to call Mrs. Eddy to the pastorate of the church, and at this meeting Mrs. Eddy accepted the call.

Sunday, January 4, 1880 the church celebrated its first

communion, and the records state that it was a very inspiring season to all, and that two new members were added to the church.

With the steady and rapid growth of Christian Science there has been a marked change in the opinion which the world has entertained of Mrs. Eddy. In 1879, when her first church was formed, it was but a little church in the wilderness. However in those days of rough pioneer work, when she guided her flock safely through dark and dangerous passes, they were no less thankful and appreciative of her efforts than they are to-day when represented by this great congregation, for the records of the year 1881 show that the members of the Church of Christ, Scientist, tendered to their beloved pastor, Mrs. Eddy, the heartfelt thanks and gratitude that were shared by all who had attended the services, in appreciation of her earnest and arduous labors, and her successful efforts in imparting the instruction which heals the sick and reforms the sinner through metaphysical truth, or Christian Science.

From November, 1883, until April, 1884, Sunday services were held at the Hawthorne Rooms on Park Street. When Mrs. Eddy preached at these services she received ten dollars per Sunday, afterwards she received fifty per cent on the collection in the contribution box when she preached. As her duties allowed her little time to officiate, the pulpit was occasionally supplied by members of the church and by pastors of other denominations, among whom was Rev. A. P. Peabody, D.D., of Cambridge.

The records of 1885 show that there was a steadily increasing interest in Christian Science, and when Mrs. Eddy preached, the Hawthorne Rooms were inadequate to hold those who came to hear her. An item of interest in regard to this from the *Boston Traveler* reads as follows:—

"The Church of Christ, Scientist, had their meeting Easter Sunday at the Hawthorne Rooms, which were crowded one hour before the service commenced, and half an hour before the arrival of the pastor, Rev. Mary B. G. Eddy, the tide of men and women was turned from the door with the information, 'no more standing-room.'"

Owing to the numbers unable to gain admittance to the Rooms it was decided to procure a larger place for the services. Chickering Hall on Tremont Street, was secured, and the first service was held there October 25, 1885. On this occasion Mrs. Eddy preached and the hall was filled. Also at this date a Sunday School was formed.

The Sunday services were held in Chickering Hall until March, 1894, and during the last year it was often crowded to overflowing. As this hall was to be remodelled, the church was obliged to seek other quarters. A suitable and more commodious place was found in Copley Hall on Clarendon Street, in which services were held until the Mother Church was ready for occupancy, December 30, 1894.

During the time the congregation worshiped in this hall, there was a steady increase in the attendance.

December 30, 1894, is the date of the first Communion service in the Mother Church edifice, and at that date there had been admitted to membership, 3,881. The membership to-day is 27,796 of which number 3,696 united during the last year. The admissions of this June is the

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largest in the history of the Mother Church, being 2,695 which is 201 more than the largest previous admission.

Reports from branch churches give a total membership of 31,909. The number of branch churches is 566, a gain of 55 during the last year, and the number of Societies which hold regular services is 203, which shows a gain of 19 Societies in the same time.

During the past three years there have been sent out to branch churches, to teachers, and to members of the Mother Church over five thousand printed requests which ask for the following information:—

"Whenever it comes to your notice that a member of the Mother Church has passed on, will you kindly notify the Clerk at your earliest opportunity."

The result of the information thus gathered shows that the death rate in the Mother Church is 4.48 per thousand against the death rate of 18.73 per thousand in the city of Boston for 1902.

The mortality in the membership of the Mother Church is lower than that of a year ago, as will be seen by the comparison 4.48 for this year and 4.64 for 1902.

This church has been singularly blessed in its guidance by the self-sacrificing and ever vigilant labors of our beloved Leader and Teacher, Mrs. Eddy. Undaunted by the obstacles that have been thrown in her path by antagonism and envy, she has worked with full confidence in Christ's teachings, and through prayer and her understanding of prayer has guided this church in its progress toward apprehension of the one Mind.

Mrs. Eddy stands to-day as the highest exemplar of trust in the efficacy of prayer and of moral stamina, and she is the sincerest follower of Jesus, daily fulfilling his command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." For thirty years our Leader has met the antagonism of the world, and in her righteousness has returned good for evil.

To protect this revelator of health, hope, morals, and life, is the duty of every member of this Church. His armor is the teaching of the Master, and his weapons are Love and Truth.

It is our duty to be constantly watchful against the wiles of evil, and to annul with love every effort to mar the reputation of our Pastor Emeritus or to lessen the influence for good of that noble life which has been devoted to the betterment of mankind.

The regular order of the day was then taken up and the balance of the time consumed in reading reports of progress from the churches. Of these reports 210 were received, but only a limited number could be read in the allotted time. Reports were received from the following churches:—

Akron, O.; Albany, N. Y.; Albert Lea, Minn.; Allegheny City, Pa.; Amsterdam, N. Y.; Asheville, N. C.; Atchison, Kan.; Atlanta, Ga. (1st and 2nd); Auburn, Me.

Baltimore, Md.; Barrie, Ont.; Beatrice, Neb.; Berlin, Ont.; Binghamton, N. Y.; Bloomington, Ill.; Boise, Idaho; Braintree, Mass.; Bridgeport, Conn.; Brooklyn, N. Y. (2nd); Buffalo, N. Y.

Calais, Me.; Cambridge, Mass.; Cedar Rapids, Ia.; Chicago, Ill. (1st, 2nd, 3rd, 4th, and 5th); Cleveland, O. (1st and 2nd); Columbus, O.; Concord, N. H.; Council Bluffs, Ia.; Cranford, N. J.

Dallas, Tex.; Davenport, Ia.; Dayton, O.; Denver, Col.; Des Moines, Ia.; Detroit, Mich. (1st and 2nd); Dover, N. H.; Duluth, Minn.

Eaton, O.; Eau Claire, Wis.; Elgin, Ill.; Eureka Springs, Ark.; Evanston, Ill.

Fairmont, Minn.; Fort Smith, Ark.; Fort Wayne, Ind.; Fort Worth, Tex.; Franklin, Pa.

Gardiner, Me.; Glens Falls, N. Y.; Grand Rapids, Mich.; Hartford, Conn.; Helena, Mont.; Highland Park, Ill.; Houston, Tex.

Indianapolis, Ind.

Jacksonville, Fla.; Jamestown, N. Y.; Janesville, Wis.; Jersey City, N. J.; Johnstown, Pa.; Joliet, Ill.; Joplin, Mo.

Kansas City, Mo. (1st and 2nd); Keokuk, Ia.; Kingston, N. Y.; Kinston, N. C.

La Grange, Ill.; Lancaster, O.; Lansing, Mich.; Lawrence, Mass.; Lincoln, Neb.; Lockport, N. Y. (2nd); London, England (1st and 2nd); Louisville, Ky.; Lowell, Mass.; Lynn, Mass.

Madison, Wis.; Malden, Mass.; Manchester, Eng.; Manhattan, Kan.; Manitowoc, Wis.; Mansfield, O.; Marion, Ind.; Marion, Ia.; Marion, O.; Marlboro, Mass.; Marshall, Mich.; Marshalltown, Ia.; Memphis, Tenn.; Milwaukee, Wis. (1st and 2nd); Minneapolis, Minn. (1st and 2nd); Missoula, Mont.; Montreal, Can.; Montrose, Col.; Mt. Pleasant, Ia.; Mt. Vernon, N. Y.

Newark, N. J.; Newark, O.; New Bedford, Mass.; New Bern, N. C.; New Castle, Col.; New London, Conn.; New Orleans, La.; Newport, R. I.; New York, N. Y. (1st, 2nd, 3rd, 4th, and 5th); Norfolk, Va.; North Yakima, Wash.

Oakland, Cal.; Oak Park, Ill.; Ogden, Utah; Oklahoma City, O. T.; Omaha, Neb.; Orange, N. J.; Ottawa, Can.; Ottumwa, Ia.; Owosso, Mich.

Pasadena, Cal.; Peoria, Ill.; Philadelphia, Pa. (1st and 2nd); Phoenix, Ariz.; Pittsburg, Kan.; Pittsburg, Pa.; Portland, Ore. (1st and 2nd); Port Richmond, N. Y.; Poughkeepsie, N. Y.; Providence, R. I.

Racine, Wis.; Reading, Mass.; Rochester, N. Y. (2nd); Rock Island, Ill.; Roxbury, Mass.

St. Johnsbury, Vt.; St. Joseph, Mo.; Salt Lake City, Utah (1st and 2nd); Sandusky, O.; San Francisco, Cal.; San Rafael, Cal.; Santa Monica, Cal.; Scranton, Pa.; Sioux City, Ia.; South Bend, Ind.; Spokane, Wash.; Springfield, Mass.; Springfield, O.; Stillwater, Okla.; Syracuse, N. Y.

Toledo, O.; Topeka, Kan. (1st and 2nd); Toronto, Can. (1st and 2nd); Towanda, Pa.; Troy, N. Y.

Utica, N. Y.

Vancouver, B. C.; Vinalhaven, Me.

Washington, D. C. (1st and 2nd); Waterloo, Ia.; Wausau, Wis.; West Chester, Pa.; Whitewater, Wis.; Wilmington, Del.; Wilmington, N. C.; Winchester, Ky.; Winnipeg, Man. (2nd); Wymore, Neb.

York, Neb.; Youngstown, O.

### The Wednesday Evening Meeting.

THE demonstration is naturally the closing and all conclusive fact of our progressive experience in Christian Science, and it was eminently fitting that the last gathering of the series should be a testimony meeting.

Surely no one could look upon that vast body of wholesome and happy people without being impressed with the significance of Christian Science as a religious movement and as a redemptive experience in individual consciousness. Here the character and value of the tree is revealed by its fruits, and the word of cheer and assurance is spoken which brings hope to drooping hearts and stimulates to that honest individual endeavor which is the forerunner of freedom. The daily papers gave very full reports, and we quote from the *Boston Herald* as follows:—

The Christian Science meetings of the last four days were brought to a close last evening with the regular Wednesday evening testimony and experience meeting of the Christian Science Church, which was held in Mechanics Hall to accommodate all who wished to attend. It is estimated that eight thousand Scientists were present. Mechanics Hall was packed. Every seat was taken and

hundreds stood. An overflow meeting was held in Exhibition Hall at which two thousand people were present.

The time for testifying was limited to three minutes for each person, and in the overflow meeting the limit was finally reduced to one minute. At times two and three persons were on their feet at the same time, endeavoring to make themselves heard, so anxious were they to relate their experiences.

At the close, when it became apparent that only a small part of those who wished to speak would have the opportunity, Prof. Hermann S. Hering, who presided at the big meeting, called upon all who had been healed by Christian Science to stand. In an instant the great audience was on its feet. Only a very few of the thousands present remained seated. At the overflow meeting Mr. Edward A. Kimball of Chicago, who presided, made a similar request, and fully two thirds arose.

Both meetings were opened with singing of selections from the Christian Science Hymnal. Passages from the Bible were read and followed by selections from Science and Health. A moment of silent prayer was followed by the repetition of the Lord's Prayer aloud. Another hymn was sung and then the meeting was opened for testimony.

Professor Hering on opening the Mechanics Hall meeting said,—

"This meeting is now open for testimonies and experiences in Christian Science healing,—the healing which has been made possible by the spiritual understanding and knowledge of God as discovered and given to us by the Rev. Mary Baker G. Eddy. Many of us would not be on earth to-day, and most of us would still be in the throes of misery were it not for this self-sacrificing, faithful, consecrated, Christian woman, who is living so close to God as to be able to receive His message. Now let us hear what her glorious discovery and her masterly leadership have done for us,—how they have brought the signs of Immanuel or 'God with us.'"

Mr. McKenzie of Cambridge, said,—

"I bring greetings from First Church of Christ, Scientist, in the university town. It early seemed to me incredible that God should ordain to destruction the greater portion of the human race. In due time I attended a university and studied the metaphysical systems of the ages, and found no answer. I worked in the city slums trying to reach and help people in the depths of lethargic despair and wickedness, and, broken in health, was sent by my doctors to the Rocky Mountains. There I came in contact with wickedness so unblushing and unbridled that I wondered where there was a God and what the theology and the teaching I had had could do to reform mankind.

"I then took a theological course in a seminary and still found no answer to the questions of my heart, and this ceaseless and sleepless agony of mind brought my health into such a state that I was for thirteen months helpless in a sanatorium, and there I found no real healing.

"There came a time when I stood face to face with the Discoverer and Founder of Christian Science, and there, for the first time in all my years, I saw that there was some one who had solved the problem of life, and who understood the teaching and the life of Jesus Christ, not theologically, but spiritually; and when I told her of the travail of my soul, and saw that she understood, it seemed as if life began again as a little child. I could not, were I to use all the resources of the language, tell what the love of this devoted, patient, tender-hearted, forgiving woman, appointed by God to help us, is to me, but I think always of the words of Jesus. In speaking of himself, remembering his toil and his struggles, he said: 'For their sakes I sanctify myself,' and the explanation of all her toil and her devotion is for our sakes, that we may be partakers of the salvation which she has understood."

C. I. Ohrenstein of Syracuse, N. Y., said,—

"A difficult case of Christian Science healing is one of a young man who suffered with hereditary heart disease, aggravated by a long-continued and excessive tobacco habit. This young man also suffered with Bright's disease, and when he began treatment he was emaciated to the last degree and hardly able to remain on his feet. He was puffed and swollen from his feet to the top of his head. In less than a week's treatment the tobacco habit left him entirely and his appetite for food came back to him. After three weeks' treatment he took up his own work and he is now a healed man."

Mrs. Anna W. Campbell told of her work in Manila. She said,—

"The work in Manila proves that Christian Science will heal all manner of disease. Last year, while Asiatic cholera was raging, a woman who knew only a little of Christian Science awakened in the night in great pain. Her husband sent for a physician, who named the disease cholera. She sent for a Christian Scientist who treated her two days, and in less than a week the woman was well. The next case was that of a child healed of violent diphtheria. Time fails to tell of the healing of all kinds of diseases induced by a belief of climate,—Oriental dysentery, insanity, skin eruption, etc."

At the overflow meeting, which was held in Exhibition Hall, it was estimated there were about two thousand persons present. Mr. Edward A. Kimball of Chicago presided. The exercises were opened by the singing of Hymn 161 from the Christian Science Hymnal, "Shepherd, show me how to go." Mr. Kimball then read the twenty-third Psalm, followed by a brief extract from Science and Health. After silent prayer followed the audible repetition of the Lord's Prayer and hymn.

Mr. Kimball then opened the meeting for testimony, telling his own experience.

"Seventeen years ago," he said, "I was fearfully sick. I made every effort to recover my health, but I know enough now about the cause and cure of disease to know that sixteen years ago, had it not been for Christian Science, I should have been dead; nothing other than Christian Science known to mankind would have healed me."

T. L. Roberts of Utica, N. Y., said that, although he had been cured physically, yet the spiritual religion which has come to him is his greatest cause for thankfulness. He also emphasized the great help which Christian Science has been to him in his duties as supervisor of schools.

The next speaker, a man from Poughkeepsie, stated that before hearing of Christian Science he spent six months trying to get well enough to attend to his work the remaining six months of the year. His condition was a result of extreme dissipation, which had also broken up his home and ruined his business. He was healed by reading some of the Christian Science literature.

Mr. Harry Beverly Day of New York stated that he had had almost everything in the way of disease and was also a drinking man and a slave to tobacco. He had numerous attacks of rheumatism, and at last the doctors pronounced that he had Bright's disease, from all of which he has been entirely cured through Christian Science, being out of bed in three treatments, and in three weeks healed so that he went away from home on a vacation. "But," added Mr. Day, with much emotion, "best of all, I found my God."

A man from Comstock, Neb., stated that last Christmas he hadn't five cents to buy some beans for his Christmas dinner, having lost his health, business, and all through dissipation and consequent ill health, whereas he is now sober, happy, his family is reunited, and he is on the road to prosperity in business.

Lady Victoria Murray of London spoke very briefly, referring to the work in Manchester, Eng. The growth of the cause there had been chiefly through the cases of



healing among the mill operatives, including a cure of blindness.

Mrs. Riley, wife of Dr. Frank Riley of London, Eng., gave an interesting account of the work of Christian Science among the poorest classes in the slums of London. The work here has been founded entirely upon the healing of sickness, drunkenness, and filth. The people are now learning to read and write that they may carry on their own work. Within a very few months the numbers have grown to such proportions that they are now worshipping in their own little chapel.

Mr. Kilgrove of San Francisco, having suffered all his life from constitutional sick headaches, went into a service one Sunday, and remarked afterward to the Reader that he would like to be treated for them. She told him if he would go home and realize the allness of God he could cure himself. Though knowing nothing of Christian Science, he followed her advice, and became so imbued with the thought that when he came out from his room he was entirely well, and has so remained since—eight years.

Mr. Rothchild of Hartford told of how he came to Christian Science through the healing of his wife. "About two years ago, upon my last visit to Concord, I lost the habit of smoking after thirty years of smoking. I want to pay my tribute of love to Mrs. Eddy."

Mrs. G. McKay of Toronto told of a tumor. The physicians pronounced it incurable, and that it would have to be removed by a knife. She came to the city to go to the hospital to have it removed. Some friends who knew of Christian Science told her to try Christian Science. In three weeks' time the tumor was entirely removed, and without any knife. This was five years ago. The woman is between sixty and seventy years of age. She is well, and has Science and Health, and is trying to help those without it.

Mr. George H. Kinter of Buffalo, N. Y., said that before coming into Christian Science he was in the railroad service, and glad to have learned how to do things on time when there was a demand for quick action. "For several years," said he, "I was troubled with a serious difficulty of the eyes, which baffled the skill of some of the best physicians in Philadelphia, including the doctor at the head of that department in the University of Pennsylvania. I was also afflicted with chronic indigestion and with as severe headaches as ever a man lived through, which troubles also failed to yield to the attendance of various eminent physicians through long years of painful suffering. I was entirely healed of all these difficulties by reading the Christian Science text-book in 1888, and have continued in rugged health ever since."

Toward the end of the evening Mr. Kimball rose and remarked: "We have not exactly been raised from the grave, but many of us stood for a long time looking into it, until Christian Science gently led us away. One man such as this I now see over in the corner, but it was so long ago I suppose he may have forgotten it, since he has not told us about it."

Judge Ewing was then introduced, being received with warm applause. He said,—

"What I want to say about healing is simply this: So far as it affects my own person, I say to you that every breath I have drawn for eighteen years I owe absolutely to Christian Science.

"I want to tell you a little incident: Among the presents which came to me last Christmas was a letter telling of the complete healing of a man who attended a lecture on Christian Science which I had delivered in a city in Massachusetts last fall. Before taking to drink several years ago, he was one of the most brilliant lawyers in your state, but, as the result of this terrible habit, he had lost his manhood, his law practice, and his self respect. At the conclusion of this lecture (which he entered in an intoxicated

condition, with a bottle of liquor in his pocket), he found himself sober and remarked to the friend who took him there that it was the first time in years that he had drawn a sober breath. And to-day I had the great pleasure of meeting that man in this building. He is not only sober, but a reformed, restored, cultured gentleman."

Mr. Kimball then remarked, "I suggest that all of you who have been healed through Christian Science should rise." Fully two-thirds of the large audience promptly rose; and this overflow meeting then closed with singing.

### A Kindly Letter.

Boston, Thursday, July 2.

To the Editor of the *Sentinel*.

*Dear Friend and Brother:*—As there were so many speakers at the great testimony meeting last night in the Mechanics Hall, I did not find the opportunity of adding my little word to the many interesting and helpful testimonies which were given by Scientists from every quarter of this great Republic, and I therefore feel I should be much wanting in gratitude to our revered Leader, Mrs. Eddy, who has given to the world the true Science of Christianity as contained in "Science and Health with Key to the Scriptures," were I to omit to testify to the many and great benefits, both moral and physical, which have accrued not only to me individually but also to my family through the teaching of Christian Science. Although I might find the time yet I doubt whether you, Mr. Editor, could find sufficient space in your columns to enumerate them all.

I also wish, on behalf of my family as well as myself, to take this opportunity, on the eve of our departure for England, to thank all the Christian Scientists over here, especially the Scientists of Boston, for the many loving kindnesses and warm welcome they have extended to us all at this Communion. We rejoice with them in that we were all privileged to journey together to Concord when we were accorded the joy of seeing Mrs. Eddy at Pleasant View and listening to her loving words of welcome.

The grateful remembrance of that day will always linger in our hearts.

At the Wednesday evening meeting it was to me a great matter of rejoicing to see representatives for the first time from far-away Australia, especially as I was in that country when the work began and saw it grow. I feel that the annual gathering at headquarters of Christian Scientists from the various and far-off fields, at the Communion season, cannot fail to have a beneficial effect on our great Cause. I look upon it as the annual forging of a new link in that chain of brotherly love which, in encircling the world, brings all Christian Scientists into one great loving family.

Yours in Truth and Love,

DUNMORE.

If Jesus had left nothing but the Parables, his name would have been imperishable in literature; if he had bequeathed to posterity nothing but the simplicity of his speech and the irresistible logic of his argument, he would have had a permanent place among the orators of the world; if he had given to the world nothing but the commandment, "Thou shalt love thy neighbor as thyself," enforced as it was by his own example, this one gift would have been sufficient to outweigh all the wealth of all the world; if he had left no record but the Sermon on the Mount, it alone would have made his natal day worthy of perpetual celebration—but all these added to the matchless majesty of a perfect life and the inspiring influence of an all-pervading love, are turning the eyes of an ever-increasing number to the path that he trod from the manger to the cross.

*The Commoner.*

## The Lectures.

### At La Grange, Ill.

A large audience of intelligent people listened attentively to Judge Septimus J. Hanna, C.S.D., in the Town Hall auditorium, Tuesday evening [May 19], as he explained the beliefs of that rapidly growing religious body, the Christian Scientists. Judge Hanna is a scholarly gentleman and his address made a deep impression.

The lecturer was introduced by Mr. Charles H. Knapp, First Reader of First Church of Christ, Scientist, La Grange, in part as follows:—

*Friends:*—Christian Science has become of very general interest, owing to the fact that it has been found practical and efficacious in the healing of sin, sickness, sorrow, fear, jealousy, envy, hate, lust, malice, and all the many kinds of discordant thoughts which go to make up the material man. If I were to state briefly what Christian Science is, I should say that it is the simple teachings of Jesus put into practice. Jesus said, "He that believeth on me, the works that I do shall he do also;" and, "The kingdom of God is within you." St. Paul wrote, "Be ye transformed by the renewing of your mind;" also "To be carnally minded is death; but to be spiritually minded is life and peace." Hundreds of thousands of men and women have been healed and brought out of great tribulation through this teaching. That they should feel a sense of love and gratitude to their beloved Leader, Mrs. Eddy, who, through her spiritual interpretation of the Scriptures and her long and arduous labor of unselfed love for the cause of Christian Science, has made this healing and regenerating possible, goes without saying.—*The Suburban News.*

### At Downer's Grove, Ill.

The first Christian Science lecture at Downer's Grove was given last Thursday evening, May 28, in the Auditorium by Edward A. Kimball, C.S.D., of Chicago. It was a large, representative, and attentive audience of the thinking and reading class that greeted Mr. Kimball and listened to his address. The lecture was well received and comments were most kind and liberal. A few were disappointed in that he did not tell them Christian Science was what they thought it was.

None were disappointed from a scholarly standpoint. One point in the lecture, the divinity of the Christ, was made clear to many; also the Saviour and that in Christian Science the Saviour was a complete salvation from all evil, error, sin, disease, and death.

Mr. L. W. Winchester, one of the leading lawyers of the village, introduced the speaker, and said in part:—

Some few days since two of the estimable gentlemen of our village waited upon me and tendered me the honor of presenting to you the gentleman whom we shall have the pleasure to hear to-night.

I was inclined to question the wisdom of their choice, because I am not a believer in Christian Science as I understand it—or possibly more nearly correctly, as I do not understand it.

But, notwithstanding this, I am individually liberal and broad-minded enough to believe that Christian Science is not all bad; and I presume that one thing tending to influence me toward this view is the fact that in my life I have known so many persons of lofty and sterling character, of such noble and beautiful attributes of heart and mind, who have sincerely espoused the cause of Christian Science.

A hearty round of applause greeted the lecturer at the close.—*Downer's Grove Reporter.*

### At Pittsburg, Penn.

Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., delivered a lecture here, May 28, on "Christian Science is Scientific Christianity." The lecture was delivered at Carnegie Music Hall before an audience of some thirteen or fourteen hundred persons.

The lecturer was introduced by Mr. Silas Cobb, who said in part:—

*Ladies and Gentlemen:*—The speaker comes this evening to tell us that Christian Science is Scientific Christianity; to tell us of the true, the beautiful, and the good. He comes to tell us of God,—the God of Abraham, of Isaac, and of Jacob, the God of Jesus, the God of the Bible. He comes not to tell us what he can do, or what some other prominent person can do, but what we all can experience through Christian Science. He comes to tell you that you can be healed through divine Mind, God, of sin, disease, sorrow, aye of poverty, it may be; that those in pain, sorrow, or trouble of any kind, can be brought into new environments, so that life may bud and blossom anew as the rose in the desert. He comes to tell you of the old, old story of Jesus and his glory, through which you may know how to do the things that you would do, and how to avoid the things that you would not do; to tell you that the kingdom of God is within you, that there is one Physician only, and that you and I can learn how to avail ourselves of that Physician. He comes to tell us that when Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," he meant this age, every age,—that he meant you and me, and that he meant God would not only heal our sins, but our sickness also, and would "wipe away all tears."

Christian Science is no longer a stranger within your gates. It is no longer unknown in the land. To it the people are no longer listening with incredulity as to the whisperings of fancy. The promises of the ages are now being fulfilled. The deaf hear, the dumb are being healed, the blind see, the lame walk. Gladness and joy have come to this age, and sorrow and mourning are fleeing away.

As Gamaliel of old said, "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." If we understood what Christian Science is, we would not oppose it, but we do not all seem to understand what it is. Many of our dear friends in the churches, out of which so many of us have come, do not seem to know that our God is their God, that our Christ is their Christ, that our Saviour is their Saviour, the Saviour that healeth all our diseases,—that our Bible is their Bible, although our concept of this God, this Christ, this Saviour, this Bible, is not quite the same. Hence these lecturers are appointed to explain somewhat Christian Science and correct false impressions concerning it. Whilst the speaker this evening cannot explain it all in one brief hour, yet he can tell you much.

I now have the great pleasure, ladies and gentlemen, of introducing to you the lecturer of the evening, the Rev. Arthur R. Vosburgh of Rochester, N. Y.—*Correspondence.*

Even more sad than love's hasty and thoughtless words are love's neglectful silences. Oh! the pity of it, that we should fail to speak the word of affection, appreciation, and praise to our friend, when he needs it sorely, and without it cannot know our joy and pride in him.—*The Wellspring.*

You must live to-day at your very best;  
The work of the world is done by few;  
God asks that a part be done by you.

*Anon.*

# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

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

### The Most Telling Fact.

It is quite probable that the event of Communion week which appealed most strongly to those who are not Christian Scientists was the Wednesday evening meeting. Certainly nothing could have created a more profound impression than the almost unanimous response to the invitation to all who had been healed by Christian Science, to testify to the same by rising to their feet. That some eight thousand persons should thus publicly acknowledge their indebtedness to the healing power of Christian Science is of itself a tremendous fact and one worthy of most serious consideration. Yet it is but corroborative of the testimony of the many individuals who told of their rescue from the most serious physical conditions, even impending death.

Our Master said, "These signs shall follow them that believe," and the New Testament is so filled with the thought of his "mighty works" that we wonder why and how the world's concept of his mission became so narrowed as to lose sight of this practical side of his ministry. That these signs followed the preaching of Peter and the immediate disciples of Jesus is shown in the following passage from Acts: "And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

Now, as of old, the healing of the body is but a phase of the gospel of salvation, because man must be "every whit whole," and to be in this condition he must be endowed with all the Christian virtues; he must "render therefore unto Cæsar the things which be Cæsar's and unto God the things which be God's;" he must love his neighbor as himself.

Having been healed, we know whereof we speak, and can give competent testimony in that regard, but apart from this the world will form its judgment of our Cause and of our spirituality through observation of our conduct.

Our Leader, through whose teachings the unnumbered blessings of Christian Science have come to us, thus writes of herself, "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Preface, ix.), and we know that this attitude of spiritual receptivity is the explanation of her own wonderful demonstrations of the healing and saving power of Truth.

M.

### A Wholesome Enthusiasm.

THE Communion, the Annual Meeting, and the great gathering at the home of our Leader are over, and as an experience, has passed into the religious history of the world. That it was an event of the deepest human significance none can deny.

Every assemblage is representative, embodying certain elements of thought—the recognized forces seeking expression in society, and entering the channels of education, politics, or religion. In analysis we can see readily some of these elements, and from the predominance of certain qualities, we venture to predict the success or defeat of any movement.

A well-known educator has declared that the first, or pre-requisite, element of power is always enthusiasm; the final, growth. This may be said to be a self-evident proposition, and needs no comment for those who attended our meetings. If, however, a stranger were to ask the cause of the quiet enthusiasm displayed at these gatherings, the best answer would be found in the testimonies given so spontaneously and reverently at the Wednesday meeting, the proof offered that thousands of earnest, but erstwhile disappointed seekers after Truth, had at length found its sacred shrine, and were satisfied.

If we turn thought backward to the days of Jesus Christ, and take our impressions from the gospel narratives, we shall see that the multitudes who thronged around him, were in much the same mental conditions, and had the same needs as are experienced by mortals to-day. If we were to analyze those conditions we should find evidence of ignorance and superstition, pride and fear, the belief in sin, disease, and death; but we should not stop at this, we would rather go on and witness the great changes which took place when the healing Truth had been poured in, and the divine saving power experienced.

The precedent had been established for time and eternity, and though for long centuries it seemed to have passed into desuetude, to-day it is proclaimed as of old, and with signs following. As in the great Venetian drama, human love and pity aided by great wealth were powerless to save, until Portia, with courage born of desperate need, announced to the astonished court and the trembling victim, a long-forgotten law, which rescued him from impending doom, so to-day are many snatched from the brink of the grave by Christian Science when nothing known to human wisdom has power to save. In the world's extremity a woman's voice was heard declaring that God is the same to-day as in the olden time, and that the understanding of the spiritual law annuls the penalties inflicted by the human belief in evil.

Now what might be expected if ten thousand grateful Antonios were gathered together to look for a few brief moments upon the face of the woman who had braved the opinions of the whole world in order to bring to the despairing and helpless the knowledge of a law which provided for their complete deliverance?

The question contains its own answer, and it echoes around the globe.

In our great gathering the elements of old time superstition and fear were noticeably lacking. They were replaced by calm, steady enthusiasm springing from an ever-unfolding sense of God's nearness, goodness, and all-healing love. That this will move the world we do not doubt, and all that is truest and best therein will awaken, respond, and at length understand.

K.

### An Aftermath.

A REBUKE for our narrowness of concept, our paucity of faith, and our meagerness of expectation of good, is often conveyed to us in the richness of Love's undeserved bestowals. Often we may have been prompted in our truth-seeking by motives which were not wholly free from curiosity or the desire of self-gratification, and yet we have found an enrichment of blessings which were felt to be merited only by those of the purest, most unselfish impulse.

Very frequently of late it has been said, "I simply can't tell you how much it has meant to me," and though to the humble heart such an experience of unforeseen good may



seem altogether out of keeping, it must be regarded as entirely natural when we remember with Faber that,—

the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.

The highest and most helpful apprehension of the meaning of experience is usually an aftermath. It is in our meditations upon the divine beneficence toward us that we give the greater thanks "at the remembrance of His goodness." As we have returned to our homes and again taken up the duties pertaining to our place and opportunity, the larger, deeper, more important meanings of our annual gathering have come to us with a quickening appeal, and our strength will be renewed, our vision broadened, our love increased, and our good works multiplied thereby, in the days to come.

One of these after realizations surely is this, that giving is the explanation of growth. We can but have noted, these spring and summer days, how every seedling and swelling shoot has seemed to be planning some kindly benefaction. However obscure their place or simple their undertaking they all hasten to their privilege as though impelled by the thought of the sweetness and beauty and nourishment it is theirs to bring to our lives, and ere the winter days have come their free and unmeasured gifts will have filled all our garner. Thus have these little ministrants of the fields and wayside shown us how they grow, how we may secure the greater gains of love's unselfishness, and as we have come together the significance of their teachings has been newly realized.

In all those great gatherings and in every joining of hand to hand, how freely was love given and glorified. The rivulets of brotherly affection were gladly joined to make a great sea of spiritual fellowship upon whose bosom Truth's richest argosy is being borne to every land.

Can any one recall a loving word left unspoken in all those days, a generous purpose left unfulfilled, a kindly deed left undone? and who shall rightly estimate the gain of that universal giving?

We cannot have secured a richer return surely than this deepened consciousness, that in Christian Science there is but one impulse, and that is to give; but one law, and that is Love; and as this ennobling sense is borne to the altars and firesides of every part of the Field, shall anything hinder its bringing to each the same sweet unity and peace in which we have been dwelling and growing together? Love is impartial, it yields the same fragrant blossomings, the same golden harvests wherever it is welcomed and cherished. Love alone can remove the conditions and dispel the thought that would beget friction and disharmony. Love alone can restrain the "unruly member," curb the self-assertion, purify the purpose, eliminate the personality, and cast out the baneful desire for place and dominion which are ever seeking to dethrone the Christ-idea.

In the manifestation of love to friend, to neighbor, and to our self-named enemy, said Jesus, are we to evidence the genuineness of our discipleship, the constancy of our obedience; and as Christian Scientists there has been set before us such an example in the conduct of our Leader, and such an opportunity in the call of humanity, as can but render our inconsistency the more inexcusable, our unworthiness the more flagrant, if the practical Christianity which Jesus enjoined and exemplified does not become, in every place and event, our "queen of life, with the crown of Love upon her brow" (Science and Health, p. 451). Verily, "If a man say, I love God, and hateth his brother, he is a liar;" but "If we love one another God dwelleth in us, and His love is perfected in us."

Very recently have we been reminded by our Leader that defeat need not follow victory, that gain does not find

normal culmination in relapse. It is ours now to demonstrate that the realization of Love's affluence which has come to us in this experience is not to be chronicled as an episode, but a constant, in the history of our Cause.

W.

### The Visit to our Leader.—Editorial Comments.

One onlooker was heard to say he never saw such a vast number of uniformly intelligent people of all classes together. One might think that one object of this unparalleled assemblage is to come together to be happy and contented.—*Boston Herald*.

If, as seems probable, a sincere regard for the rights of others is a part of the creed of the Christian Scientists, there was a splendid demonstration of it working yesterday in the way the crowd moved to Concord and back again with no one injured and no one disgruntled. The testimony of the railroad officials is to the effect that this regard was observed, and surely that is to be considered not only as expert but as unprejudiced attestation. No matter what creed the rest of us hold most dear, it probably would permit us to add this clause about regarding the rights of others, and if we all took advantage of the permission the time might come when every crowd bound everywhere would be as well managed from the inside as was this memorable one of yesterday.

*Boston Transcript*.

The scene was one long to be remembered. There is nothing more affecting than humanity in the mass; and as one looked upon the dense throng of men and women, bright, eager, animated, and attractive in appearance, well gowned and groomed, drawn from all sections of the earth, representing all callings and professions, and all animated by the one spiritual purpose, the impression was one not lightly to be effaced. Above them stood her to whom they looked up, not only that they might see, but that from her they might receive inspiration,—and their wish was fulfilled, for the gracious lady gave them a cordial welcome and hearty greeting and left with them words of sweetness and humility to be treasured in memory, to be pondered over, and to be interpreted into righteousness of conduct through all their days.—*Concord (N. H.) Monitor*.

Concord was making history Monday; but without knowing it. The gathering here, at the home of a living Leader of a living faith, of well-nigh twelve thousand people, each animated by an identical religious impulse, was the most remarkable religious demonstration known in ecclesiastical annals in this country. To have witnessed the marvelous gathering at Pleasant View Monday afternoon was to have seen one of the great events in the progress of religious belief; to have been one of the number, even though imperfectly comprehending its meaning, was to have shared in a demonstration which can be declared no less than epochal in its significance.—*Concord (N. H.) Monitor*.

### Corner-Stone Laying at Concord, N. H.

FIRST CHURCH OF CHRIST, SCIENTIST, of Concord, N. H. announces the laying of the corner-stone of the new church, the gift of our beloved Leader, the Rev. Mary Baker G. Eddy, for Thursday, July 16, at two o'clock. A cordial invitation is extended to all.

The attention of our readers is called to the "Announcements" on page 722 of this issue. This column contains new matter from time to time, and should be examined each week.

## For the Children.

### Tell it Again.

G. S.

Tell them over again to me,  
Wonderful words of Love;  
Let me more of their beauty see,  
Wonderful words of Love.

ONE day while I was waiting for a friend in a hotel parlor I noticed a little girl curled up in one corner of the room. I went over and spoke to her. She sat up, keeping her arm over her face, and peeped out at me with eyes that seemed very red and inflamed. I sat down beside her and put my arm around her and began to talk to her. My words were in the form of a story and suited to the need of the moment. I had no thought of making a demonstration but only of comforting the dear little heart because she was suffering. When I stopped, she nestled up to me and said, "Tell it again." I told the story again, and this time I did realize that because it was a true story it must help her, and I think the child began to realize that she was the *true* little girl I spoke of, whom God sees and loves, who never had known or thought of the least little pain in all her life; for God gave the *true* little girl every thought she had.

Just then the nurse came in and the child slid down from the sofa and ran out of the room and hid. The nurse looked for her for some time, but finally gave up the search and went away. When she had gone the little girl came back, her arm still over her eyes, and crept into my lap. "Now tell it to me again," she said, with a comfortable sigh.

Not a doubt came to her sweet little thought when I told her God saw her eyes perfectly well, because He could only see His love for her and her love for Him shining in her bright little eyes.

A third time she said, "Tell it again." Each time this wonderful story was a little longer, and the one who told it was more clearly realizing how true it was, every word.

The next morning when this dear little girl walked into the dining room her face was no longer shadowed by her arm, and her eyes were shining and well.

### A Vacation Song.

I HAVE shut my books and hidden my slate  
And tossed my satchel across the gate.  
My school is out for a season of rest,  
And now for the schoolroom I love the best!

My schoolroom lies on the meadow wide,  
Where under the clover the sunbeams hide,  
Where the long vines cling to the mossy bars,  
And the daisies twinkle like fallen stars;

Where clusters of buttercups gild the scene  
Like showers of gold-dust thrown over the green,  
And the wind's flying footsteps are traced, as they pass,  
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,  
And no one whispers, except the breeze  
That sometimes blows, from a secret place,  
A stray, sweet blossom against my face.

My school-bell rings in the rippling stream,  
That hides itself, like a schoolboy's dream,  
Under the shadow and out of sight,  
But laughing still for its own delight.

My schoolmates there are the birds and bees,  
And the saucy squirrel, more dull than these,  
For he only learns, in all the weeks,  
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet  
A lesson of hers did I once forget,  
For wonderful lore do her lips impart,  
And all her lessons are learned by heart.

Oh, come! oh, come! or we shall be late,  
And autumn will fasten the golden gate.  
Of all the schoolrooms in east or west,  
The school of Nature I love the best.

KATHERINE LEE BATES.  
In *Sunshine*.

## Selected Articles.

### The Establishment of Truth.

CHRISTIAN SCIENTISTS are not worried because the world at large has not as yet accepted their faith, since they know that it is only a question of time when all shall know the truth "from the least to the greatest;" that Isaiah's prophecy will be fulfilled, "And they shall not tell every man his neighbor, saying, Know the Lord, for all shall know me, from the least to the greatest."

The apostle in this instance may have referred especially to those who had passed away from this life, but it applies with equal force to those who are asleep in error and not awake to a sufficient understanding of Truth. Paul foresaw the final and complete triumph of Truth and knew that, though some might at present be asleep, they would not always remain in that condition, but in some way would eventually be awakened. Hence, he said, in substance, to his brethren, I would have you alive to a hope in the final establishment of Truth. You are not in the condition of those who have no hope, therefore you have no occasion for sorrow on this behalf.

Spiritual lessons are acceptable to those only who, having had a sufficient experience with materiality, are ready to let go their grasp on matter and cling to Spirit. Christian Science being purely metaphysical—and spiritually so—must begin its mission where it is received and must spread from that point as the world becomes prepared for it. Every Christian Scientist finds enough work to keep him busy, and this is sufficient for the present. It is the belief of Christian Scientists that mankind are to be saved by spiritual growth and regeneration, not by merely believing certain doctrines. Hence Paul's declaration in respect to putting off the old man with his deeds, and putting on the new man, which is renewed in knowledge after the image of Him that created him. Mortals must be led from one stage to another as they are willing to progress and understand how. The best persons on earth must advance all the distance from their present condition to perfection in order to reach what has been called heaven. Barbarians cannot make the journey from their present condition to heaven in a single bound. They must first advance to civilization, thence to spiritual culture, and still on to a perfect life.

Truly the gospel must be preached to every creature, but each requires such lessons as he is able to bear. If Jesus had many things that his devoted disciples could not bear, his gospel must contain much that those still more benighted are not yet ready to hear.

The leaven of Truth is planted in the universal consciousness of mankind, and it will eventually leaven the whole lump.

ALFRED FARLOW.  
In *Boston Times*.

## A Brief Statement.

Mr. Editor.

Let it be granted that "strength of will and determination" produce seeming results, affect "imaginary ills," and create certain tendencies. The question then arises whether such results are beneficial or lasting. Christian Science makes a sharp distinction between the general human consciousness, so aptly denominated "mortal mind" by Mrs. Eddy, and the Immortal Mind, Spirit, or Soul, synonymous with God. The theory and practice of Christian Science have been concisely summed up in the following words:—

"This is Christian Science: that mortal mind makes sick, and Immortal Mind makes well; that mortal mind makes sinners, while Immortal Mind makes saints" (Miscellaneous Writings, p. 219).

Nor is the term "imagination" a correct one to apply to the therapeutic agent employed in Christian Science. Spiritual understanding is requisite in order to heal and reform according to the methods of this Science. Even "faith," as the term is commonly used, needs to be supplemented by this understanding of the Omnipotence of Good over evil in all its forms.

Mere blind belief is not sufficient to "know God," but we are assured in the Scriptures that "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Christian Scientists are striving for the Christ Mind, and this distinction is as absolute and necessary as the distinction between Good and evil. Great possibilities of peace and happiness await those who follow the guidance and control of the One Will and the One Mind.

W. D. McCrackan.

In *Weekly* (N. Y.) *Ithacan*.

## Honesty in Religion.

To consecrate is to set apart as sacred. Jesus said, "Where your treasure is, there will your heart be also." The Apostle Paul said, "Present your bodies a living sacrifice."

To consecrate our lives to God, includes our means and our business, whatever our vocation may be. It is conducting business on the basis of the Golden Rule, a strictly honest and just standard, not on false measures and misrepresentations. A practical consecration of our lives to God in the business world is illustrated in the method adopted by a business man who became a Christian Scientist and instructed his clerks to sell goods just as they are, "cotton for cotton, and wool for wool, else let them perish on the shelves." Since adopting this basic principle in business his sales have increased.

Another business man whose wife was healed in Christian Science of a very serious illness informed me that he began to investigate the subject, and commenced to conduct his business on its basis, pursuing a higher course of honesty, and as a result his business has increased and never was as satisfactory as at present.

While there is a longing to see all classes of people come to Christian Science, we are always pleased to hear of the business man becoming interested in this subject and conducting his business on its basis, because it restores confidence. Christian Science destroys all desire to misrepresent and deceive through the medium of advertisement.

The natural effect of Christian Science on the lives of individuals in every vocation,—the housewife, the farmer, the clerk, and the mechanic,—is better enabling them to live a life that will honor God.

L. B. C.

In *Dayton* (O.) *Journal*.

## Testimonies of Healing.

I wish to express my gratitude for the numberless benefits which I have received through the works of Mrs. Mary Baker G. Eddy.

I have lived in this country of freedom for many years, have suffered from what we call hardship and the bitter side of life. Seven years ago I found the wellspring which quenched my thirst. Christian Science is the only enduring, satisfying religious system that I know.

May some one find new courage through these few words, which are sent with deepest conviction after many years of experience.—Mrs. E. J. E., Aberdeen, Wis.

About three years ago, my wife's attention was called to Christian Science by a dear friend. She became so interested in it that she induced me to borrow for her from the city library here, Mrs. Eddy's book, *Science and Health*. Sometimes she would read aloud to me, but I could scarcely listen through one page at a time, for the new interpretations aroused a great commotion in my thought, yet I could not take my mind off this Science. I felt that it would affect all humanity and show us the only star of hope,—the conviction that man must become regenerate, in order to be constantly in good health; that health does not depend upon eating, drinking, and medicine, but that man must awake to a higher consciousness, to a purer love, to a better mode of thinking and acting; he must learn not to take away from his neighbor but to give. Then the question presented itself to me: "What will not man do for his health? Is he not willing to make the greatest sacrifice for it?" The answer came, "You cannot buy health with money, you have it with you; every one has it, poor and rich." This book says: Man, be better, purify thy thoughts.

What a power for the future! the social problem will be solved through this revelation, for it is the truth; thousands have testified to it. Thus I gradually grew calmer.

Through the understanding that my wife had gained, she was healed of a regularly appearing sick-headache and was very happy in this new atmosphere of thought.

Then our trial came. For years, she had suffered from abdominal weakness, had been treated by many physicians, who would sometimes relieve her suffering and now and then the trouble seemed to be entirely removed. We are very grateful to them for their kind endeavor. But the trouble soon returned and we learned that we must rely upon a higher power, else the whole beautiful structure at which we had worked faithfully, would crumble into dust. My wife fought bravely, declared there was no pain, performed hard work, and all the while used great energy and will-power, for she believed that to be the way to overcome evil, so limited was her understanding of Christian Science. Of course, her endeavors were in vain; she grew worse, and became very ill. We called for a practitioner; my wife felt the help of divine power, but at intervals suffered much, and in a few days lost so much flesh that we became alarmed.

One night she suffered agony; the slightest touch hurt her, it seemed as if her whole body were one sore. She asked me to read the ninety-first Psalm to her. This brought a few moments' peace, after that it seemed worse than before. A few minutes passed in anxiety; I fought with myself and was almost in despair, but all this time I prayed for light; I repeated the ninety-first Psalm aloud. Then I declared, I realized the Love of God, and the light dawned in that moment of greatest distress. Suddenly my wife felt very much better, we felt a great calm, a peace; she fell asleep and the next morning she awoke with the consciousness of gratitude to God. Although she still

suffered some slight pain, it soon disappeared, and in a few days she got up and walked about in our home; we then stopped the treatments. Since then she has had a few little battles to fight, but for the last two years she has been perfectly free from any pain.

We have had many small demonstrations in overcoming evil, physical and moral. I am constantly praying for a higher, better understanding of Truth. The result of this life of prayer brings us happy hours of a higher, a holier peace, which is not dependent upon matter, but destroys it and proves its nothingness.

The testimonies to the power of Truth which are given here in our Wednesday meetings and in discourses with our friends have often given us new courage and energy. The banner of victory, which is unfurled and held aloft before us, calls: "Follow me, God is true."

H. F., Zurich, Switzerland.

I wish to express my gratitude for the blessings of Christian Science. Nine months ago I first saw Science and Health, and I date my health and happiness from that day. After reading this text-book of Christian Science for two weeks I was enabled to take off my glasses, which I had worn for six years, and which the oculist had told me I could never go without. The apprehension of the truth expressed in Science and Health: God is all-seeing, God is my sight, healed my eyes. When this truth dawned upon me I took my glasses off, and afterward sold them in a jewelry store for old gold, and with the proceeds I bought a copy of the book.

Ever since I was a child I have been afflicted with very round shoulders. When about twelve years old my father, who was a physician, put shoulder-braces on me, but they did no good. After I grew to womanhood, I studied physical culture, with the Delsarte movements, but nothing seemed to accomplish the desired end. I was still taking these exercises when I began reading Science and Health, and after my eyes were healed, I left off these exercises for I thought that divine Love, which had healed my eyes, would straighten my shoulders, too. I had read Science and Health four months, when my shoulders were made right.

I am very, very grateful for these physical blessings, but there is a greater blessing still that came with the physical healing, the wonderful spiritual uplifting. The greater blessing to me lies in the realization of the words: "Lo, I am with you alway!" Or, as our Christian Science text-book puts it: "Not only in all time, but in *all ways* and conditions" (Science and Health, p. 317).

I wish to express my heartfelt thanks to our beloved Leader, also to my teacher and to all the other dear ones who have helped me in word or deed or thought into "the way everlasting."—GUSSIE HOWARD, Chicago, Ill.

It was about Easter time last year that through the kindness of a friend I learned of Christian Science. She lent me her Science and Health to read, and since then I have been gradually "coming to Life." Not straight off, without a relapse, but with much the same movement that brings a cork ashore bit by bit on the incoming tide, and it may be of use to other beginners to know the causes of one or two of these despairing relapses.

For some time after having treatment from a Scientist friend and being healed, I was very happy and well. Then, unaccountably, I began again to get almost crippled with rheumatic gout. In despair I wrote again for treatment, but felt utterly hopeless of ever being safe.

She began absent treatment, but this time I got no relief, and told her so. Then she wrote and most lovingly pointed out the reason of my non-recovery. Truth had shown her

—First, that I was letting resentment for some injury abide in my thoughts and so was shutting out Love. Secondly, that I was giving my affections to some human person rather than to God. He was not first in my thought; therefore I was shutting out omnipotence.

This letter was rather a shock, because both these things were become so much a part of me that I did not realize their existence, and even had I done so, I should, in my own unenlightened thought, have felt justified, for the resentment was over some unjust treatment from an acquaintance, and the affection was given to a friend who deserved it in every way. I knew the error had been uncovered by Truth indeed, for both things were known only to myself.

I wrote and told her she was right, and that I would guard thought and struggle with those two things, and I tried, but until I tried, I had not realized how much those two faults had become, as it were, part of my every breath. But help came each time as I struggled, and with the surrender of those things to God came physical healing and a great uplifting and enlightening of spirit.

This taught me how hidden are the errors that drag us down from the freedom of Truth. Sometimes it may be some half-suspected thing one does not want to see, to which one is clinging with an unconfessed hope that perhaps such a little thing won't matter. Sometimes, one really doesn't know what the hindrance is. Then one must turn his mentality inside out, shake out all the crinkles, as one shakes a moth-eaten garment in the sunshine, and the light will kill the moth and disclose the bad places.

GERTRUDE M. BRADLEY, Brockton, Eng.

I have been in Christian Science since August, 1902. The first of May, 1902, to please my wife I changed my doctor. He immediately pronounced my trouble locomotor-ataxia. I would not believe this, so I took him over to see a doctor that I had been with ever since I was seventeen years of age, and he said that the other doctor was wrong.

I was extremely nervous and I made up my mind that I would have to go away for a little rest. I left Chicago the last part of June and went to Hyannisport, Mass. When I got there I was a physical wreck. It was very hard for me to walk in the daytime and I had to have somebody's arm and always had to carry a lantern at night. I was obliged to pull myself upstairs by the banisters and had to support myself when I went down. I kept taking my medicine, but I found that it did me no good.

When we left Chicago a friend gave my wife Mrs. Eddy's book, Science and Health, and I finally threw my medicine away, knowing that it did not help me. One day I was very sick and a Christian Scientist with whom we were staying came to see me. She talked to me for an hour and a half, and after that I could eat anything I wanted. Both of my feet and my legs to my knees would go to sleep, and it was very hard for me to wake them up.

After this I met an old neighbor who had been a complete wreck for two years. She had gone south and west for her health but received no benefit. Finally she went to a sanitarium where her nurse was a Christian Scientist. She was recommended to a practitioner, and in three weeks she was a well woman. This old friend introduced me to a practitioner who gave me treatment until I returned home. I neglected to say that my left arm was in such a condition that I lost control of it for a week. When I arrived at Chicago I went to a practitioner and worked with him in Christian Science for three months, and finally I was able to walk straight. I walked from nine o'clock in the morning until half past five in the afternoon every day except Sunday.

I attended First Church of Christ, Scientist, in Chicago, every Sunday morning and every Wednesday night, and

I got so that I could go up and down stairs holding a glass of water without spilling it. In many other trying experiences I have proved the practical balm of Christian Science.

In March I had an attack of appendicitis which was cured in three weeks. Later I fell from a car and injured my knee. I knew that my knee was bleeding, but I went about my business until I could get to my office and put a handkerchief around it. Now I am a perfectly well man. I had worn glasses since I was seventeen, but I don't carry them with me any more. I wish to thank God and express my gratitude to Mrs. Eddy, and to my practitioner for what they have done for me. While I was not a man that ever drank very much, I have not used any liquor in seven months. I used to smoke a great deal, but I have not smoked for three months.—C. M. McC., Chicago, Ill.

Words cannot express what a blessing Christian Science has been to me, in leading me to the understanding that Mind is All-in-all. I had been wearing a rusk for over eight years for double rupture. On reading Science and Health I was greatly exercised and wondered whether or not I could leave the truss off. I had some heavy lifting to do in my work and the thought came to me to leave the truss until the following day, which would be Sunday; but I knew that would not be faith in divine Love. There and then I decided I would trust and not be afraid. So in the morning I took the truss and put it out of sight from my wife, but she happened to catch sight of it, and coming out to me, in a frightened way asked me why I was going without the truss; and I replied, Is not divine Love almighty, and is He not able to keep from all evil, as He hath promised?

We finally agreed to demonstrate through the day whenever doubt would dare to come. I was caught once in an awkward position and a heavy weight was left on me, but I was assured in divine Love and all was well. From that day to this, I have not put the truss on, and never shall; I have almost forgotten I ever wore such a thing never having any pain.—M. J. CAVANAGH, Dublin, Ireland.

It is now four and a half years since I learned what a wonderful change Christian Science brings to all who become interested in it, and what a blessed release it brings to all sufferers, whether in mind or body.

My experience has been like that of others who have been freed from the bondage of sin and consequent sickness, but I have not yet voiced this through the *Sentinel*, and do so now. I have nothing remarkable to relate, but I know that speaking a word for Christ cannot come amiss.

Learning of the Christ-love, has so transformed me, that I no longer spend half my time on the lounge recovering from sick headache, from car sickness, which almost invariably followed a journey, no matter how short, enduring backache, also intense exhaustion, from which I was never free, struggling with morbidity which made each successive day a burden, and sensitiveness so that all men seemed against me, and I knew not which way to turn.

Having been through two operations, I decided to drop doctors and their medicines. I knew there must be a God, and that He must be good, and felt there must be some way out of such despair. So I started on my search for this new remedy, which I have found a beautiful religion.

By it I have been made whole, and all my former troubles have been proved illusions. Previous to this, several physicians had told me I need never expect to be strong; partial invalidism was the brightest prospect set before me. But all this was but a seeming, for I can now endure often more than those about me who claim to be stronger. Indeed, I find I can accomplish all things through Christ who is my strength and shield.

I am absolutely free from all troubles, so that joy is ever-present, and the wonderful peace that comes from a knowledge and understanding of the Christ-love is beyond expression.

It cleanses and purifies, it ennobles, it frees from hatred and envy and all uncharitableness, from sickness and suffering. It makes all things new, so that life is one glad song of praise to my Creator, whom to know is to love.

All tears are of the past, and sorrow and sighing are unknown.

My earnest thanks are extended first to Mrs. Eddy, our strong, unwavering Leader, through whom I have learned that life and not death is true, that health and not sickness is real; also to my teacher, whose clear reflection of the grace of God has helped me to the freedom I now enjoy. To these, and to all friends who have given me encouragement I feel deeply grateful.

MRS. HARRIETTE F. DRURY, Portsmouth, N. H.

In a recent *Sentinel* this quotation was given, "The past is something that was, but is not." The error in the past never did exist and does not now, and our belief of it must be destroyed. It is a joy to know that the steps, though slow, are truly steps heavenward.

In the summer of 1888, a copy of Science and Health was sent me by my mother, who was healed by one of Mrs. Eddy's students. The most appalling of my mother's many troubles was that of hereditary cancer; the symptoms were apparent but as yet the growth was but slightly manifested. Every vestige was destroyed by the treatment, and change in thought expressed in letters was wonderful to me. It was the first I had ever heard of Christian Science or the book.

As soon as possible I read Science and Health, studied it, and accepted it fully without debating a single proposition. It seemed perfectly clear, practical, and beautiful, just what I wanted, but I could not prove a single statement.

In a few weeks my mother returned and we were amazed to see her transformed in appearance. A friend said to her, "Why, you look twenty years younger than when you went east."

Since my mother had received many valuable suggestions how to work, she was prepared to assist me, and we were very happy working and reading together.

We did not talk much to our friends at first, but they noticed the change in thought and expression, and were anxious to learn what this new Science could be. Soon several became interested and we found others in neighboring towns who had been healed and were studying. The work thus has grown into a church organization, with many faithful workers.

The next step in our growth was class instruction from an earnest, faithful student; after the second or third lesson we began to prove our faith by demonstration, and at the conclusion of the lessons were ready to help others. We did not at that time see the way to devote our time exclusively to this new field of work, but took it with us into our daily life. At the time I was teaching, and the help from Christian Science in that work was invaluable. The dull pupils and the incorrigible gradually disappeared and my work seemed no longer burdensome or tedious. When we know there is but one Teacher it lifts the burden from the struggling ones who look to self.

Many cases of healing resulted from these early months of work. We rejoiced constantly in this new Life, and our hearts turned in gratitude to Mrs. Eddy for all.

The following year a position as teacher was secured in the schools at Omaha. Then came a struggle with pride, love of popularity, and fear of losing position if known as a Christian Scientist. During this time, many physical ailments were manifested and I seemed unable to meet them.



Finally, I understood the trouble, took up my cross, left the church I had attended, and devoted myself to the work.

The revised edition of Science and Health has done so much for me that I cannot close without expressing my love and gratitude to Mrs. Eddy. My unceasing prayer is that I may be worthy the name, Christian Scientist.

E. M. H., Phoenix, N. Y.

Gratitude and justice induce me to state the following facts regarding the sickness and cure of a member of my family by Christian Science treatment.

About last Christmas time my daughter's health was impaired. Her digestive organs were entirely out of order, causing her distress. The physician made very light of it at first, but soon found the disorder to be of a more serious character, and prescribed medicine quite freely without affecting a change. He then expressed a wish to call a consulting physician, as in his opinion there was an obstruction in the gall duct and an operation was unavoidable. The consultation supported the opinion of the attending physician and they asked our consent to an operation, which was reluctantly given. The patient was transferred to the hospital and operated on as we supposed, but we were told later that it was impossible to perform the operation, as the physicians found a cancerous growth covering the parts, and it was predicted by them that she could only live a few days, and would pass away in great pain. I was not willing to abide by these prophecies, and following the advice of a member of the Christian Science Church I called a practitioner and secured Christian Science treatment. Almost immediately I noticed a favorable change in the condition of the patient. There was no pain except such as customarily follows an operation. Soon she could eat heartily and digest her food, and she left the hospital to stay with her sister, where she daily gained strength. She is now fully recovered and is home again. It must be mentioned that no kind of medicine has been administered since the attempted operation.

A. KUENER, Sheboygan, Wis.

The world is full of slow and commonplace people, and in no way can we more practically reveal our own wisdom and refinement of character than by manifesting patience and delicacy in our dealings with such, hiding from them alike their imperfections and our own superiority.

*The Wellspring.*

#### A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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

#### Announcements.

##### THE NEW CONCORDANCE.

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

##### The Christian Science Text-Book.

Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

##### Der Christian Science Herold.

A monthly magazine printed in the German language, containing about thirty-two pages of reading matter. Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

##### Remittances.

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

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

##### Church Tenets.

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

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

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

##### Building Fund of the Mother Church.

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

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

##### Clerk of the Mother Church.

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

##### Church Treasurer.

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

### Religious Items.

James H. Ecob, D.D., in an article on "Church Federation" in *The Christian Register*, says:—

"I hope that some day a scholar will arise, large enough in learning, broad enough in vision, to give the world the true story of that most destructive of all heresies, the verbal inspiration of Scriptures. It has mothered more of the sins and abominations of history than all other heresies combined. When Protestantism arrived with its doctrine of the inalienable right of private judgment, a new and terrible weapon was placed in the hand of this arch heresy. At least a degree of safety lay in numbers when synods and councils turned to the record for a God-given word. But when every man, whatever his equipment in learning, or insight, could turn to an infallible book and get his 'Thus saith the Lord' at first hand, it was like the letting out of waters. Private interpretation, personal idiosyncracies, vagaries, conceits, ambitions, cruelties, avarice, lust, slavery, intemperance, war, each with its proof-texts, set out to the conquest of the world. Each must do thus, and no otherwise; for did it not carry, as a banner, its divinely inspired word? It was philosophically inevitable, therefore, that, after the first great unifying impulse had somewhat abated, Protestantism must begin to divide. Nothing can arrest that process of division so long as that cause is operative; namely, the right of private judgment to exploit a verbally inspired Scripture. There lies the logic, and there is the tremendous underscoring of history. Protestantism has gone on dividing and subdividing till to-day we have the 'scandal of Christendom,'—hundreds of sects, sects of sects. . . . The Bible to-day is a unifier, not a divider, because intelligent men and women the world over are more and more demanding its ethical contents.

"The original cause of division, a verbally inspired book in the hands of private judgment, being historically vacated of meaning, its corollaries, as represented in the various sects, having gone to seed on the parent stem, what do we find to-day as the product of the evolutionary process? We find a group of denominations looking one another in the face and asking earnestly, even solemnly: What next? No adequate reason of being exists within ourselves. What has survived of our historic sect-life is chiefly 'corporate ambition.' We can accredit ourself to ourself as a body of religious men and women, but not as a body of denominationalists. Evolution has cut that ground from under our feet. We are too small-minded for our God. When we call Him Our Father, we are ashamed to look our historical selves in the face. Either we must become larger, or get some narrower name for Him. . . .

"If a thousand souls were hungering and thirsting after God, as by their constitution they must, you must give them the substance of faith. Faith is axiomatic to soul-hunger. That which we know to be true by experience, that which is constitutionally attested by soul-peace and soul-health, that the world desperately needs; that the Church must give, or be put out of commission by both God and man. If you offer instead denominational whims and notions, for bread you have given a stone; for fish, a serpent.

"The world must have religion. The Church has religion to give; therefore, the Church must proceed at once to its business. Every man and woman ethically sensitive to cosmic weather knows that this is the condition. Select your religious man at random among the sects, speak to his heart, and his shibboleth rings true."

Henry S. Pritchett, LL.D., of the Massachusetts Institute of Technology, speaking before the Unitarian Festival in Tremont Temple, Boston, recently said:—

"Perhaps you will allow me to speak a moment concerning the attitude of students toward religion. There is a feeling, and perhaps a well-founded one, that a constantly diminishing number of young men in the student bodies are being drawn into the religious life; that, upon the whole, the influ-

ence of the Church upon the student body is not what it once was.

"I believe there was never a time when young men in institutions of learning were in more direct relation with truth itself than the young men whom one finds to-day in the colleges; but this relation is, in large measure, independent of Church relationship.

"If more among the great army of students are to be drawn by the Church into the spiritual life, they must be touched by leaders able to understand and appreciate the circumstances of their lives. Their training has been vastly different from that of the young men of fifty, or even twenty-five years ago. They have little regard for traditions and small respect for vested authority. The whole trend of their intellectual life has led them to demand the where and how. They will be satisfied with no half-way explanation. On the other hand, they are reasonable, they are intellectually sincere, they have been trained to follow truth as no other generation of men have been trained to follow it. They will be quick to respond to the touch of spiritual truth and the knowledge of a spiritual life if only there is the leader to point the way. Leadership has to-day the same power it always had, but it has also the same requisites. The opportunity before the Christian Church was never greater; but that opportunity is less than ever a matter of authority and of organization, and more than ever a matter of leadership."

The intellectual and spiritual world has progressed infinitely during the last hundred years. The old conception of God nowhere, perhaps, is better shown than in the old hymns, one of which began:—

The Son of God goes forth to war,  
A kingly crown to gain;  
His blood red banner streams afar,  
Who follows in his train?

That is a thoroughly barbaric and soldier conception of God, and shows the savagery of man carried into his religion.

The superstructure of religion may be comprehended in the single word love; even self-sacrifice is good only so far as it is moved by, caused by, and represents love.

PRESIDENT ELIOT.

How wonderful is the telephone! Speaking into a little tube, you converse with your friend a thousand miles away. Yet there are people using this marvelous instrument every day who scout the idea of a prayer reaching the ear of a present God. A savage who had never seen a telephone would doubtless disbelieve the story of the wonder, but would his disbelief alter the fact? Multitudes of people know by experience that God does hear and answer prayer. That other multitudes have not had such experience is no proof that prayer is a delusion.

*The Examiner.*

We would be wise if we so adjusted our relations with others that all our days we should be under the sway of the good, the worthy, the pure-hearted, the heavenly. Then as their friends we should seek ever to bring into the lives of others only the highest, the most uplifting and inspiring, the most wholesome and enriching influence. We should aim always so to live Christ that the Christ in us shall become the very breath of God to every one whose life we touch. If we do not we are living below our possibilities in the character and reach of our influence.—*The Watchman.*

The life of the Church, as of the believer, is divine—an inbreathing of God; heavenly in its nature and origin, heavenly in the source of its support and sustenance; heavenly in its strength to stand and withstand, heavenly in its power for work and service, heavenly in its principle of growth and increase, with nothing earthly about it save the poor human nature which is the object of its heavenly benefactions, the humble suppliant and recipient of the bounty of Him whose fulness filleth all in all.

F. D. STOREY.

When one speaks the whole truth about any important phase of human life and sets

it forth in fitting form, although unnoticed at first, it will gain power as it comes to the knowledge of men, and finally reach a commanding position where all take note of it. Like the rejected stone which becomes the head of the corner, it comes to honor; and then men imagine that it has always been an object of reverence as it now is.

*The Christian Register.*

No man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

PHILLIPS BROOKS.

Neglect of one duty often renders us unfit for another. God "is a rewarder," and one great principle on which He dispenses His rewards is this—through our faithfulness in one thing He bestows grace upon us to be faithful in another.—*ICHABOD SPENCER.*

The Church must pour itself out into streams of influence, rather than keep itself dammed up in an ecclesiastical pond, into which men may come for refreshment.

REV. H. A. BLAKE.

There never has been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed by God.—*BUSHNELL.*

### LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

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

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

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

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

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

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