

CHRISTIAN SCIENCE SENTINEL



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

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Items of Interest.

National.

The American squadron on the European station is to be at Kiel, Germany, during the whole of regatta week, June 23 to June 30. England is very anxious, it appears, to have the same squadron present at some event in British waters, either the review of the British fleet at Spithead or the yachting regatta at Cowes.

An invitation was recently extended to Professor Booker T. Washington of Tuskegee Institute by Lord Gray of the British South Africa Company to visit South Africa and make a study of the racial conditions on British Territory and report to the company plans for bettering the educational, moral, and industrial conditions of the people; but as it would take him away from the institute for some time he has declined the offer.

If the plans of the New York Fine Arts Federation do not miscarry, says the *Boston Transcript*, the city will shortly have a large and imposing building for the exhibition of works of art, something after the model of the Paris Salon. It is stated that funds have been promised already by an anonymous donor, and that the sum is large enough to insure the success of the scheme.

Miss Annie L. Peck, the well-known mountain climber and lecturer, has sailed to South America with a party of scientists who will attempt to scale Mt. Sorata, one of the highest mountains in the world, with its elevation of over 20,000 feet.

Herbert W. Bowen, United States minister to Venezuela, has just returned to New York on a two months' leave of absence, after which he will go to The Hague court where certain matters of the Venezuelan imbroglio will be considered.

Andrew D. White, former ambassador to Germany, is reported as favoring a Pacific port for Russia in Manchuria. The interior development of Siberian Russia would in consequence, he says, be greatly facilitated.

Foreign.

The Salon Medal of Honor, which consecrates the successful career of great French artists by the suffrage of their peers, has been awarded to M. Gabriel Ferrier, who is spoken of as not a great painter, but a good one. He won the Prix de Rome in 1872, won a second medal in 1876, a first in 1878, and a gold medal at the Exposition of 1889.

The whaling ship *Gjoa* has sailed from Christiania with a party under Captain Amundsen to endeavor to locate the northern magnetic pole. The expedition, as planned, will follow a new route which will take the party directly across the North Pole. The *Gjoa* can be handled by a crew of seven, and is provisioned for a four years' cruise.

Servia has formally accepted Karageorgevitch as king. He will be known as King Peter. Russia has officially recognized him as king. The sentiment in the European capitals is for the punishment of the assassins of the late King Alexander and his household.

Leong Kai Chew is addressing his countrymen in various cities of the United States in favor of the reform movement in China.

Industrial and Commercial.

The *Scientific American*, commenting upon the French express engines of the de Glehn type, says: "The work accomplished by these engines, when judged in the light of their weight and fuel consumption, is undoubtedly better than the performance of any class of locomotives in the world. The Chemin de Fer du Nord, which for several years has been notable for its fast expresses, provided during the season of 1902 twenty additional express trains, whose running speed averaged from start to stop 55 miles an hour and upward. Eighteen of these trains were scheduled to run at 56 miles an hour and upward; twelve at over 57 miles an hour, nine at 58 miles an hour and over, three at over 59 miles an hour, and two at over 60 miles, the fastest train being scheduled at 63.5 miles an hour. The trains are by no means light, averaging about the same as our Empire State Express, or say 200 tons. The most remarkable work done by these engines has been in hauling heavy express trains on up grades when very high speeds have been reached and maintained. Thus, with a 225-ton train on a run of 78½ miles from Paris in 77 minutes and 44 seconds, a steady speed of 65 miles an hour was maintained up a grade of 1 in 200. On another run a speed of 64.6 miles an hour was made on an up-grade of 1 in 250, the run ending at Arras, the 120 miles from Paris having been made in 115 minutes and 25 seconds, or in 102½ minutes after deducting delays, of which there were several. The average start to stop speed was exactly 70 miles an hour. An even more remarkable performance in some respects, was a run from Paris to St. Quentin with a load of 350 tons behind the tender, when the distance of 95½ miles was made in 99 minutes. On this occasion the engine took its load of 350 tons up a grade of 1 in 200 thirteen miles in length at a steady speed of 62.1 miles per hour. In all the history of locomotive performances, either in America or Europe, there is no authentic record of anything to approach this uphill work by an engine weighing only 63 tons."

The perfected organization of the Bluff City Oil Company at Pine Bluff, Arkansas, capitalized at \$100,000, is reported, and a plant to be ready for the new cotton year will be erected; additions to the Lowe Manufacturing Company and to the Eastern Manufacturing Company at Huntsville, Alabama, will double their capacity; the new Apalache cotton mill under construction at Greer Depot, South Carolina, capitalized at \$350,000, will have 17,000 spindles and 375 looms; additions are planned for Tupelo, Mississippi; Jamestown and Kings Mountain, North Carolina, and many other places in the South.

The value of raw cotton exported from the United States during the eleven months ending with May, according to the preliminary

figures of the Treasury Bureau of Statistics, is \$308,747,095, which exceeds by \$5,000,000 that of any previous corresponding eleven months. The quantity exported is not equal to that of the years 1898 or 1899, but owing to the higher price the value is greater.

General.

Professor William Crookes, before the International Chemical Congress at Berlin recently, according to press despatches, dealt with the possibility of reducing all the elements of matter to one ultimate basis by finding what each and every element is resolvable into a single form of energy.

The subject was "Modern Views of Matter—the Realization of a Dream." Sir William cited the utterances of Sir Humphrey Davey and Faraday as anticipating the possibility of reducing the elements to simpler bases, and sketched the significance of the Roentgen rays and Becquerel rays and the experiments of Curie and others. He said:—

"All these observations find internal connection in the discovery of radium, which is probably the basis of the coarser chemical elements here. Probably masses of molecules dissolve themselves into the ether waves of the universe, or into electrical energy. Thus we stand on the border line where matter and force pass into each other. In this border-land lie the greatest scientific problems of the future. Here lie the final realities, wide-reaching and marvelous.

"The nineteenth century saw the birth of new views regarding the nature of atoms, electricity, and ether. While our views about the composition of matter are generally satisfactory to-day, will that be the case at the end of the twentieth century? Do we not again see that our investigations have only a temporary value? Will we be content to see matter dissolving into a multitude of revolving electrodes?

"Such a mysterious dissolution of atoms appears to be universal. It occurs when a particular place is rubbed with silk. It is present in sunshine, in a raindrop, in lightning, in a flame, in a waterfall, and in the roaring sea."

During the present year there will be placed in the Dover-Calais service the first turbine propeller cross-channel passenger vessel ever built, marking an important event in ocean travel. Her length will be 310 feet; beam, 40 feet; number of turbines, three; number of propellers, five; speed, 21 to 22 knots. The median shaft will have one propeller, the two lateral shafts two propellers each. The propelling machinery will consist of three Parsons steam turbines the center one high pressure and the two lateral ones low-pressure. When steaming ahead, the steam is admitted to the high pressure turbine and after expanding about five fold passes to the low-pressure turbines where it expands about 25 fold. It then passes to the condensers, the total ratio of expansion being about 125 fold, as compared with 8 to 16 in ordinary triple-expansion reciprocating engines. Steam can be admitted by suitable valves into the low-pressure engines only, which can also be reversed. The builders claim this gives a maneuvering efficiency equal to the ordinary twin-screw steamer.

Among the advantages claimed for vessels equipped with turbine steam engines are complete absence of vibration, increased economy in steam and coal consumption resulting in an increase of speed and decrease of weight, increased stability because of lowered center of gravity of machinery, perfect balancing of engines permitting lighter foundations, reduced diameter of propellers permitting greater immersion and obviating "racing" in rough seas.

It is said that the world's rubber industry is likely to be revolutionized by the introduction of a fibrous rubber obtained from the roots of a plant discovered by a French botanist on the sandy plains of French Congo. Specimens of the plant, scientifically named *Lundolphia Thrallonii*, had been previously collected in seven places, including Lower Guinea and the Lower Congo. Very recently a French firm realized its possibilities, and has since produced excellent rubber.

CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

A Responsive Heart.

HATTIE P. WILLIAMS.

HAVING had almost continuous consciousness of health during seven years of Christian Science experience, and therefore so few demonstrations over physical errors to give, and yet desiring to add my mite to the support of our periodicals, it has become clear that the expression of an awakened and regenerated thought, is a contribution; also that as it is not difficult for a plant, nourished by the sun and dews of heaven, to bud, expand its blossoms, and throw open its heart laden with fragrance to a waiting world; so the Christian Scientist, nourished by his daily food of truth, should find no difficulty in giving to a waiting world the results of daily growth, fragrant with the perfume of Love. It should be a glad outpouring of that which has been received, assimilated, and increased tenfold, until there is no room in consciousness to hoard it for one's own use, but one realizes that it must be given out freely and unselfishly to swell the voice of that mighty testimony that is filling the earth with its notes of joy and peace, sweeter than any sound that has yet reached the human ear, telling of freedom from the bonds of false thoughts of God and man.

Obedience to a lie is the enslavement of hypnotism, and mortal man has therefore during all his seeming span of earthly existence been under a hypnotic spell, for he has been believing a falsehood about God and man. He has been believing that there are mortal, physical laws which he must obey, when all the while the truth remains that there is but one law, the law of Spirit. This truth appears first to mortal man as a faint light, and as he follows it, guided by divine wisdom, it grows brighter. He realizes the impotence of the supposed laws which he has heretofore obeyed, and rejoices in the growing sense of freedom from material beliefs; he realizes the utility and practicality of the law of Truth and Love in his daily affairs. The burden of fear is lifted from shoulders bowed beneath its load, and the things that once seemed real, are understood to be mere ghosts of mortal belief. He learns to walk leaning more and more upon the One Mind, One Love, for guidance and support; his constant endeavor is to realize his unity with this Mind, Love, and to understand the wondrous meaning of "God is All," which understanding will usher him out of the realm of unreality into the kingdom of reality where no intruding belief can mar the perfect harmony of spiritualized consciousness.

A great and most helpful means for gaining entrance into this kingdom of reality, is a cheerful and earnest study of the Lesson-Sermons, accompanied by the prayer that the truth enfolded in each subject may be disclosed. These lessons are efficient aids to the growth of every Christian Scientist, and we should be very careful that we do not look upon this study as a mere duty, but rather as a privilege for which we are increasingly grateful.

Faith in Understanding,

KATE SWOPE.

IN our first steps in Christian Science much seemed to depend on the miracle to keep us established in faith. We needed a sign, we wanted to see the footprints of our progress as evidence that we had advanced. We encountered many disappointments because it was effect we sought, rather than cause. We looked to phenomena to support our faith, instead of looking to our faith to produce phenomena. The mind action was not always correct. The Science of Mind is exact, so much so, that any deviation from its rule results in failure. As a man thinketh so is he, and as is his thought, so is his result. If he looks to phenomena to sustain his faith, instead of trusting in his faith to produce phenomena, the true order is reversed, and he is not working in Science. He is not governed by law; in his timidity he is looking to effect, not to cause, for manifestation. He thinks if he could but see some little result he could have more faith, whereas just the contrary is true; if he had more faith he could see some result.

"Seek ye the kingdom of God; and all these things shall be added unto you." The kingdom of God, Jesus taught, is within you, and by seeking the illuminated consciousness within, we shall find dominion over all things.

I know a Christian Scientist who went to a Wednesday evening testimonial meeting the third day after she had most successfully proved for herself the power of Christian Science in obstetrics. Said a surprised friend, "Why, I can hardly believe my eyes to see you here," and the Scientist answered, "It should not be hard for you to believe it after it has happened; I believed it before it happened." That is the mind action which carries demonstration with it,—the believing before it happens. There is no failure in such a prayer. It conforms perfectly with Jesus' teachings: "whatsoever ye shall ask in prayer, believing, ye shall receive;" and again, "all things are possible to him that believeth." Jesus said, to one who approached him for healing, "Believe ye that I am able to do this?" We need often to face the Word of Truth, in the treatments we realize, and ask, Believe ye that Truth is able to do this? It is Truth,—believest thou that?

The comparison of Christian Science with the Bible will show such an illumination of its texts, such an identity of teaching as to convince one that this is restored Christianity. This alone produces the marvelous increase of faith and sense of security found in Christian Scientists. Faith is that sensitiveness to Truth which knows it by its touch alone. Faith is of God; it is the recognition of the unseen; it is the "substance of things hoped for." Faith needs no external evidence to support it, and neither leans upon, nor begs of phenomena to sustain it; rather does it control and bend all external means to its own end,—the thing hoped for.

Man was made to have dominion over all things, and he is not manifesting this dominion so long as he leans on the thing he seeks to govern, for support in demonstration. If he is so controlled by phenomena as to be dependent on its evidence for encouragement, how can he expect to

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govern it by making it follow his faith? Naturally such a procedure produces discouragement. The young Scientist may wish to see some marvel, and, like Thomas, make his believing dependent upon sight, whereas a better way is to make one's believing produce something to see. Not seeing a result when and where and how he has planned it, he may become discouraged. But our ways are not God's ways. Our mind action is not always scientific.

We have known beginners, with ardent enthusiasm, to grapple with prodigious problems of destiny, with a zeal out of all proportion to their patience, and to become discouraged because a few treatments did not produce a complete regeneration in mind, body, and destiny itself. It is a discouragement that comes from blindness, from a lack of grasp of the needs of the occasion, lack of insight into the enormous odds against him on the mortal side, lack of sense of proportion. A good general makes a careful survey of the enemy.

Understanding goes beyond faith in that it is wisdom and sight; yet understanding must forever include faith. If one contemplates escape, it is wise to make a careful survey of the country one is in. Sometimes the way to detect a counterfeit dollar is to examine it minutely, carefully, and cautiously. The advancing Scientist is more patient because of a general grasp of the needs of an occasion, and I have known such an one to dwell in faith, in the substance of things hoped for, for years; and we have seen such faith become so established that it thrived without sign, token, or testimony for encouragement. Such faith in right thinking never faileth.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," clearly expresses the will of God. Christian Scientists understand the will of God, and must have faith in that understanding. Even if the faith be no larger than a grain of mustard seed, yet must it be used faithfully and confidently in behalf of further growth. All that is necessary to correct one wrong thought is one right thought. One error needs but one reversal. One lie needs but one correction, and so Christian Science treatment is very simple. It meets the will of evil with the omnipotent will of good,—God. The confidence in Christian Science treatment is based on a knowledge of the will of God. The Christian Scientist is in no breathless suspense of fear in contemplating the will of his God, for in understanding God, he perceives His will also. Therein understanding transcends faith, yet must he have a perfect faith in that understanding.

He must live in cause, not effect; seeking Mind rather than manifestation. He must not lean on the shadow of himself. His faith is the substance (the reality) of the thing hoped for. What the eye of faith sees is the real, rather than the later appearance of its form. If the thought runs after effects, seeking support from a sign to sustain a realization of Principle,—God,—the hour of dominion over the external is not yet at hand. He is not then mastering matter; he is its leaning, begging servitor, and the Master is not as yet unveiled within him.

"Believe also in me," the Master said; and again he said, "I am in you;" and again, "whosoever . . . believeth in me [the Master within] shall never die;" and again, "Ye believe in God, believe also in me." Believe was his most frequent word; believe in God and in His man, he said. "I can do all things through Christ which strengtheneth me," expresses a perfect faith in the spiritual understanding. How superior this power to the "I will" of human strength!

What are we believing in? What are we relying on? On the power of the Word, on the statements of Truth, on our understanding of God? or on some external sign of its efficacy? Is our confidence erect in the knowledge that Christian Science reveals Truth, Life,—the law which is annihilation to everything that is unlike God? Do we know the Truth that makes one free? and further,

do we know that we know it? Have we faith in our understanding? Do we believe that Truth destroys error? Do we believe that Truth is able to do this,—to heal? Let us remember Jesus' query, "Believe ye that I am able to do this?" Let us believe in the power of the Christ, that Light which lighteth every man that cometh into the world, that spiritual perception which is the recognition of being, and which is the healer. Let us proceed confidently, believing that the Word is able to heal, knowing that the same spiritual law is in operation to-day, which thundered throughout the void, in the dawn of the ages, when God said, "Let there be light," and when manifestation echoed and re-echoed throughout a vaulted firmament that glorious afterthought, "and there *was* light."

The Lesson of Obedience.

JACK MULOCK JACKSON.

As one who has been greatly helped lately by learning the lesson of obedience in Christian Science I would like to relate somewhat of my experience, in the hope that it may aid others even as I have been aided. It is often said that fear and worry are responsible for much of our trouble, and failure to come out of discordant conditions. So they are, but they are not the original cause.

The primary cause as I have learned it, is disobedience, the consciousness of being disobedient to our highest knowledge of Truth, right, and spiritual law causes fear. No two persons can be judged by the same standard, as to what they are expressing in their lives, therefore let none of us fail to pursue a certain line of duty simply because we say our neighbor is not doing so. What may be a progressive condition for our neighbor, may be only marking time for us. We must go forward.

Many of us have said, figuratively, perhaps literally, "Yes, Christian Science is a grand truth, and I believe in it, but I cannot (or will not) do such and such a thing" or "give up such and such a thing," reserving to ourselves some particular specific course or pursuit which we know to be unscientific, but which we decline to abandon. Such has been my own attitude for years, but having seen the error in its true light, I should like to warn others.

I wish I might convince every one who reads these words that this mental attitude of conscious resistance toward Truth, or any spiritual duty, is the cause of a great deal of discord, mental and physical. After years of very painful experience, during which my efforts to find relief would literally fill a book, I can confidently declare that nothing but Christian Science fully and freely accepted and expressed will solve this problem.

Until I decided to reserve to myself no particular error of any sort, but to yield myself absolutely to the call of Truth, I could not begin to tell how irksome and discordant were my business conditions. "A hell of discord," is not too strong a phrase to describe what I endured to sense. Others may be in this pit, and it is for them I write. With amazing repetition, all my efforts in a material way to escape this torment, failed utterly, and so will all such efforts to the end of time, so long as there is a conscious mental resistance to the leading of divine Mind.

Finally it was borne in upon me that material conditions can neither confer happiness nor discord. All that is real is spiritual, and in the spiritual forever abide and all is harmony.

Great is the peace of mind which comes from obedience, it can be experienced but not adequately described, for it transcends all material definition.

In connection with this experience, there has come to me a parable which seems apropos. Christian Science or harmony is as a great river flowing ever irresistibly to the boundless sea of divine Love. If we are always and unreservedly obedient to its law and claim upon us, we

are in this great river, supported by divine Mind, enjoying the wealth of God's goodness, with nothing to harm us or make us afraid. If we are disobedient, even if it is only in one (to us) small particular, we are as a chip which lies on the river's brink, very close, it may be, to the river and yet not in it, and experiencing none of the harmony which lies at hand and which may be ours if we permit it. The chip on the bank might as well be a thousand miles away, and the one disobedient practice cuts us off completely from the river of harmony.

We cannot be too grateful for this priceless gift of Christian Science, which has come through the unprecedented obedience of one noble woman, Mrs. Eddy.

The Message of Christian Science.

THE world has had, in this age, a message,—a message which adds nothing to the Christianity of Christ, takes nothing from it, but one which so interprets the life-work of the Master that to the Christianity of the people an immeasurable degree of the knowledge of God is added and a weight of doubt and fear and misery is taken away.

This message is called Christian Science. The messenger is a woman of pure and consecrated life who has been given the wisdom to deliver and protect this message. Those who have heard it are striving to be Christian Scientists—Scientific Christians.

First, one, or two, or three in a community heard this message, responded to its demands, and received its blessing. As the value of it grew upon them, they gathered together "in his name" to study the Scriptures in the light of this revelation which had brought peace and healing to them.

The trials of pioneer days strengthened and purified, and out of it all there have grown many companies of happy Christians, who are so enriched and blessed that the upspringing of beautiful church buildings is a natural and spontaneous expression of their joy and gratitude. All over our land these eloquent witnesses have been established, and it is cause for much rejoicing that the faithful workers are enriching us all by the evidences of their fidelity.

The real reward which is coming to the Christian Scientists in this hour is not in the beautiful church buildings, in the external signs of prosperity which mark the progress of our cause, but in the ever-increasing knowledge of God which is coming into the heart and life as the result of sacrifice, obedience, and loyalty.

Jesus said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Those who are obeying this are learning that in finding the kingdom, in abiding in its safe shelter, in excluding from thought everything unlike that kingdom, lies the real reward, the real joy.

The external building has been "added" because it is the honest fruit of right thinking, right living. It stands as the symbol, the witness, not as the thing itself.

It bears witness to fidelity, to unswerving allegiance to a perfect ideal, to consecrated toil in the endeavor to make that ideal a living, practical reality. It is a testimonial to the meek and consecrated life of our Leader, whose teachings have aroused this generation to a clearer comprehension of the saving, healing mission of Jesus the Christ, and it gives glorious evidence that "God is with men" and that the demonstration of His loving redemption of "the children of men" is at hand.

In the presence of this we cannot be proud, we cannot give or receive congratulations; we can only be grateful, and endeavor to live such lives as will be worthy the great trust given to us.

From the address of MRS. BLANCHE H. HOGUE at the dedication of Second Church of Christ, Scientist, Salem, Ore.

A Grateful Heart.

ROSA MOTSCHMAN.

I SHOULD like to express my deep and long-felt gratitude to our Leader, Mrs. Eddy, for the wealth of literature she has given us,—a world of knowledge meeting every want, satisfying every craving of the hungry and thirsty. Well may we rejoice that privilege is given to put our heart-felt love for her and for our Cause into action through the establishment of the Mother Church Building Fund. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." May divine Love spread its wings over our beloved Leader and her work.

My Prayer in Christian Science.

M. E. W.

To be ever conscious of my unity with God, to listen for His voice, and hear no other call. To separate all error from my thought of man, and see him only as my Father's image, to show him reverence, and share with him my holiest treasures.

To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, cleansed from the flesh.

To send no thought into the world that will not bless, or cheer, or purify, or heal.

To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love.

Eternal Day.

MARY IRVING KEITH.

ETERNAL day! Eternal day!
One prayer the multitude shall pray.
Gone is the need of sect or creed
Where "Israel's God is God indeed."
With one accord all hearts will say,
"Lord, this is thine Eternal day."

Eternal day! Eternal day!
Earth's gloomy shadows flee away;
Past is the night; the Lamb, the Light,
Our robes are glistening and white,
And in Love's pure effulgent ray
The world has found Eternal day.

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.

The Lectures.

Special interest attaches to the following report of the first lecture on Christian Science ever delivered in Ireland, and of the lecture in London, Eng. The currents of progress and civilization have in the past been uniformly to the westward, but America is now reversing the order, and the shores of the lands from which our Fathers came are being laved by a return tide of spiritual good.—Eds.

At Dublin, Ireland.

The first Christian Science lecture in Ireland was delivered by Judge Ewing in the Antient Concert Rooms, Dublin, May 5, before a very large and representative audience. The subject was "The Religion of Jesus Christ." It was very impressive, and throughout the lecture the most marked attention was given by the audience.

The lecturer was introduced by the Earl of Dunmore in a few appropriate words.

The following cablegram was sent to Mrs. Eddy on behalf of First Church of Christ, Scientist, Dublin:—

"Rev. Mrs. Eddy, Pleasant View, Concord. Grateful thanks for sending Judge Ewing. Lecture much appreciated, large audience. LADY ASHBOURNE."

To which the following reply was received:—

"To Lady Ashbourne, Merrion Square, Dublin. Accept thanks. Glad Judge Ewing pleased you. EDDY."

Correspondence.

At London, Eng.

Under the auspices of Second Church of Christ, Scientist, London, the Hon. William G. Ewing, late Justice of the Superior Court of Illinois, last night [May 25] delivered a lecture on Christian Science to a large audience in St. James's Hall. The address was not in the least sensational in character, for, as Judge Ewing pointed out, he was anxious to show members of the old Christian Churches how much they had in common with Christian Scientists, rather than to dwell upon their differences. He ventured to say that not only were there many religious beliefs in which they were in perfect accord, but he went further, and declared that after fifteen years' study of the subject there was no solitary principle which for the last five hundred years any intelligent man had held in the old churches which he would have to surrender if he became a Christian Scientist. Healing was merely subsidiary to their belief. They believed that God was their strength and their Redeemer, and they went to Him for a cure for every ill which came to humanity.

The Daily Chronicle.

At Dover, N. H.

Mr. Carol Norton, C.S.D., of New York City, delivered a lecture on "The Meaning of Christian Science" in the Unitarian Church, Sunday afternoon, May 17. The church was very kindly offered for this occasion by the pastor, Rev. Ward R. Clarke, who also introduced the speaker. The church has a seating capacity of about two hundred and fifty, and nearly all the seats were occupied by a thoroughly attentive and appreciative audience.

Rev. Mr. Clarke, in introducing the lecturer, spoke as follows:—

Four years ago in the Opera House at Meadville, Pa., I listened with pleasure and profit to an earnest apostle of Christian Science. After the lecture I went to the special meeting in an upper room across the street, and there, with

a quiet enthusiasm, the speaker bade his brethren be faithful and never to hit back when persecuted. It seemed to me like a meeting of apostolic days with Paul addressing his little company of believers in one of the ancient cities, and urging them to be Christ-like in their bearing toward all men, especially toward those who opposed them. I have not followed that speaker's career during the past four years, but we meet to-day on the same platform. Since I believe him to be an earnest searcher after truth, I welcome him to this Unitarian pulpit which stands for a reverent devotion to the God of truth and goodness and beauty.

Truth for man has many aspects, since humanity is extremely complex, and I believe that each phase of truth should gladly come into relations with all other phases, that in life's great variety there may be unity.

Wherever Christian Scientists are helping people to better health and to nobler and purer and kinder living, I bid them God speed. It gives me pleasure to introduce to you Mr. Carol Norton of New York, one of the authorized lecturers on Christian Science, who will now address you.

Correspondence.

At Cambridge, Mass.

On Tuesday evening, May 12, under the auspices of First Church of Christ, Scientist, of this city, Mr. Carol Norton of New York delivered in Union Hall an eloquent and able lecture on "The Meaning of Christian Science."

The hall, which was tastefully decorated for the occasion, was filled to its utmost capacity by an attentive and interested audience, numbering about fifteen hundred people.

The proceedings were opened by the First Reader, Mr. Wilfred G. G. Cole, who welcomed the audience on behalf of the church, and introduced as chairman the Rev. William P. McKenzie, also a member of the Board of Lectureship.

Mr. Norton was introduced by Mr. McKenzie as follows:

Friends:—I have been invited as a citizen of Cambridge to introduce to you the lecturer of the evening. It may be of interest to you to know that he is of distinguished New England ancestry, and is through his mother's family related to the poet whose home in Cambridge is a shrine for visitors from far, and whose love for its beautiful surroundings was commemorated by the reservation of Longfellow Park. Dr. Norton is himself a poet, as either in feeling or expression all those must be who find the deeper harmonies of life. And of these harmonies he has come to speak. He will tell how Christian Science eliminates the discord of disease, and establishes the wholesome and concordant condition of health; how its influence weans men from ill habits, and vicious tendencies of temper and morals, and enables them to enjoy the frictionless, well-ordered activity of right-doing. It seems fitting that this city of Cambridge, which bears a shining name throughout the land for the intellectual culture of its citizens, this city wherein is the seat of the most ancient university on the continent, should be hospitable to news of this great modern religious movement; and this hospitable reception to truth has been shown by the assembling of audiences larger than the halls could accommodate at the two previous lectures of the series offered to the public by First Church of Christ, Scientist.

The lecturer has been lately at the Pacific Coast; indeed, from Canada to Texas, and from Washington Territory to Maine, he has been busy as he has gone about to "preach the gospel of peace, and bring glad tidings of good things," which glad tidings have found their statement for this age, and proof of their present value, through the simplicity and devotion of Mary Baker Eddy, the Discoverer and Founder of Christian Science. I have now the honor to present to you Carol Norton, C.S.D., of New York City.

Correspondence.

At Buffalo, N. Y.

The lecture delivered by Mr. Carol Norton in the Teck Theatre on May 3, was attended by a good-sized audience which listened with profound interest.

The lecturer was introduced by Mr. Everand A. Hayes of this city, who said:—

Ladies and Gentlemen:—Thought is a power capable of being cultivated and directed. It cannot be seen, yet its effects are visible to the material eye. All good thoughts are the offspring of infinite Mind, and this fact is more universally recognized to-day than ever before. There seems to be an abiding desire on the part of the people to become better acquainted with God. Humanity is yearning to understand more of divine Principle. Weary of the weight of mortality's woes, weary of dogmas and deceptions, weary of unsatisfactory creeds and misleading sects, the children of men are fast turning to the living waters of Christian Science. Earnest desire is honest prayer. Persistent longing for spiritual knowledge betters mankind. The clouds of error will gradually disappear and the patient seeker for Truth will sooner or later awaken from this mundane dream miscalled life, and find himself in the glorious presence of the omnipotent King in the realm of heaven. He will then be surprised to learn how near God has been to him all the time, and how thin the veil that hides His presence.

A very small opaque disk held close to the eye will shut out from sight the marvelous beauty of earth and sky; yet the beauty has at no time been absent notwithstanding its seeming disappearance. Error is the disk that dims our spiritual vision, it is the "beam that is in thine own eye." Cast it out, and the manifestations of God will appear a thousand times more glorious than the material beauties of the celestial and terrestrial universe.

Uncomprehended, the Bible is a barren book; when, however, its pages are scientifically and spiritually understood, it becomes the greatest civilizer and educator known to earth. The advance of the Cross and the white banner of Love is rapidly redeeming nations, states, and individuals from superstition, sensuality, and unwisdom. Christian Science is the leaven that is fast leavening the whole lump. It is a sacred, practical religion rigidly requiring its adherents to be pure in thought and word and deed.

Its believers now compose a vast army following Christ, Truth. This army is constantly becoming more numerous and powerful as it advances. Its enemies are the beliefs of sin, sickness, and death; but they are being scattered and swept away as withered grass disappears in consuming flames. Behind this army are not the wounded and dying. Blood and desolation are not in its track. Disease and woe follow it not. But instead thereof the lame walk, the blind see, the deaf hear, the sick recover, and the sinner ceases sinning. Where once there were vice, disease, and misery, now there are health, prosperity, happiness, and a joyful peace to those who have found the truth. The old man with his aches and sorrows has been put off, and the new man, reflecting divine Love, put on. Christian Scientists seek to follow the immortal Way-shower, to emulate his example, and to obey his bidding, "Go, and do thou likewise."

With us this afternoon is one of the foremost of Christian Science workers and a disciple of that world-famed, noble, and God-blessed woman, Mary Baker G. Eddy. On behalf of Second Church of Christ, Scientist, of this city, I now introduce to you Carol Norton, C.S.D., of New York.—*Correspondence.*

At Decatur, Ill.

On Sunday afternoon, April 26, Judge Septimus J. Hanna delivered a lecture on Christian Science at Powers Grand Opera House under the auspices of First Church

of Christ, Scientist. There was a large audience present, and from the attention and appreciation that were shown during the discourse, it was apparent that many were deeply interested. The lecturer was introduced by Mr. Robert I. Hunt, a prominent business man of this city, who spoke in part as follows:—

It is only just that I should state that I do not stand here this afternoon as the exponent of any creed or the representative of any particular theological belief. We are fortunate in having with us one who is to tell us about a religion founded upon the ever-living Truth and Love. Any belief based upon underlying and fundamental Principle must work for the highest there is in life, must stand for the best there is for humanity.

Something like thirty years ago this afternoon it became my duty to stand before a religious organization and enunciate the Biblical injunction, "Prove all things; hold fast that which is good." This afternoon Judge Hanna of Boston, representing the Board of Lectureship of the Christian Science Church, will address us. He also will no doubt adjure us to "Prove all things; hold fast that which is good." It is my pleasure to introduce Judge Septimus J. Hanna of Boston.—*Correspondence.*

At Braintree, Mass.

A lecture on "The Meaning of Christian Science" was delivered on May 22 by Carol Norton, C.S.D., in the Town Hall. An audience numbering about five hundred people drawn from Braintree and surrounding towns listened attentively throughout the whole of the able address.

The speaker was introduced by Rev. F. M. Burrows, pastor of the First Congregational Church of Braintree, who said:—

Ladies and Gentlemen:—It is the somewhat differing lines of thought that engage us which furnishes the true occasion and fitness of my presence on this platform to-night. I am here as an expression of Christian fellowship. It is my privilege to assure the speaker of the evening of the open hospitality and unprejudiced mind of this Braintree audience which he addresses. This does not mean that we, as the Athenians of old, have idle and itching ears for strange things. I hope that the time will never come when our Anglo-Saxon civilization shall so far lose its character as to be indifferent to the moral tendency of the teachings that are uttered from its platforms. We, at least, are not thus indifferent, and I could not consent to the performance of this pleasant duty to-night but for a feeling which I hope is well founded, that there is between us a real basis of fellowship in our mutual striving after the higher ideals of human life as these lie revealed in the person of our common Lord and Master, Jesus Christ. I am therefore grateful to the Christian Science organization of Braintree for according to me the privilege of making this expression of Christian fellowship and introducing to you the speaker of the evening, Mr. Carol Norton of New York.—*Correspondence.*

At Sheldon, Ia.

Mrs. Annie M. Knott lectured here March 16, to a fair-sized audience who listened throughout with marked attention and interest. It was evident that a sincere desire existed for information on the subject of which she spoke. The lecturer was introduced by Mr. Charles F. Butterfield. *Correspondence.*

Notice.

The State Publication Committees are requested to meet with Mr. Alfred Farlow at Huntington Chambers, Boston, Monday evening, June 29, at eight o'clock.

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.

Communion.

BEFORE this issue of the *Sentinel* will have reached all our readers, thousands of Christian Scientists will be assembled in Boston for the Communion in the Mother Church and for the Annual Meeting. The *Sentinel* extends to all a cordial and fraternal welcome. What profit their journey will afford them largely depends upon their own receptivity, but still more upon what each one has brought to this "great bridal feast of Truth and Love."

To the extent that we are fulfilling our solemn "promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (*Science and Health*, p. 497), will we receive "good measure, pressed down, and shaken together, and running over." By bringing to these annual gatherings a pure and abiding love for our neighbor, yea, for all mankind, we secure a spiritual uplift and blessing beyond our most earnest expectations.

Our faithful and beloved Leader has devoted herself unreservedly to the interests of humanity; by precept and example she has lovingly and unselfishly led us in our Master's footsteps, and in so far as we have profited by her wise leadership and loving counsel are we prepared to commemorate our Lord's "last spiritual breakfast with his disciples in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea" (*Science and Health*, p. 34). She has, in the following words, expressed the significance and purpose of our communion: "This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight" (*Science and Health*, p. 35).

May our Communion be truly a "joyful meeting," and may each one of us return to his individual duties and bear its blessings to others with a larger sense of God, a purer and holier purpose; then shall we know that we have communed with infinite Love, and that we have gladdened the heart of His servant.

M.

A Complete Concordance to Science and Health.

WE are pleased to announce that some time ago Mrs. Eddy, ever mindful of the needs of students of our text-book, arranged for the preparation and publication of a complete concordance, and that this book has just been issued by her publisher.

Students have long felt the need of a complete and thoroughly accurate concordance, and have hoped that such a book might be compiled for their use, but few have had any conception of the great labor and expense involved in the publication of a work of this kind. Some idea of the magnitude of the undertaking may be gained when it is known that the concordance is a book of five hundred and ninety-five pages, 6½x9½ inches in size; that it contains

eighty thousand references, and that more than ten thousand principal words are indexed. The compiler and several assistants have been engaged upon the work for more than a year and a half, and have used the utmost diligence.

Our inspection of advance sheets justifies the opinion that the plan followed is well calculated to produce the best results, and that the work has been thoroughly and intelligently done. That the book will meet with a hearty welcome is certain.

Our Leader is entitled to, and will receive, the thanks of all Christian Scientists for the latest addition to our literature, and for her watchful care for our needs. The following is the Publisher's announcement. M.

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 latest 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. The following is reprinted from the Preface with Mrs. Eddy's permission:—

For many years there have been calls for a more complete index to "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," and although the index prepared by the late Rev. J. H. Wiggin about the year 1885 was quite large, neither it nor subsequent indices fully met the requirements of the students of our text-book. It finally became apparent that the only satisfactory way to meet this need was to prepare a complete Concordance, which should include all prominent words and phrases which the student may desire to find. I am confident that this work will fully meet his demands.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., May 15, 1903.

A COMPLETE CONCORDANCE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES; 595 pages, bound in cloth, marbled edges. Price, prepaid, single copy \$5.00. Twelve or more to one address \$4.50 each. Direct all orders and make remittances payable to JOSEPH ARMSTRONG, Publisher, 95 Falmouth Street, Boston, Mass.

Rumor.

SHOULD we paint Rumor in her real vestments, every earnest Christian would shrink aghast and deny all kinship with this thousand-tongued adventuress. And yet perhaps not even the best Christian can declare himself wholly free from the seductive habit.

Rumor knows neither kindness nor exactness, she is untrue to confidence and regards not courtesy. Secrecy with uplifted finger casts her treasures to the wind when she confides the slightest hint to Rumor. Of vivid imagination, fluent speech, sensational and unscrupulous, how easy it is for Rumor to exaggerate and distort while multiplying a harmless statement of the morning and make the evening ring with a malicious jargon, until the originator of a remark finds himself, like poor Gabriel Grubb, confused, bewildered, and wholly unable to adjust the fugitive to its original impulse and expression in a moment of unsuspecting honesty and unguarded trust.

The weedy domain of Rumor may seem too remote from the clean and wholesome pathway of the Christian Scientist to contaminate it with a growth of tares and thistles, but we must be careful lest the baneful seeds find rootage and crowd out life's sweetest blossomings.

Christian Science defines for us the manifestation of love, of charity, of scrupulous honesty, of kindness, and in contrast with the old requirements of an unattainable

perfection, it teaches how to live a life which is inoffensive because of its exaltation.

Evil cannot be barred by force from human thought, it must be nullified by the conscious indwelling of good, and this is the true basis of reform in all departments of human experience. Legislation may lay the heavy hand of the law on corrupt literature, upon the unchaste drama, upon any vice, and so do much good, but the invulnerable defence against the invasion of any error is the pre-emption of good.

The wise mother, recognizing the social needs of her children, makes their home attractive to good companions; thus their taste is refined, their standards raised, and coarseness and insincerity find no welcome.

It is said that, "An idle brain is the devil's workshop," so also do hands and ears and tongue serve him unless they are about the Father's business. The adequacy of the pre-occupancy of good is sustained by our Leader: "The way to extract error from mortal mind is to pour in Truth through flood-tides of Love. Christian perfection is won on no other basis" (Science and Health, p. 201).

In the home where Love reigns we find no ear for rumor, no tongue for gossip. There is so much to tell of gratitude and joy and beauty and truth, so much of good news (the Gospel) that there is neither time nor voice for the idle or mischievous rehearsal of the imperfections of personality, or the vapidities of rumor.

It is not enough to consider whether a rumor which we are tempted to repeat be harmless; the ingress of error may be made easy simply by a negative. We must be assured that it will bear a blessing to some one or some thing, and that we are actuated by a kindly motive in its utterance, otherwise we may well pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." S.

The Illogic of Discouragement.

At the sunset hour of his long earthly day, and as a climax to the earnest reminders, instructions, and appeals with which he had sought to prepare the people for future temptations and struggles, Moses uttered those memorable words of cheer which have been an inspiration and encouragement to fainting hearts through all the centuries: "Be strong and of a good courage, fear not, nor be afraid: . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

The great law-giver had experienced unnumbered trials during his life-long leadership of a nation of foolish, petulant, and heady children, and at the last, when within his reach, the satisfaction of his one great longing and aspiration was denied him; nevertheless, in this hour of supreme disappointment, he expressed a triumphant and reposeful confidence in God, and thus revealed how thoroughly he had learned his lesson, how well fitted he was to commend to others the truly courageous faith,—

that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

Temptations to discouragement multiply rapidly. They germinate in every assertion of human weakness, and are nourished by every least concession to the power of evil, and for those who give them entry they speedily become a prolific pest, the harbinger of depression and defeat.

Discouragement is the only phantom to which many good people, including some would-be Christian Scientists, still cling. It is their pet bogie which, under indulgent patronage, daily exercises its prerogatives and extends its sway. To its efficiency as a convenient instrument of self-torture, we can all bear testimony, and certainly no guarantee of failure is more reliable, no road to the desert of despair

more direct. It may be conceived in that which is but a mere passing incident, and yet may culminate in a chronic hopelessness of indifference, or atheism.

The Christian people who are still deceived by its falsities are many, and among them may be found those who have not only "received the promises," but for whom God's fulfilling presence has been abundantly demonstrated; even their joy is often dispelled, their efficiency cancelled by this seductive mesmerism, and for them, verily, it is sin.

The distinctive feature of this weakness, when found in a professed Christian Scientist, is its incongruity. It is entirely out of keeping with his faith, and is no less needless than unworthy. It has, and can have, no touch or alignment with either Principle or its manifestation, and yet it is always declaring its legitimacy and reasonableness. It is most alert and companionable in the hour of weariness, and would even pose as a comforter while covertly inciting our imagination to make mountains out of mole-hills. Recognizing its subtlety, and the folly and sin of its indulgence, we are prepared to have done with it, to join hands with wholesome, well-grounded courage, and be happy.

Courage inheres in genuine faith, and is inseparable from it, and the contrary thought that it is an added acquirement, to be gained only through long experience in overcoming, is very much to our disadvantage. Courage is strengthened and established by the activities of faith, but in every period and degree of its realization it is an incident of spiritual knowing. This explains its frequent and splendid exhibition by those who are novices in point of experience, but clear and responsive in their apprehension of Truth. It is the normal attitude of him who knows in whom he has believed, and who perceives the temporality and nothingness of error's every claim. It pertains naturally and inevitably to all who are "strong in the Lord and in the power of His might," who have accepted the assurances of God's ever-presence and are proving them true, and nothing but inexplicable stupidity or the force of chronic habits of erroneous thought can, even temporarily, separate them from its rightful possession.

In the passage we have quoted, Moses names but a single basis for stable and fearless courage, and for the reason that this is all-inclusive and all-sufficient. "The Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Spiritual maturity will bring us added wisdom and varied riches, but the courageous spirit is imperatively needed, in the early as well as the later stages of our advance, and this need is to be continuously supplied in the consciousness of omnipresent good,—the daily dwelling "in the secret place of the most High," where no evil can befall.

The explanation of our Leader's unfailing courage is clearly disclosed in her impressive words,—

"Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you may speak 'as one having authority'" (Science and Health, p. 14). W.

A Neighbor's Comment.

IN addressing the Brotherhood of St. Andrew recently, Bishop Burgess took occasion to speak disparagingly of women as leaders of thought, and expressed himself in discourteous terms respecting the Founder of Christian Science.

Among other things he said that "all great and noble religions had been founded by men, and that women seemed to lack the faculty of originating, possessing only the faculty of imitating."

In an editorial commenting on his exhibition of bad taste, the *Brooklyn Times* says:—

"Is not this rather an unusual attack to come from the Bishop of a Christian denomination? The greatest offence of Christian Science lies in the fact that it asserts that the days of miracles are not past. Is there anything unusual in that? There are other denominations and religions that assert that the days of inspired teaching and preaching are not yet over. If the inspired teacher still lives, why does not the divine healer still exist?"

"Christian Science has grown during the last ten years. Undoubtedly jealous eyes have turned toward it. Splendid buildings for worship have gone up in many parts of this city, while other denominations have shown little progress in material growth. But there seems little cause for calling the belief 'absurd,' and placing it among 'superstitions.' It is particularly insulting to label it 'profitable.'"

"If Christian Science is assailed as Bishop Burgess has attacked it, its future growth is assured."

Regarding Return Tickets.

ALL tickets will be good June 28 to July 2 inclusive for return passage when stamped and vised, prior to July 2, at Station Ticket Offices of terminal lines; tickets reading by Boston & Maine R. R. at North Union Station, those reading by Boston & Albany or N. Y., N. H. & H. R. R., at Trinity Place or Back Bay or Terminal Stations.

An extension of return limit to August 1, will be made on all tickets, except those sold from New York City, provided tickets are deposited on July 1, 2, 3, or 4, and payment of fee of fifty cents, with Joint Agent.

The Joint Agency will be open for business in the Walker Building, corner Boylston and Clarendon Streets, July 1 to August 1 from 8 A.M. to 6 P.M. week days, and from 4 to 7 P.M. Sundays.

Stop-over may be obtained at New York on return trip on tickets reading via N. Y., provided tickets have been validated by Terminal or Joint Agent at Boston and are deposited with Joint Agent at New York immediately on arrival, with payment of fee of \$1.00; but in no case shall the stop over at New York extend beyond August 1. The Joint Agency will be located at 13 West 24th Street, New York City, and will be open from 8 A.M. to 6 P.M. daily June 29 to August 1.

Stop-over at Niagara Falls, Philadelphia, Baltimore, and Washington not exceeding ten days under usual regulations, will be allowed within final limit of August 1 returning.

Tickets reading via Michigan Central, Wabash and Grand Trunk Railways between Buffalo and Detroit will be good by the Detroit and Buffalo Steamboat Co.

Plant Line tickets good to return up to and including sailing of July 4. No extension.

Annual Meeting and Communion Notes.

THREE services will be held Communion Sunday, June 28, in the Mechanics Hall Building, Huntington Avenue, at 9 A.M., 11.30 A.M., and 2 P.M., with additional services later in the day if necessary.

The Annual Meeting will be held on Tuesday, June 30, at 2 P.M., in the same building. Cards of admission (for members only) can be secured by personal application at Mechanics Building. This should be attended to at once.

A meeting of Executive Members (formerly called First Members) will be held Saturday, June 27, at 9 A.M., in the Mother Church.

The Mechanics Hall Building will be the headquarters for all committees, and will be open daily from 9 A.M. to 9 P.M., Thursday, June 25, to Wednesday, July 1.

The Wednesday evening meeting will be held at Mechanics Building, July 1, at 7.30 P.M.

The Mother Church Building Fund.

The following impersonal reports will be of interest to our readers.

I am happy to tell you that I have sent Mr. Chase to-day twenty-five dollars, from our Sunday School, for the Mother Church Building Fund. The attendance in our Sunday School is about fifty.

The Sunday School of our church has contributed one hundred and one dollars to the Building Fund of the Mother Church. Nearly all this money has been earned by the children in real hard work, some of it by self-denial. Instead of using their dimes for candy, etc., they have chosen to give it to the Mother Church, which they love.

With loving greeting to the Mother Church, the children of the Sunday School forward their first contribution to the Building Fund for the new church edifice in Boston.

On Easter Sunday it was unanimously voted to give twenty-five dollars as an expression of love, and to-day the amount is complete.

We will strive to make our daily deeds an offering sweet and pure, by healing the sick and destroying sin.

I teach the Sunday School of five little ones, and have put by our contributions (the baby pennies they are called), ever since our organization, for the dear Mother Church. I know how glad you will be for this little pioneer church.

One dollar of the money came from two children, about six and seven, and neither parent has ever been to a Christian Science service. The children made the offering to-day. Their mother let them work for it.

At a special called meeting it was decided to save the offering of the last Sunday of each month, commencing in May, for our contribution to the Mother Church Building Fund, and when it should amount to the sum of twenty-five dollars it should be forwarded. Our numbers are small but we were all united in wishing to make this demonstration.

At the annual meeting of our church last December, it was voted to pay over to the Treasurer of the Building Fund of the Mother Church, the Sunday collection of the first Sunday of every month until the church is built. The amount raised thus will be duly forwarded to the Treasurer. Our church was organized three years ago with thirteen members. We have made slow but steady growth. On our last communion we received six new members.

I have been advised by our official board to acquaint you with the fact that, including the enclosed remittance, we have to date sent seven hundred and twenty-five dollars to the Mother Church Building Fund, and we expect to continue to make monthly remittances to that fund so long as the necessity seems to warrant it. Judging from payments already made on the subscriptions, it is estimated that the total will reach twelve hundred dollars by the first of next January—that is, four hundred and seventy-five dollars more than our total payments to date. We hope the amount will increase beyond our estimate, however, but at this writing we are not warranted in increasing the estimate.

Among the Churches.

New Meeting Place in Foxcroft, Me.

The opening services of the Christian Science Society of Dover and Foxcroft were held Sunday morning, April 26, in their new hall on North Street, Foxcroft, and were attended by local members, their friends, and visiting Scientists from out of town.—*Piscataquis Observer*.

Improvement in Fond du Lac, Wis.

The Christian Scientists, who have been holding their meetings in the Boyle Flats for the past year and a half have outgrown their present quarters and have fitted up an attractive hall in the Cole Savings Bank Building. The hall is handsomely decorated and is seated with chapel chairs.—*Fond du Lac Commonwealth*.

Progress in Davenport, Ia.

First Church of Christ, Scientist, has opened its new church on Sixth and Perry Streets. The residence, which was purchased by the congregation, has been entirely remodeled until it bears but little resemblance to its old self.

The grounds surrounding the new church are beautiful beyond description. One of the features is a species of olive-tree which, bent and gnarled, rears itself above the stone wall on the Perry Street side, the fragrance of which pervades the whole place.—*Davenport (Ia.) Times*.

A Growing Church in Waupun, Wis.

Last August we organized as First Church of Christ, Scientist, with twenty-six members, and we now have an average attendance of about forty.

We have our own church property, a most desirable and favorable location on which stands a dwelling house sufficiently large for our meetings, etc. We have given two lectures,—the first by Edward A. Kimball and our second, March 29, by Judge William G. Ewing.

We have two copies of Science and Health in our city library; two of Science and Health and one "Miscellaneous Writings" in the penitentiary located here, and copies of *Sentinel* and *Journal* are kept in the hotels of the city. The beautiful way in which our supply for our lectures was met by divine Love, removes all fear and doubt in undertaking any future work for the advancement of God's kingdom.

We gratefully and humbly rejoice in this fear-destroying and saving Gospel, and we are deeply thankful to our dear Leader for her loving, unselfish labor of love and faithfulness to Truth's revelation, and to the faithful workers at headquarters.—K.

Let us learn to be content with what we have. Let us get rid of our false estimates; set up all the higher ideals,—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.

DAVID SWING.

Think all you speak, but speak not all you think.

Thoughts are your own; your words are so no more.
Where Wisdom steers, wind cannot make you sink.
Lips never err when Wisdom keeps the door.

DELAUNE.

Testimonies of Healing.

The following is an extract from a letter written to me by a mother whose child up to the age of nine had never walked, and could neither stand, nor use her legs to creep like other children until healed through Christian Science:—

"We are only too happy to give you our testimony about Ida. We never can feel grateful enough to you for what you have done for her. You can always refer to us and rest assured we cannot tell half of what has been done for her. She was very helpless when you commenced your treatment, now what a change—she is going all around the house. We feel as if a great burden had been lifted from us and our hearts are full of gratitude every time we look at her. We can hardly realize that it is the same child. She was out a little while this morning, and when I took her into the house she stepped up on the steps just as well as any one and walked up into the house. I did not have to lift her as I used to do. In fact, I cannot remember when I last lifted her, it was so long ago.

"God bless you both for your kind endeavors in our behalf. We never can feel grateful enough to you."

Her father writes me: "It is just happiness to see her get about." That patients can be healed at a distance, as Science and Health declares, is seen in the above case, for all her treatments but one were absent.

J. E. B., New Bedford, Mass.

To Christian Science I owe all. I know now that it sustained me through all my weary life of suffering. I never knew what it was to go a day without an ache or pain. When a child I never could enjoy any kind of play or exercise without crying with pain afterwards. I dared not enjoy myself as others seemed to, for fear of the after effects. After marriage there seemed to be a doubling of ills. There never was an hour that I was free from pain, and at times the suffering seemed more than I could bear, and would last for days. I was treated by six good physicians and two specialists, and they all pronounced my case a marvel. They had never seen or read of such a case, it was so complicated. All my physicians were good men, and did all in their power to alleviate my suffering and cure my diseases. I used magnetic treatment and electricity, all to no avail. I used all kinds of patent medicines, but none of them ever brought me anything like permanent relief. After the birth of my only child, it seemed for a few months as if I might get well, but soon all the old troubles began to return, and I continued to grow worse and worse until I accepted Christian Science. Surely there never was a more miserable woman on earth than I was, up to that time. I prayed day and night (for it was precious little sleep I got) for relief, and I never could or did feel that it was God's will that I should die and leave my dear ones.

I have often caught myself asking God what pleasure it was to Him to have me suffer so, and in my ignorance would pray to God to reconcile me to my suffering and fate, for doctors, preachers, and Christian women would all tell me that it did seem as if there ought to be something to cure me, but I must be patient and bear the suffering without a murmur, since God had sent it on me for some good purpose, and that after death I would not have to suffer; but, thanks be to our omnipotent, omniscient, omnipresent Father-Mother God, I have to a great degree realized Him to be an omnipresent God, right now. I have realized His healing love, and I have been brought to this knowledge through the teaching of Christian Science, as given us by our dear Mother in Israel, Mary Baker G. Eddy, whom to know is to love, for she knows and teaches nothing but the understanding of Love. To-day I am able to do any kind of housework with ease and pleasure, whereas until Christian Science came to me, I was a helpless, hopeless invalid, with life seemingly fast ebbing away.

Besides my own healing, I have been witness to other great cures. I love Christian Science, it is everything to me, for I know—I don't merely believe—I know it is God with us, the Christ-truth, and my constant prayer is to know more and more of Him each day. My little boy loves Christian Science. I am alone here in the acceptance and belief of this truth, but am willing to labor alone until others around me shall recognize God's omnipresent, omnipotent hand. Nothing can ever take Christian Science from me, for it has given me spiritual joy, the "peace of God, which passeth all understanding," and health.

MATTIE A. MCK. CUMMINS, Puxico, Mo.

About nine years ago, I first heard of Christian Science. My husband had been a sufferer for years with nervous dyspepsia. He had spent a great deal for medicines, but grew worse, and the skill of the doctor in the vicinity had evidently been exhausted.

When a friend told me of her wonderful healing, I persuaded my husband to try it. He went to a practitioner in Memphis, and after taking several treatments was made entirely well. Since that time he has been healed of a severe attack of erysipelas.

After my husband was healed, I had a trouble which seemed at first very stubborn but is now yielding to the truth.

We are both members of First Church of Christ, Scientist, Memphis; we take all the literature we possibly can, and demonstrate over many claims of error.

MRS. W. J. MASSEY, Massey, Tenn.

About ten years ago, I heard of Christian Science through a friend, who told me that a new church had been organized here under the name of Christian Science; and it was said that this healed the sick. I had a good hearty laugh at it and said, "I shall not believe that until I see it with my own eyes." And I paid no more attention to it until about five years ago.

About two months ago, a neighbor of ours, a German whom we have known for twenty years, came to us. He had been troubled with rheumatism and had spent a great deal of money for doctors and drugs without receiving help. We advised him to turn to Christian Science, although we ourselves did not believe in it, but wished to see how it would affect him. To our great surprise he was perfectly healed in four treatments. He came to my house shortly after, and in order to convince me of his healing, he danced up and down the room like a young man, although he is over sixty years of age. This made a great impression upon me, and yet I still would not believe it. My wife had suffered for several years, was afflicted with several diseases, the worst was rheumatism, and year in year out the bottles of medicine, pills, plasters, etc., were always kept on hand; however, she kept growing worse instead of better. About four weeks ago, she was suffering a great deal, could not sleep, nor even stay in bed at night, and we did not know which way to turn for help. I myself could not sleep and suffered with her. Then I, the unbelieving Thomas, advised her to go to Christian Science, and said that if it would help her I should put everything else aside and accept the doctrine of Christian Science, which seemed to me a tremendous step, for my wife and I had from our earliest childhood been brought up in a form of religious doctrine which taught that it alone could save.

My wife was healed in a very short time, perfectly healed, freed from all pain; she is now happy and enjoys good sound sleep. I myself felt better after I had listened to Christian Science a few times. We are yet far from regarding ourselves as good Christian Scientists, for it takes time to grow in understanding, yet our hearts are over-

flowing with gratitude for what Christian Science has done for us, and words fail to express it.

Here we now stand at a turn in the road; God has led us thus far and He will help us farther and show us the right way. Again I wish to say, I am very, very thankful for all that Christian Science has done for us.

PETER DE CLAIRE, East Marinette, Wis.

Before accepting Christian Science I was subject to severe and frequent pains in my side, which would keep me in bed at times for twenty-four hours.

I was treated for this trouble often during my first year in Science. Finally my teacher told me she felt it was nothing but my fear of this excruciating pain which kept me in bondage.

A short time after this I was in the East among relatives who had no knowledge of Christian Science, when I felt this dreaded pain again. I excused myself, realizing that I must then meet it and my fear too. For about two hours I held steadfastly to the truth, knowing that God is Love, and that perfect Love casteth out fear. When I came from my room after that blessed two hours I was free and have never since felt, for one instant, a twinge of the pain. If this were the only time during the four years that I had received benefit, it would be enough to make me wish to lead a better life and help others, but I must tell of the healing of a case of jaundice in the family. The disease was not healed for about a week, but we found that resentment was being strongly held by the patient, and when the nothingness of this was pointed out, the healing was almost instantaneous, and all sallowness disappeared during the day.

Our last baby was born under Christian Science treatment, and after the first twenty-four hours I was dressed, and the third day my nurse left me in an absolutely normal condition. What a blessed freedom from the laws of mortal mind! I thank God many times a day for this great truth and am very grateful to our Leader, whose life has been so unselfish and so pure that she has been able to reveal this truth to us.—G. M. L., Chicago, Ill.

As I read the first article in the January *Journal*, my heart was filled with gratitude to God, and to the writer, for the light and help it brought to me.

Since coming to Christian Science, it has been my most earnest desire to pray aright, and very often the question of how to pray, and what to pray for, has puzzled me; but the clear statements set forth in this article, have removed all questions and doubts for me. Words cannot express my gratitude for help received from all our publications.

I would like to say to those who are discouraged, because of slow healing, if you will cultivate a spirit of thankfulness for blessings already received, and keep your hearts filled with love toward your fellow-men, the clouds of mortal sense will grow thinner and thinner until the glory of His presence so shines that it will dispel all else. Do not fear that you will not be able to meet and master error with truth. God never leaves nor forsakes us, but we turn away from Him, when we believe that error has power to control us. I find it is by persistent effort in the right direction that error is overcome.

C. V. WILSON, Miami, I. T.

Christian Science came to me at a time when everything was so dark that life seemed a burden. By a dear friend I was told of Christian Science, and I wish to express my gratitude for what it has done for me and my household. I cannot praise God enough for what he has shown me through Christian Science teaching. I have

had many wonderful demonstrations in my family. Love doth magnify itself, and every day it shines more bright, as hearts and minds unite in praise to God.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "God is Love. Can we ask Him to be more?" (Science and Health, p. 2).

MRS. GEORGE CARTER, Centredale, R. I.

Christian Science had been but a name to me for years. I classed it with faith-healing, mind-reading, etc. A year ago, a friend who was a Scientist suggested that as a practitioner had come to Geneva, I should send my daughter to her. This daughter had, since childhood, suffered from severe sick headaches. No remedies, no doctor ever helped her, and we were glad to try something new. Her cure has been gradual, but she has gained in health and strength, and the attacks are more rare and not so severe. I myself was quickly cured of rheumatic gout of years' standing in two or three treatments. Another daughter was relieved of a painful swelling in her foot. For five years she had suffered intensely from this trouble, but a few treatments caused it to disappear.

Several other cases have come under my notice during the year, including the lameness of a young girl, deafness, insanity, and white swelling of the knee; they all have yielded to treatment. One remarkable case was that of a boy who had suffered a year with paralysis of the nerves. All one side of him was affected, including the eye, which had sunk back into his head. A woman affected with hernia for fourteen years has been cured, as well as her paralytic child, by Christian Science treatments.

A case of a man afflicted with heart disease, was most interesting. He was refused a life insurance policy by the company's doctor, after which he turned to Christian Science, and after two months' treatment returned and renewed his application for a policy. He was found to be in good condition, with no trace of heart disease.

Cases of family inharmony and financial trouble, have been relieved. In many cases the physical healing has been accompanied by regeneration of the spiritual nature, thus proving a double blessing to many Swiss people, who would never otherwise have known the great benefits demonstrated through Christian Science.

I. P. P., Geneva, Switzerland.

After reading the article, "Take up the cross," in the *Sentinel* for the second time, I said, "How glad I am to see that in print," for I had met just the experiences referred to as I entered the path that regenerates and makes us anew. I even took back the books, Science and Health, and Journals lent me by the Scientist who so patiently and lovingly said, "You will come back," when I had told her never to mention Christian Science to me again. I had reached the point where error would say to me, "Why it's too much work to reverse, to just turn upside down all you have been taught these thirty-three years" and it seemed as though my head was much confused at such times.

Well, indeed I did go back, when I had been to receive my brother, who was on his way from camp in Jacksonville, Fla., and who looked as if he could not live. They called it typhoid. I hurried to this little Christian Science friend, who not only told me that my brother would be all right, but that he *was* all right, and so put out my fear, which had made me tremble on that hot day as if I had a chill.

The brother did get well and is all right to-day. He and his wife are interested in Christian Science. I then bought the book.

The following winter I had an acute attack of inflammatory rheumatism. To please my husband, who did not then

believe in Science, I was treated by one of the best physicians in Chicago for four months. All this time I clung steadfastly to my little book. The doctor was very full of fear for me, but I clung to the little friend like a child, and how many times through the singing of "In Thee, O Spirit true and tender;" "The Mother's Evening Prayer," and other hymns, did the misery become nothing.

The following fall I was allowed to have Christian Science treatment, and was healed in a week, and that was three years ago last fall.

My husband and I now belong to the Mother Church. To understand what Christian Science has done for us, one would need to know us before we began to study it, and see the difference between then and now. My mother, who cautioned me to be careful not to let it come between my Bible and me, wrote me lately that she wished she understood Christian Science better, and that were there a church in her town she would go to it in preference to any other. Thus this truth has reached our family. My husband's mother and father in southern Florida are earnest seekers also, the mother having been healed of yellow fever, through absent treatment.

I have learned that obedience to the still, small voice means much. There is only one way I can express my gratitude to Mrs. Eddy, my teacher, and my little friend who was so patient, and that is, by trying each day to reflect what has been given to me.

MRS. SOPHRONIA E. JENNINGS, St. Louis, Mo.

After twenty years' trying through material remedies to get relief from physical suffering, Christian Science was presented to me. I took the book Science and Health and pondered a small portion at a time. What I learned enabled me to give up the old belief that a diseased body caused an unhappy state of mind.

It was not hard for me to part with the old remedies, since I had lost nearly all faith in everything. I now know that personal hatred was my most serious enemy.

In the first Epistle of John we read, "Whosoever hateth his brother is a murderer." Mrs. Eddy says, "Hate no one; for hatred is a plague-spot that spreads its virus and kills at last" (Miscellaneous Writings, p. 12). I have pondered these and kindred statements in the Bible and Christian Science, and my experience has convinced me of the wonderful truth there revealed. I have been healed of painful maladies of long standing through the spiritual understanding I have gained of Truth.

The *Journal*, *Sentinel*, and *Quarterly* have been a great help to me and I love them all. I join a happy throng in gratitude to our strong and noble Leader.

ETTA L. PUTNAM, Houlton, Me.

My two boys, one nine and the other eleven, went out nutting one day with a little neighbor boy. The oldest one, Earl, fell from a walnut tree about twenty feet high. He lay there as one dead. A man at work in a stone quarry on top of the hill, saw what had happened, and came at once to help them. The first thing he said was, "Why, he is dead." At this the little neighbor, not a Christian Scientist, ran home to his parents and said, "Earl fell from a tree and is dead;" but the youngest of my two boys, Clarence, stood right by his brother and said, "He is not dead, God is his life, and God can't die."

By this time a woman came and wanted to use camphor, but Clarence held his hands over Earl's face and said, "We are Christian Scientists, we don't use such stuff." Earl began to show symptoms of life, and the man stood him on his feet, then Clarence put his arms around him and led him home, about a mile and a half.

When they reached home, I was not there. My daughter

and I had gone out for a ride. On our way a friend came out and stopped us and said that she had received a message through the telephone to stop me and tell me that Earl had broken his arm. I was protected with these words that came to me as a light instead of fear, "Lead, kindly light, amid the encircling gloom, lead Thou me on."

When I reached home, the house was full. All the neighbors were there, and my poor boy was screaming at the top of his voice. I went to him with these words, "Earl, be still; God will help us." It wasn't five minutes before he had quieted down and made no complaint of pain.

I had never seen a broken bone before, and knew nothing of the setting, so I took him down to the doctor and had the bone set. Earl was unconscious from that afternoon until the next morning. When he awoke, he went to the neighbor's and played the same as usual. The next week he went to school and used his hand as well as ever. About two weeks after this, he was at the neighbor's and was told that his arm was not set right, that he would have to have it broken and set again. I examined it and, to the senses, it showed very plainly that the arm was not set right. But this time instead of going to mortal man for help, I turned to God. From that time on the arm began to mend. The healing had come in the right way and it was complete.

I thank God for this wonderful healing.

MRS. AMANDA E. LAY, Burlington, Ia.

Few have more reason than I to thank God for Christian Science. I was treated for fatty degeneration of the heart nearly three years ago, and now, thanks to Christian Science, I have a healthy heart.

Many other illnesses have disappeared one by one. I am cured of the liquor and tobacco habits; I was so saturated with tobacco, after nearly fifty years of its use, that many physicians, though saying that I was suffering from its effects, assured me that I could not survive the stopping of its use. But, thanks be to God, Christian Science has proved their judgment to be wrong.

I had previously had slight attacks of apoplexy and vertigo, which sometimes lasted from five to seven hours, during which time I lay helpless.

I had double vision, seeing two of everything, but now my eyes are better and stronger than when I was a boy.

Nasal polypus and catarrh in its worst form developed, and my doctors said my liver and kidneys were diseased. Insomnia made the nights worse than the days and locomotor ataxia so fettered my limbs that I walked short distances with great difficulty.

To-day with a grateful heart I testify that I am a healthy, happy man, and have found a practical religion that meets all my needs. The Bible and Mrs. Eddy's writings are my constant study.—BENJAMIN ST. JOHN, Darien, Conn.

I have felt for a long time that I owed the *Sentinel* and *Journal* something, but thought I had no demonstration to give, as I did not come into Science for the physical healing. Upon looking back over the last five years I see that many ills have been overcome, and realize more than ever that even a little understanding of the supremacy of Mind is much to be thankful for. My father has had great fear of paralysis, as his mother and sister passed away with it. Last winter mother called me to come quickly, as father was ill. When I got upstairs he could speak only by making a great effort, and then not plainly at all. I commenced treating him at once. In a few moments he was better, and by night the only trace of the trouble was in his speech, which was thick and unnatural. In less than a week that was overcome. I feel very thankful to Mrs. Eddy for showing us the way.—M. E. G., Cliftondale, Mass.

Announcements.

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

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

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

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

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

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

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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.

Rev. Francis L. Strickland says in *The Christian Advocate*: "But the most encouraging signs to-day—and there are many of them—are those which point to the oneness in sympathy, purpose, and aims among all Christ's followers; to a unity in effort toward that great end to which the Church is instrumental. Far more important than organic unity is this community of spiritual life. This must be realized first, for it is the only basis for organic unity that means anything. And it is being realized. The theological terms that were once party watchwords are becoming obsolete. Many dogmatic differences are fading. There is great freedom in passing from one Christian body to another, even among the ministers. Foreign missions and city evangelization have shown the imperative necessity of Christ's disciples working shoulder to shoulder in the great battle against sin and darkness. The days of dogmatism and of narrow sectarian spirit are passing away, thank God. Out of the smoke of theological controversy has come insight and larger charity. The present century is to witness splendid triumphs for the cross of Christ. And one of these will be a diminution of the number of denominations, due to the great strengthening of those mystic ties of love and loyalty to the common Master which bind together all who are his true disciples."

Newell Dwight Hillis, D.D., says in *The Homiletic Review*: "It is perhaps more important than ever before for Christian people to study the teachings of Jesus Christ, to practise simplicity, and to learn how to live on the higher levels. Christ offers to free us from needless anxiety and to teach us rest and victory. If religion is the eternal life, manifest in terms of time, under the eye and presence of God, then worry is a sin. Sickness that comes from fret is also a crime against God and His Son. Happiness and the sense of victory are duties. I know not how others feel, but for myself I believe there is a vast unexplored remainder here,—ore undug, veins uncovered, springs of water that are hidden, energies that we have not touched. And so long as the Churches and ministers and people in the pews ignore these teachings of Christ, that long will the Church and world suffer a great loss. God cares for you, therefore take no anxious thought. Oh, what a realm of happiness is hidden here! Because we ignored it, the 'Scientists' took it up and taught it." . . .

More and more the emphasis has been shifted from being good to doing good. Because good conduct is the only satisfactory evidence of a good inner purpose and spirit, it has been concluded that "deeds not creeds," acts not professions, are the primary things in religion. How much of this proceeded from the Church and how much by reaction from the world on the Church, it would be difficult to make out. But the tendency has been continuous and strong in the whole of the present generation, to accept a man's outward acts as the test and, indeed, the full equivalent, for his religion. If he prays, but does not do, his religion is vain.

I. M. A.

In *The Universalist Leader*.

Jesus truly said that in his teachings and in his character men would find the bread of life. These become the nourishment of the inner man as one accepts, appropriates, assimilates the truths and enters into the spiritual experiences of Jesus; seeks to live as he lived, in devotion to truth and duty, and in love to God and man. While we cannot live in the same conditions that surrounded Jesus, we have need of his convictions, his faith, his trust and love, and his loyalty to divine ideals. Possessing these in the degree that they mould and inspire our lives, we are fed from the eternal and unfailing sources of spiritual sustenance.

The Universalist Leader.

And Jesus might well enough say to the people of his time, standing on that dead

level of old Judæa, "I am come that you may begin to live and may go on to life in greater abundance." And so it was to a higher style of life and living that we must refer the great words. It was not life in the senses, but life in the soul, the enlarged and amplified spiritual life, the life that takes hold of the things of God, the divine realities of the spirit, that Jesus would fasten in the minds and hearts of men. The well-remembered words of St. Augustine came to impress the same truth: "Thou hast made us for Thyself, O God, and we are restless until we find rest in Thee."—*The Universalist Leader*.

Something of large importance in the history of Christianity seems certain to come of the movement inaugurated at Pittsburg last month [April] looking to the union of Congregationalists, Methodist Protestants, and United Brethren. The same business reasons exist for the merging of denominations doing the same work in the same field on the same principles, as exist for the merging of great business enterprises. But for this movement there are also other higher and more potent reasons. Already we are receiving letters heartily approving the effort, and pastors are explaining its meaning to the Churches.

The Congregationalist and Christian World.

I am glad to hear each sect complain that they do not now hold the opinions they are charged with. The earth moves, and the mind opens. I am glad to believe society contains a class of humble souls who enjoy the luxury of a religion that does not degrade; who think it the highest worship to expect of heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind; who believe that the history of Jesus is the history of every man, written large.

RALPH WALDO EMERSON.

Were it not well, then, to begin with the substance, to learn to apprehend the reality of that kingdom which is all around us now, whether we recognize it or not,—to take our aims and endeavors into it, that they may be made a part of it however small,—to surrender ourselves to it, that our lives may do something towards its advancement, and that we may become fellow-workers, however humble, with all the wise and good who have gone before us, and with Him who made them what they are?

J. C. SHAIRP.

The voices that speak to the best within man are many and are sure to be heard by him who listens. Nature is thus vocal in many ways. No one who communes with her and seeks to interpret correctly her messages fails to receive help from her many communications. Beauty in its varied forms speaks to the finer sensibilities and invites to refinement in thought and feeling. Objects in which beauty and sublimity are combined incite to nobility and strength of character.—*The Universalist Leader*.

I maintain that infidelity, so far from increasing, is rapidly decreasing. A comparison of the religious condition of the older colleges to-day with that of the same institutions fifty years ago will show indubitably that there is in them to-day far more sturdy belief in fundamentals of the Christian religion. Further than this there is to be found to-day religious interest in our colleges which is absolutely unparalleled.

PRES. WILLIAM R. HARPER.

There may be no visible gathering of the nations, no palpable dividing of the sheep from the goats, yet daily, hourly, in all the myriad lives that throng this world, that solemn parable is coming true, and men are passing, little by little, away from right, away from God, farther and farther from peace and blessedness, or are "coming up higher," into the fuller, nobler life to which all true living ever tends.

BROOKE HERFORD.

People who write the sign of equation

between Church membership and discipleship, who fancy that through the performance of certain rites and ceremonies they have acquired a certificate entitling them to the joys of heaven, men and women who say "Lord! Lord!" and then serve their own selfish purposes will never contribute anything of value to the settlement of the race problem.—*The Standard*.

The strength of a man's determination and desire almost decide his destiny. If he does not desire earnestly and strongly to be a really good man, he has a poor chance of becoming so. That poor, cold, languid half-wish that is all many men's religion ever rises to is seldom worth anything. At any rate, it cannot lift him into the higher regions of the religious life.—*Selected*.

It was not only a small boy, but one with a small amount of food that Jesus selected by which to work a miracle. Small gifts are not to be despised if we will let Jesus use them. What he wants is not the amount, but the willingness.—*The Standard*.

The world has no remedy for its miseries but the cure of its selfishness. The cross of Christ, the spirit of that sacrifice, can alone be the regeneration of the world.

F. W. ROBERTSON.

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