

CHRISTIAN SCIENCE SENTINEL



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

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Items of Interest.

National.

There are ready for shipment to the Philippine Islands 2,500,000 pesos, coined at the Philadelphia Mint. On March 2 the Act of Congress providing for the coining of money for the Philippine Islands became operative, and orders were at once sent to the San Francisco and Philadelphia mints to prepare to hurry the work of coining the pesos. The coinage in this case is equal to the minting of the same number of American dollars, and it has required the handling on an average of 100,000 pesos daily. During this time the mint also added to the Philippine coinage 9,100,000 pieces of bronze, valued at \$91,000, and 3,600,000 nickels, valued at \$180,000.

Judge Grosscup last week entered an order in the United States Circuit Court of Appeals at Chicago enjoining six railroad companies from discriminating against small shippers in the Western territory. The decision is especially important as being the first under the new Elkins law. The ruling applies to fourteen railroads, six of them defendants in the United States District Court at Chicago, the others under the jurisdiction of the United States Court at Kansas City. Judge Grosscup announced that Judge Phillips of Kansas City would render a like decision.

Circuit Court Judge Sanborn handed down at St Paul last week a decision granting the request of the attorneys for the Northern Securities Company to be permitted to pay Great Northern and Northern Pacific dividends to the Northern Securities Company.

An appeal from the late decision of the United States Circuit Court has been filed by the Northern Securities Company which alleges thirty-four points of error and takes exception to every paragraph in the decree.

It is announced at the Navy Department that the European squadron which is to be present at the naval demonstration at Marseilles upon the return of President Loubet from northern Africa, will go north and be present at the Kiel celebration in order to show the friendship of the United States for Germany and to reciprocate the kindly expressions for America that have come directly from Emperor William.

A formal order of default has been entered by Judge Grosscup against the Beef Trust packers who have failed to answer the Government's complaint under the anti-trust bill. The rules of the court allow thirty days before the entry of a final order. An appeal, if made, must be made before June 22. The default is interpreted to mean that the packers consider the contest hopeless.

It seems probable that Great Britain will not insist on referring to The Hague the question whether Venezuela or the allies shall stand the cost of the blockade. The proposition that Venezuela pay the cost of the blockade was not in the original protocol signed by the Powers, and when suggested later, its insertion into the protocol was promptly refused by Mr. Bowen.

Foreign.

Premier Balfour has announced in the House of Commons that the Government, contrary to previous reports, does not intend to participate in the Bagdad Railway scheme in which Germany and France are interested. Public opinion is strongly against the plan.

The main Bagdad Railway is to run from Konia to Karamanereyl, Mossul, Bagdad, and Basra, with branches to Aleppo, Ufra, and the Gulf of Alexandretta. Germans obtained the concession for the line, and, according to a despatch sent from Constantinople on February 12, the Turkish Government is to guarantee an income of \$2,200 per kilometer and an annual contribution of \$900 per kilometer, to be used in payment of working expenses, for the first portion of the line from Konia to Bagdad.

The Taotai has informed the Bankers' Commission that China, in compliance with the pressure put upon her by the Powers, had issued instructions for the immediate signature of the indemnity gold bonds.

An imperial edict just issued orders Prince Ching, the grand secretary, to reorganize the financial system of the empire by establishing a monetary standard for the entire country and starting a mint at Peking to supply the provinces with uniform coinage.

The Chancellor of the Exchequer last week for the first time in four years announced in the House of Commons a peace budget. The expenses for 1903-4 were estimated at about seven hundred and twenty million dollars and revenues for the same period promised a surplus of fifty million dollars. The expense of the Chinese and African wars for the past four years was about one billion dollars. The total national indebtedness, including the war debt, now amounts to \$3,991,745,000.

According to tradition April 21 was the 2656th anniversary of the foundation of Rome, termed Rome's birthday. Prince Colonna, the mayor of Rome, received thousands of telegrams wishing the Eternal City a glorious future. These came mainly from the many foreigners who are in Italy and who went there for the purpose of attending the historical, agricultural, or Latin congresses.

According to a report Mulai Mohammed, brother of the Sultan, has been proclaimed emperor at Fez. Another report says the Sultan has offered the crown to his brother, who refused it, and that both he and his brother were acting together against the pretender, Bu Hamara. The adoption of many modern ideas by the sultan does not please his warlike Mohammedan subjects.

In his recent budget speech the Minister of Finance announced for the current fiscal year the largest surplus Canada has had since confederation, amounting to about five million dollars. Only three times since confederation has the public debt been reduced by a surplus—in 1871, 1882, and 1900.

It is expected that the Norwegian government will take steps to check the immigration to the United States, which threatens to denude the country of the best class of its working population.

Industrial and Commercial.

The importations of raw silks, as shown by the figures of the Treasury Bureau of Statistics, amounted to \$37,000,000 in value for the eight months ending with February of this year, as against \$29,000,000 in the eight months ending with February, 1902, and \$15,000,000 in the eight months ending with February, 1901. Measured by quantity, the figures for the eight months ending with February, 1903, amounted to 10,000,000 pounds, against less than 9,000,000 for the eight months ending with February, 1902, and less than 5,000,000 for the eight months ending with February, 1901. The importations of manufactured silk have also increased, the figures for the eight months ending with February, 1903, being valued at over \$25,000,000, as against less than \$23,000,000 in the preceding eight months' period, and \$18,000,000 in the eight months ending with February, 1901.

In 1870 importations of raw silk were but 500,000 pounds; in 1880, 2,500,000; in 1890, 7,500,000; in 1900, 13,000,000, and in 1903 seem likely to be 16,000,000 pounds. The value of the raw silk imported was, in 1897, \$19,000,000; in 1899, \$32,000,000; in 1900, \$45,000,000, and in the present fiscal year seems likely to be \$50,000,000.

The Massachusetts State Board of Conciliation and Arbitration has reported as required by the Legislature concerning the strike in the Lowell cotton mills, and finds after careful investigation of the books covering in most cases the years 1900-1902 that, with the exception of one mill, the operators are unable to pay the increase of ten per cent in wages demanded by the Lowell Textile Council.

The Baltimore and Ohio Railroad Company will order from one hundred to one hundred and fifty new locomotives for delivery during 1904. These additions will represent an outlay of from \$1,500,000 to \$2,300,000.

Of the total gain of 4,920,249 cotton spindles in the United States from 1890 to 1900 fifty-three per cent, or 2,747,839, were in the South.

General.

Forty-six landed proprietors of the German farming districts recently sailed for this country to visit the stock farms of the South, the orchards and gardens of the far West, the wheat fields of the central States, the packing houses of Kansas City and Chicago, and to study in general the agricultural methods of the United States.

May 25 is the birthday of Emerson. Ministers of all denominations are invited by the secretary of the Congress of Religion to observe May 24, or the nearest convenient day, as the Emerson centenary, either by appropriate sermons or in such manner as may appeal to their judgment and taste.

The new Salon this spring contains thirteen hundred and fifty-six oil paintings, thirty-six hundred water colors and pastels, and three hundred sculptures. Of the five hundred and twenty-two painters who exhibit oil paintings, forty-one are Americans.

The present great seal of the United States has become so worn by its years of constant use, that a new seal is to be cut at once. The utmost precaution is taken by the secret service to guard this operation.

James McNeil Whistler, the noted painter, has just received the degree of LL.D. from the Glasgow University. An exception was made in his case in conferring the degree *in absentia*.

President Roosevelt, during his stay at the Yellowstone Park, laid the corner-stone of the massive masonry arch at Gardiner which is to mark the entrance to the Park.

The Geographical Society of Paris has conferred the La Roquette gold medal on Captain Sverdrup, the arctic explorer, for his explorations in 1898 and 1902.

CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Looking at Things Unseen.

MANY careless or thoughtless people declare: "I will believe nothing that I cannot see, or know through the senses." This declaration may lead others to put off the day of learning of the real and eternal, because it sounds to them like being on guard against what is unreliable.

A little thought, however, will show such an one that he is believing many things that his material senses have not taught him because their testimony is opposed to what he knows is true. He sees the sun seem to rise in the east and set in the west, but he knows that this is caused by the revolution of the earth from west to east. He sees a flat earth, but he does not believe it is flat, as did people in olden times, for he knows that science has proved that the earth is round. He certainly cannot see or perceive through material sense, the passage of sound through the telephone, nor the transmission of messages by wireless telegraphy. He will find so many things all about him that he accepts because they have been demonstrated to be true, yet which he can neither see, hear, feel, taste, nor smell, that he will be forced to admit his mistake.

Now let him turn to Paul's words: "For the things which are seen are temporal; but the things which are not seen are eternal," and he can, if he will, begin to awaken to know something of the real. All that you love in those dear to you—gentleness, patience, faithfulness, joy, kindness, meekness—indeed all the good things of which Paul speaks, saying, "Think on these things,"—are among the "things unseen" which are the real and the eternal.

Christian Science teaches us of these "things unseen," and proves that they are the spiritual facts, while the "things which are seen," or perceived through material sense, are temporal, lasting for a time, only to disappear when the opposite truth is presented. Hence if we have taken only the material sense of the Scriptures, we have not been gaining the imperishable riches that it has for all who seek and find its spiritual meaning. Science and Health tells us, p. 128: "If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes—yea, forever destroys with the higher testimony of Spirit—the so-called evidences of matter."

Mortals are gradually awakening, gradually finding that the unseen things are the spiritual and eternal, and this perception of Truth is bringing to them the real joy which is one of the "fruits of the spirit." Christian Science has been and is awakening all who are ready for its message, that they may perceive this "higher testimony of Spirit" which does destroy the "so-called evidences of matter" by showing that they are the things "which are seen" and are temporal.

It is thus that the sick are healed, and the sinners are reformed. They are awakened by the voice of the Truth from the unnatural state which the dream of materiality has produced and thus are enabled to enter into some realization of the "things unseen" which are the real and

the eternal. It is not the natural condition of God's child to be either sick or a sinner. Yet these are very plainly among "the things that are seen." Shall one be called unreasonable who endeavors to help his brother to awaken from this false condition, even if he tells him that there is no truth in the sickness, and no power in the sin, except what he is giving it by believing it true and powerful?

This is a common complaint made against the work of Christian Science, that it denies the reality of these errors. And it is made through an ignorance of the subject which in these days of enlightenment is quite unnecessary. All truth is contained in the Bible, but its spiritual interpretation, as given in Science and Health, is needed to make us understand the "unseen things" which are the real and eternal. With this understanding all true followers of the Master will be "about the Father's business" as he was, and they will heal the sick and reform the sinner through knowing what reality is. They will learn to "take forth the precious from the vile" that they may win the promise given in Jeremiah, 15 : 19: "Thou shalt be as my mouth." The real cannot combine with the unreal, the true cannot mix with the false. It is the attempt of error to produce these combinations which causes all the discords.

Christian Science teaches us so to understand and make practical the Bible promises that truth alone remains where error has seemed to have place, and when this great separation is made between the precious and the vile, the real and the unreal, the seen and the unseen, it is done through knowing that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and when these words are spoken, the truth appears, which makes health apparent. The promise reads: "Thou shalt also decree a thing, and it shall be established unto thee."

S. F. S.

In Hoopston (Ill.) *Herald.*

Opposition to Mind.

DIVINE MIND or Life is the Principle of Christian Science healing and it is the only reformatory and saving element; if understood and practised, it is the scientific remedy for all evil; and this is logically and scientifically true, because Truth is the only remedy for error, Love is the only remedy for hatred, and Life the only remedy for sin and its consequent death.

What is it that opposes this divine power in saving mankind? It is the one evil or the evil one. Paul calls it the carnal mind, and says, "The carnal mind is enmity against God;" it does not know God, neither, indeed, can it know Him. It is the testimony of the five physical senses, the adversary, which persistently argues that both cause and cure are found in matter; this theory dethrones the omnipotence of God and places the science of existence on a material basis; but no law of the carnal mind, or so-called "psychic forces," is on a divine basis; therefore, it is without God (Good); and is destitute of Principle and uncertain in effect.

This carnal mind, or serpent-talker, has had its phe-

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nomena in all ages. The enchanters, witches, wizards, and soothsayers aped divine power and withstood Moses. Peter said to Simon the sorcerer, who had been producing some phenomena in matter and deceiving the people, "Thy money perish with thee, because . . . thou hast neither part nor lot in this matter."

In modern times, this same carnal mind assumes various phases. Matter controlled by the human mind is always mesmerism and is injurious to mind and body. It is the very opposite of Christian Science as taught in Science and Health by Mrs. Eddy.

One of the evidences that these so-called psychic effects are not of divine origin is that the operator may be successful in producing them and yet not believe in God nor that Good is necessary to his success; whereas, Christian Science healing depends upon an understanding, as well as the practice of a high ethical and Christian life and much sacrifice of self-gratification. Simon the sorcerer was in a low state of ethics or he would not have offered Peter money for his power to heal. The divine Mind, or God, is the Principle of all Christian healing, and successful practitioners must know something of self-sacrifice, and live close to God in daily life.

LEWIS B. COATES.

In the *Ogden* (Utah) *Standard*.

An Interesting Point.

Mr. Editor.

In your issue of March 10 I note comment on Christian Science, as follows:—

"A bill has passed the Virginia Senate forbidding Christian Scientists to accept fees for their services unless they have a license from the State Board of State Medical Examiners. This looks like pretty sound common sense."

One point has seemingly been overlooked by the writer, and that is this: If Christian Science is pernicious, is it not a bit inconsistent to prohibit its practice when paid for, but to allow it all the freedom desired so long as its advocates refrain from accepting pay for their services, and gain their financial support in other ways?

Christian Science is not a business; it is a ministry. The requirement in the Bible that the followers of Jesus Christ shall heal the sick as well as preach the Gospel is as binding upon any one of his followers as upon another, and yet we find the Virginia legislature willing to rule that those Christians who fulfil both requirements, as to preaching and healing, shall have all financial support withheld, while those who confine themselves simply to the preaching can have unlimited support. Jesus said, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." According to this new law, woe unto any minister or other professing Christian whose prayers result in the recovery of the sick! Their income from religious work must cease at once, or if they continue healing the sick through prayer, and are so successful that their entire time is taken up in ministering to the sick in this way, they must either become a public charge or else take a four years' course in medicine.

The inconsistency of demanding that people who have religious scruples against the use of medicine shall be compelled to take a course in a medical college in order that they may practise their religious belief in the power of God to heal and to save is at once apparent.

No class of people advocate a higher standard of ethics than do Christian Scientists, and, having as a rule had much to do with physicians in the effort to regain health before taking up with Christian Science, they see the necessity of exercising the greatest care to keep the ranks of medical practitioners free from charlatans and incompetent persons. But Christian Scientists will naturally object to the requisition that they take a course of instruction in a

system of healing which cannot enter into their practice, and which is in no way essential to it.

The question of how the sick are to be healed is a very broad one. Until *materia medica* can be proved to be an exact science, there will continue to be well-founded opposition to any legislation which makes dependence upon doctors of medicine the only means whereby the sick can legally look for relief.

There have been repeated attempts in many state legislatures to establish laws which leave to the citizens no choice in questions pertaining to health; but only in one or two instances have legislatures been found willing to place laws of this kind upon the statute books, and the constitutionality of such legislation is open to question.

The fact that the medical profession seeks protection indicates a lack somewhere. If their efforts to heal were universally successful, no such protection would be needed.

Prayer to God ever has been and ever will be an effectual remedy; and the Christian Scientist has proved his right to rely upon prayer, and prayer alone, as his remedy for disease. He has proved it by his works.

There need be no fear that Christian Science is bringing disaster to its believers. As a rule, its numbers are largely recruited from the ranks of those who have had abundant experience with medicine, and it is that experience which prompts them to prefer Christian Science. The fact that its advocates are increasing in number is the best answer to the charge that it does not heal the sick.

The attempt to make any state say that one method of healing shall be followed, to the exclusion of all others, savors strongly of paternalism. The law passed in Virginia is the first step toward specifying by statute what practice shall invariably prevail and what drugs shall be administered for each and every ache and pain. The Christian Scientists are confident that the law-makers of this Commonwealth will never be inveigled into favoring unjust discrimination in matters which so intimately pertain to rights of citizenship.

ALBERT E. MILLER.
In *Philadelphia Item*.

A Friendly Disagreement.

BECAUSE Judge Henry C. Smith of the Lewis and Clarke County District Court introduced Carol Norton, a speaker in behalf of Christian Science, in an address in which he commended Dr. Norton's views to the tolerant and earnest consideration of the audience, the Rev. Dr. MacCarthy, pastor of the First Congregational church of Helena, delivered a sermon Sunday in which he arraigned Judge Smith.

Preceding the sermon Dr. MacCarthy wrote to Judge Smith the following letter:—

"My Dear Friend Judge Smith:—If the *Independent* has correctly reported you, permit me to say that I think you have not manifested your usual good judgment in giving such an unqualified endorsement to the so-called Christian Science. You must certainly know that the courts and the medical fraternity are constantly called upon to protect the weak victims of this modern fake. I think I shall refer to your endorsement in a 'prelude' next Sunday, and I drop you this line to say that I shall do it with the hope of correcting a mistake which I think you have made and shall do it with the best spirit, and hope that it will in no way lessen our personal friendship, which I prize very highly."

In reply to this, Judge Smith wrote:—

"The *Independent* has correctly reported what I said. While your letter will in no way lessen our personal friendship, I am sorry you wrote it; sorry that you felt called upon to write it. I believe if you had given the matter a little more consideration you would not have written it. What you say regarding my 'usual good judgment' is of course

gratifying to me, and I have obtained a copy of the *Independent* and very carefully gone over my remarks, with a view of ascertaining whether I had inadvertently said anything that might possibly be construed as a reflection upon any creed or religious sect, or as in any way criticising or finding fault with any man's religious views. It certainly was not my intention to do anything of the kind, and after re-reading my words I cannot see that I have been guilty of that fault.

"The older I grow the more respect I have for the honest opinions of others. It makes no difference to me what religious belief a man holds; if he is sincere in it, he has my respect and will be free from my criticism. A man's religious belief is generally held to be his most sacred possession, and I am inclined to the opinion that the enlightened thought of the twentieth century is disposed so to regard it and not to characterize it by harsh terms, no matter how unreasonable it may seem to some people.

"I believe that all religion does good; and my respect and esteem for every sincere worker in God's vineyard is unbounded. I am filled with admiration and reverence for all the noble men and women who are devoting their lives to His work. The day will come when denominations and sects will be lost sight of in one great Brotherhood of Man, under God's care. Any creed that teaches 'Faith and Hope and Charity and Love,' is good, no matter what notions are attached to it. Human charity ought to take care of and cover and hide and indulge the weak parts of every brother's honest belief. Whatever is done in purity of heart and good faith is entitled to respect and respectful comment at least.

"You say I gave the 'so-called Christian Science' 'an unqualified endorsement.' I may have been unfortunate in my choice of words, but even assuming that to be true, I doubt if you are justified in placing any such construction upon what I said. I distinctly stated that I am not a Christian Scientist, or a follower of any particular creed, sect, doctrine, or religious denomination. I said 'I understand' that Christian Science 'is claimed to be' a certain thing, to wit, the Science of Mind, etc. I did say that I know many good, true, and sincere men and women who follow that faith, and your letter gives me a welcome opportunity to repeat and emphasize that statement. My introduction of Mr. Norton was simply a courtesy such as I should be glad to extend to any lecturer, and my remarks amounted to no more than a request that he should be made welcome to our city and accorded a respectful hearing.

"I had certainly hoped that the cry of 'crucify him' had not been allowed to follow the human race into this century. While every man has the undoubted right to disagree with another's religious belief, I doubt the right, and, in a minister of the gospel charged with the saving of souls, the wisdom, good taste, or propriety, of declaring that any branch of the Christian religion is a 'modern fake.'

"I do not know why you wrote me as you did. You certainly were not required to explain or excuse to me any course your conscience tells you that you ought to pursue as a minister. I have no objection whatever to your referring to me in your 'prelude,' because you are so clearly in error, both in the interpretation you place upon my words and your intolerant attitude toward those who are engaged in the same pious work that you are, but with whom you do not happen to agree in some particulars, that I can well afford to meet you on the issue presented; but of course if you do so, your sense of fairness will lead you to read this letter and thus avoid giving the matter an *ex parte* appearance.

"Permit me to say again, I am sorry you sent me the letter; while it in no way lessens my friendship for you, it makes me question the correctness of my former high opinion of your liberality of mind and toleration; it reminds

me that the days of intolerance and severity of judgment in religious matters are not yet gone forever.

"Yours truly,
"HENRY C. SMITH."
Helena (Mont.) Record.

The True Impulse.

Love for God and love for man should be the main-spring of every effort in Christian Science practice, for "perfect love casteth out fear." If we fear, we are on a level with the sick and cannot be the instruments for their healing. The love of God is a tideless, shoreless sea. No human beliefs can create any disturbance in its harmonious action; no human sense of inaction, over-action, or reaction can delay or limit the operations of divine Love. God knows nothing of fear or doubt, of disease or death, and He knows all; therefore these are human beliefs, and must pass away. The love of God is shoreless, for He is omnipresent for good; no distances can separate Him from His creations, no lapse of time create imaginary spaces between God and man, for God has no sense of space or time. All these are artificial conditions in what we call mortal mind, a negative state of human thought, for the moment estranged from God. It is the realization of the Truth of Being that enables the Christian Science practitioner to heal the sick, through God. He helps to bear his brother's burden, well knowing that God will bear both the burden and the burden-bearer out of beliefs. There are no tempests, no wrecks on this wondrous ocean of God's love. Jesus demonstrated that fact, as we read in St. Matthew, 14 : 22-38. That very day Peter had witnessed the power of the Master in feeding five thousand men, besides women and children, with five loaves and two fishes; and yet when the darkness and the storm smote the lake, he was afraid, and said: "Lord, if it be thou, bid me come unto thee on the water." That little word "if" revealed his weakness, and Jesus had to help him. He outgrew that weakness, and we can also outgrow it. There are no shallows on the ocean of God's love. It never disappoints us. We can rest our all on its waters. It is deep enough to float every aspiration of the human heart, wide enough to enter into the minutiae of our daily lives and supply every human need.

EDWARD C. BUTLER.
In Mexican Herald.

Christianity Defined.

Mr. Editor.

The definition of the word Christian as an adjective, is "manifesting the spirit of Christ and his teachings, as 'Christian kindness, loving, compassionate,' etc.," and one definition of science is, "A systematically arranged collection of logical conclusions, based on a self-evident or demonstrated premise." The motto of Christian Scientists, upon their seal (a cross and crown), is the command of the Master, "Heal the sick, raise the dead, cleanse the lepers, cast out demons," and they are doing this (or the divine Mind is doing it through them) by studying and living and demonstrating the teachings of Christ.

Its followers, who, though but beginners, comparatively speaking, in this Science, are proving it to be an exact system, and on a demonstrable basis, every time they heal a case of sickness, do this healing not through any suggestion of one mortal mind to another, nor through any hypnotic or mesmeric effects, but by realizing God, the one divine Mind, as the giver and ruler of all, and that He shares not His kingdom with any opposite power. If He is supreme and omnipotent and good, there is no room for anything else, or any evil power, so called, as an entity or reality. If disease, sin, discord, and death do not exist in the divine Mind, they must have their sense of existence

only in the carnal mind, which, as St. Paul tells us, "is enmity against God." Then is it not Christian to exhort men to rise above the evidence of his false sense of mind, to put off the old man with his deeds, his discordant beliefs, and put on (reflect, express) the new man, the one divine Mind?

Our critic says, "There is one thing, however, that I must say for Mrs. Eddy's Science: it makes the study of the Bible a necessary duty. To this fact is due all that is really Christian in the personal character of its followers." I am glad he recognizes so much good, and approves it, but I must remind him it is not alone the reading and study of the Bible, but the putting into constant daily practice the truth contained therein, that makes Christian Scientists true followers of the Master. This they are endeavoring to do and be, and they are happy and prosperous and good in proportion as they do it. Everywhere we are admonished to be meek, merciful, honest, loving, and pure, and trust God in all things.

The teachings of Christian Science are in the highest degree uplifting, strengthening, practical, and pure, all founded upon the Bible and contained therein. As Mrs. Eddy says in *Science and Health*, p. 192: "We are not Christian Scientists until we leave all for Christ." And every thought, word, and deed of that good woman is consecrated to the uplifting and salvation of the human race.

Why should any one who desires God's kingdom to come on earth even as it is in heaven, object to Christian Science when it is doing this very thing? Why, rather, should they not earnestly and carefully examine its claims and see if they be not found fighting against God when opposing it? Christian Scientists are people who are trying to be and do good and mind their own business. Then why not let them alone, and if this work be not of God, it will fall of its own weight.

EDWARD EVERETT NORWOOD.
In *Charleston (S. C.) News*.

The disciples and apostles were for the most part men of little education, as the world esteems education, although from the standpoint of Christianity they were more highly educated than any men of their time, because they were instructed by the great Teacher himself, and were students of the Master metaphysician. Yet among them were fishermen called to leave their nets and become "fishers of men" and healers of the sick.

"Jesus instructed his disciples to heal the sick through Mind instead of matter. He knew that the philosophy, science, and proof of Christianity were in Truth, casting out every kind of error" (*Science and Health*, p. 271).

These words of Mrs. Eddy deserve special consideration at this time.

W. D. McCRACKAN.
In *Binghamton (N. Y.) Herald*.

There has never been an argument or a law against Christian Science healing that could not have been applied with equal logic against the healing done by Peter and John and Paul. What did Peter know about pathology when he turned to the palsied Æneas and said, "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed." This one case of healing converted the community, "And all that dwelt at Lydda and Saron saw him, and turned to the Lord."

Sundays and Wednesdays congregation after congregation meet in the Christian Science churches throughout the world, and every congregation is built upon cases of healing of disease and regeneration from sinful habits. Yet those who never come to these services to hear their neighbors tell of reformation and recovery through Christian Science, will nevertheless assume to pass on the

merits of Christian Science practice. Conclusions are without value when facts are ignored upon which all scientific induction is based.

WILLIAM H. JENNINGS.
In *Nebraska State Journal*.

To those who have only a theoretical rather than a practical knowledge of Christian Science and its efficacy, it is humanly natural that a dependence upon it and the exclusion of medicine should seem a neglect rather than a help; but the Christian Scientist who has had experience, first with medicine and lastly with this Science, has proved convincingly to himself that in his dependence upon God he has chosen the better part. The adherents of this faith invite their friends to prove Christian Science by experience rather than to judge it by its theory as compared with that which they already believe. The question with the critic should not be, Does the new idea agree with older and more thoroughly established beliefs? but, Is it true from the standpoint of supreme intelligence and practical demonstration? Christian Scientists may not be doing anything in the sight of those who look no farther than the material. Jesus and his apostles were supposed to be doing something—the greatest possible thing—when they prayed for the sick, and the results proved this. Our Master was the greatest physician, the most successful one whom the world has ever known, and yet he never administered nor recommended medicine.

ALFRED FARLOW.
In *Lowell (Mass.) News*.

All that we know of any material thing, whether a human body or a rock or a tree, is its attributed qualities; that is to say, what we suppose it to be in accordance with the qualities which we attribute to it. We used to attribute to a chunk of iron the quality of opacity, but it can easily be proved with the X-rays that it is opaque or transparent according to the kind and quality of vision which examines it. And so everything material is phenomenal merely, so far as our knowledge of it can possibly go.

CLARENCE A. BUSKIRK.
In the *Richmond (Ind.) Sun-Telegraph*.

Open the Door.

Open the door, let in the air,
The winds are sweet and the flowers are fair;
Joy is abroad in the world to-day.
If our door is wide open he may come this way.
Open the door.

Open the door, let in the sun,
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems.
Open the door.

Open the door of the soul, let in
Strong, pure thoughts, which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door.

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door.

Chicago Inter Ocean.

The Lectures.

At Lincoln, Kan.

Carol Norton lectured to a fair-sized audience at the Opera Hall on Thursday evening, March 26, on the subject, "The Teachings of Christian Science." Hon. E. A. McFarland introduced Mr. Norton and spoke in part as follows:—

Ladies and Gentlemen:—It appears to be a custom among Christian Scientists, in whose ranks we find so many of our friends and neighbors, when their prominent speakers are about to expound the doctrines of Christian Science, to have them introduced by an unbeliever. This custom is a pleasant index to the distinctive American trait of fair play.

The very presence of this large audience of intelligent men and women, is at least an indication that we are willing to listen and to learn, if we can, something which we do not now know or understand.

The world has been gradually learning—and very rapidly during the past fifty years—that it will no longer do for any man, no matter what may be his station in life, his profession, or his intelligence, to object without investigation, simply because he does not believe, or to ridicule any statement of fact or theory of science, simply because he does not yet comprehend such theory.

Practical demonstration is the best guide for us all. Seeing is believing, is an old statement, but practical demonstration with tangible results will convince the most skeptical.

So who knows but that the Christian Scientists may have a system or a science which, when more fully understood and generally appreciated, will bring as great a blessing to the physical and spiritual life of mankind as wireless telegraphy has become to the commercial life of the world. There can be no question but that the world would be made better, physically, spiritually, and morally, if the doctrine of Christian Science were more largely believed and put into active practice.

And so in this spirit of a fair and honest investigation, in the spirit of a willingness to listen and to learn, if we can, we welcome the distinguished speaker who is to address us this evening.—*The Lincoln Sentinel.*

At Winchester, Ky.

The Christian Science lecture given in the Opera House Monday, February 23, was well attended. The lecture was given by Judge William G. Ewing of Chicago. He was introduced by Captain Leeland Hathaway, one of the leading attorneys, who spoke in part as follows:—

To me has been given the pleasant duty of presenting the speaker of this occasion. He does not come unheralded; his fame has preceded him as a lawyer of extensive and lucrative practice, and as a judge elevated to the bench by the suffrage of an admiring constituency. If I understand the speaker's position, he will only claim that the body of Christians with which he is connected have come closer in spirit to the God of "Abraham, Isaac, and Jacob," and to his Christ; that their worship is of our God, and of our Jesus of Nazareth. If he can tell us anything which will bring us into nearer, tenderer relations with the Divine and the Infinite, I am sure that we shall hear him with glad hearts.

We know that the world is in a fever of inquiry in religious matters—the very atmosphere is surcharged with it. There is all around us a spirit of unrest among theologian and priest and layman. I have no quarrel with those who purpose to investigate, or to propagate novel theories, or to proclaim new creeds. The words of Gamaliel, the great teacher of the Israelites, at whose feet

sat Saul of Tarsus before he saw the vision and heard his call, were I think very wise words, and may be just as applicable to twentieth century contention as they were to that of the early days of Christianity. And however new the doctrine preached or the positions taken by the distinguished speaker may be to us, we will hear him respectfully and with interest, and we ought to feel and acknowledge that it may be that something has been given to him and his co-religionists, which so far is hidden from us. "Prove all things; hold fast that which is good."

I have the pleasure of introducing to you, ladies and gentlemen, the Honorable William G. Ewing of the City of Chicago.—*Correspondence.*

At Omaha, Neb.

Carol Norton, C.S.D., lectured at Boyd's Theatre, Thursday evening, April 2, under the auspices of First Church of Christ, Scientist. The theatre was well filled, the audience being variously estimated at from seventeen to eighteen hundred. Mr. Norton was introduced by George L. Miller, M.D., a thoroughly representative citizen of Omaha and long time resident; formerly a practising physician, being a regular graduate of medicine; in earlier days prominent in politics, and at one time prominently mentioned for the vice-presidency. He spoke as follows:—

Ladies and Gentlemen:—I esteem it a distinct honor that I have been called upon to discharge the agreeable duty this evening of calling you to order and asking you to listen to a distinguished gentleman who will address you in a few moments.

This vast assemblage of people is an expression of a new religious thought. Religion is the universal inheritance among all the races of men, an inward monitor lifting the thoughts of men to that Supreme Intelligence which rules over all, an all-wise and benignant Deity.

We are living in an age of toleration. I am not here to approve or disapprove of Christian Science. It may be said that this is a period of unrest in the religious world and in the affairs of men. It will be for you to ascertain any delusion that may attend your beliefs. It is said that the votaries of Christian Science are opposed to the Christian teaching. I do not so understand it. This great religious movement has been marked in the short time of ten years by a power and growth which claims the respect and consideration of all men. There is too much religion which says, "I believe that I believe." There is nothing in this world better than sincerity; few things in it can be worse than insincerity under the cloak of so sacred a thing as religion.

But I am detaining you, I am afraid, from what I am sure will be a rare treat this evening, and will now introduce to you Mr. Carol Norton of New York, who will address you.

Lectures at Other Places.

Laurel, Miss.—Judge William G. Ewing, March 3.

Exeter, Neb.—Mrs. Annie M. Knott, March 20.

The value of Christianity lies in its bringing the message of truth, and telling the things that are,—and beyond this, in its having the power to conform us to things as they are, and bring us to our true home in God. And when the message has been uttered, and has sunk down into our hearts so that we can perceive of what sort it really is, we find this infinitely great, consoling, and uplifting word at the center of it, that the real is the good; the eternally real is the eternally good: eternal being is holy and gracious: our best is the finite counterpart of the infinite goodness: and hope rather than fear, confidence rather than doubt, is the keynote of existence.

WILLIAM NEWTON CLARKE, D.D.

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.

Significant Questions.

MARY BAKER G. EDDY.

Who shall be greatest? The great Master said: "He that is least in the kingdom of heaven"—that is, he who hath in his heart in the least the kingdom of heaven, the reign of holiness, shall be greatest.

Who shall inherit the earth? The meek who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy—shall inherit the earth—for wisdom is justified of her children.

"Who shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Who shall be called to Pleasant View? He who strives, and attains—who has the divine presumption to say: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (St. Paul). It goes without saying that such a one was never called to Pleasant View for penance, or reformation; and I call none but genuine Christian Scientists, unless I mistake their calling. No mesmerist, nor disloyal Christian Scientist is fit to come hither, I have no use for such, and there cannot be found at Pleasant View one of *this sort*. "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deuteronomy, 18).

It is true, that loyal Christian Scientists called to the home of the Discoverer and Founder of Christian Science, can acquire in one year the Science that otherwise might cost them a half century. But this should not be the incentive for going thither. Better far that Christian Scientists go to help their helper, and thus lose all selfishness, as she has lost it, and thereby help themselves and the whole world, as she has done according to this saying of Christ Jesus: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Pleasant View, April 20, 1903.

Amendments to By-laws.

THE following sections of the By-Laws of the Mother Church have been amended to read as follows:—

Art. XIV., Sect. 1.

The Communion shall be observed by this Church annually on the last Sunday in June of each year—by reading selections from the Bible, silent prayer, the Lord's Prayer with its spiritual interpretation from the Christian Science text-book, reading the appointed Lesson-Sermon, selected from the Bible and "Science and Health with Key to the Scriptures," singing of hymns, singing, silent communion, reading the scientific statement of being, and the correlative Scripture according to 1 John, 3 : 1, 2, 3, and benediction.

Art. XXIX., Sect. 9.

The Communion shall be observed in the branch churches

on the second Sunday in January and July of each year, and at this service the Tenets of the Mother Church are to be read.

Art. XII., Sect. 1.

The regular meetings of the Mother Church shall be held annually, on the Tuesday following the Communion season in June of each year. These assemblies shall be for the purpose of listening to the reports of the Treasurer, Clerk, and Committees, and general reports from the Field.

Our Periodicals.

MUCH of the work on the *Sentinel* and the other official publications of our denomination has been done with a view of making them available and effective agencies in overcoming the many misunderstandings and prejudices engendered by ignorant and malicious criticism of Christian Science and of our Leader, and we are greatly encouraged to believe that much has been accomplished in this direction. The *Sentinel* and *Journal* have been especially useful in this regard with members of the legislatures wherein so-called medical bills have been introduced.

Another point kept steadily in view by the editors is that our periodicals prove educational with regard to the teachings of Christian Science, and carry hope, encouragement, and healing to the despondent, despairing, and sick who see them for the first time. That results of the kind indicated follow the circulation of our literature is shown by the testimonies published from time to time.

Still another thought continually present with the editors is that our publications be of good literary quality, and distinctly Christian and Scientific in tone, in order that they may appeal to people of culture and to those who are disposed, in the beginning, to look askance at the coupling of the words Christian and Science. How well this part of their work has been done must be left to the critical judgment of our readers.

All this is preliminary to our saying that if the editors have succeeded even in a degree, in preparing and selecting matter for periodicals conforming to these requirements, and the publishers have issued them in dignified and attractive form and at reasonable prices, the further responsibility for their circulation must rest with the rank and file of our church membership.

The circulation of the *Sentinel* and *Journal* is steadily increasing, and *Der Herold* has started its career with a subscription list considerably in excess of our expectations, but the opportunities for promoting a much larger circulation and wider distribution of these official periodicals are by no means exhausted, and we confidently hope for the co-operation of our readers in our efforts to double their circulation.

M.

The Retreating Foe.

WEAK warfare do we deem it, and cowardly soldiers they, who fail or falter under the fire of a retreating foe.

Nineteen centuries ago, Jesus' understanding of Truth enabled him to defeat the common enemy of mankind. At his command, discordant hosts fled the field. Not death, but life, not mourning, but rejoicing followed the bloodless victories of the Prince of Peace. The day was ours, the victory was won; but faint-hearted sentinels have mistaken the disorganized bands of a retreating foe for reinforcements, and have yielded themselves captive to the shattered allies of materiality.

One, however, brave and alert, caught anew Freedom's reveille and called men to retrieve their rightful dominion. Thousands are answering the glad summons and are valiantly striving to recover their lost estate.

Each individual life and each individual demonstration

of Truth is an epitome of this warfare for the reclamation of liberty. The way has been shown, the possibility established, it is ours to regain and to hold the field. Let us speak the word of God, the word of Life, of Love, and know that the show of resistance which would affright us is but the feeble fusillade of a defeated foe, demoralized, powerless, nothing.

The same discordant conditions of a sin-darkened consciousness, the same fear, the same doubt, the same treachery, the same resort to materiality meet us to-day that met humanity's Healer in the infant century; and to-day, as then, conscious unity with God measures our triumph over every false claim of error.

The word of Truth is spoken; the sin that shadowed the past is vanquished. All is aglow with hope and happiness, vigor is restored, youth is renewed, and the day is ours,—but in the very midst of our overcoming, is there a return of the assault? Oh no! these are but the spiteful and random shots of the retreating foe.

Fear not! "Be sober, be vigilant." The armor of love is impervious to every shaft of malice, of envy, of despair. We are the victors. S.

The Confusions of Human Opinion.

Two very prominent ministers in this country, representatives of the same church, but of the most conflicting philosophies, have recently taken occasion to make public reference to Christian Science in language that seems very surprising. They betray not only misapprehension of its teaching, and that commonplace prejudice which is so ill-fitting and discreditable to men of large parts and culture, but further, they evidence in the one instance a pronounced and unblushing materialism, and in the other gross inconsistency.

After commending Christian Science for "calling attention to spiritual forces," our first critic enters his protest against its declaration of the unreality of evil, and says, "An evil will, which is the only evil, is just as much a reality as a good will, and any theory which tries to put this distinction out of sight is not merely ridiculous, it is pestiferous."

This remarkable statement is made by one who subscribes to the teaching of all Christian denominations, including Christian Scientists, that God is one, that He is infinite, that He is wholly good, and that "in Him all things consist"!

It would seem hardly necessary to remind any thoughtful person, that from the "will" of such a being no evil could come, and that since He is the source of all being, no evil "will" can possibly express the being of God, whose will is good and that only. The terms are not co-ordinate, and hence an evil will cannot be "just as real" as the Good will, or the will of Infinite Good, God.

Christian Science declares that Truth is real, since it is of God, while error, all evil, is unreal because it is not of God, and here it calmly awaits the approval of every clear and unprejudiced judgment.

In the attempted refutation of the idealism of Christian Science, this writer further says,—

"The truth is, that there is a material universe, inhabited by spiritual beings, or a spiritual universe finding revelation in material forms and organisms (whichever way you choose to look at it); that we ourselves are spirits dwelling in mortal bodies and finding expression of our life through material forms and forces; that the one side of our life is just as real as the other."

In the light of Jesus' specific words, "It is the Spirit that quickeneth, the flesh profiteth nothing," and in view of the fact that the theistic idealism of the New Testament is ascendant to-day, not only in the realm of philosophy but of theology as well, this unqualified and emphatic

avowal by an intelligent Christian leader that matter, the world of material sense, is "just as real" as the world of spirit, might well be added to the list of the world's wonders. It is probable that the writer used the word real to express the facts of human experience, and the seeming reality of such experiences to *material sense* Christian Science nowhere denies; but to compare the transient phenomena of our sense experience with the eternal verities of being, is to ignore a distinction which Jesus and the apostolic writers have everywhere made, and render yet more apparent the worthlessness of the assumption on which this writer has grounded his argument.

As of old, personality still presents some strange contrasts in its yoke-fellows, and our second critic administered a withering rebuke to the first when, in speaking to a body of students, he said,—

"Surely as I stand here before you to-night, I shall see ere long in these laboratories, increasing testimony to the fact that the whole philosophy of materialism, which threatened to rule in the latter part of the nineteenth century, is not only discounted but is entirely removed from the serious thought of men.

"The appearance of Christian Science may be laughable to you, but the fact is that the church put the idea of the spirituality of man out of the back window in order to accommodate the materialists of twenty-five years ago—we have had a quarter of a century of materialism in theology, all kinds of compromises arranged so that men wouldn't have to believe too much about the soul—talking about our bodies continually. And now, in at the front door, this old truth comes back. . . .

"Now, the whole future lies along the development of idealism. What force in education will hold us to the truth except the force which makes this physical universe only a symbol of that which is real. Man's spiritual nature is ultimate reality. . . . No education is thorough that doesn't make a man able to live in the thin air of a spiritual universe."

It seems to us little less inexplicable than unfortunate that one who is prompted to smite materialism so vigorously, and who espouses with such fine abandon the more spiritual concepts of idealism, should so forget the unwritten laws of Christian consideration as to speak in contemptuous terms (which we have not quoted) of a faith that not only embodies the highest idealism but which is proving the practical value and effectiveness of its spiritual philosophy by healing the sick and sinful.

"The whole future lies along the development of idealism." "Man's spiritual nature is ultimate reality." "No education is thorough that doesn't make a man able to live in the . . . fine air of a spiritual universe!"—These are the words of our brother, and they are very true and very well spoken. They convey a thought that is even better expressed in Science and Health, the text-book of Christian Science, and more careful consideration for that "eternal fitness of things," which is known as consistency, would have saved him from the grievous and uncalled-for mistake of linking a criticism of Christian Science to an apotheosis of idealism.

Christian ministers are not called on to accept or even approve the religious convictions of others, but a courteous regard for such convictions seems very much in place, and would commend their own view of the Christian life to "those that are without."

W.

Railroad Rates for the Communion Service.

WE are assured that the change of date of the Communion service and annual meeting will not interfere with arrangements now being made with the railroads for reduced rates, and that the same liberal terms will be granted for the new date, June 28 to July 1, as were promised for

June 14-17. Further notice regarding rates and terms will be given as soon as the necessary arrangements are completed.

We advise those who have reserved rooms at the hotels to communicate immediately with the proprietors and thus forestall any possible misunderstanding.

It is confidently hoped and expected that this year's gathering will be the largest that we have ever had, therefore the arrangements for the convenience and comfort of visitors will be more systematic and upon a larger scale than in former years. A most hearty welcome is extended to all who will come to Boston.

An Easter Letter.

Boston, Easter Sunday.

Dear Mother:—The chain which I send with this is one of several which Mr. Jewett selected and sent me to choose from for Easter, and when I saw this crimson and white one, so rich and beautiful, I immediately thought of you, and wondered if you would care for it to wear with your light summer dresses. The beads came from abroad, and I fancy may be rather uncommon.

Dear Mother, we send it with a whole heartful of love, and if you care for the chain, we shall be glad to have you accept the simple gift from us both.

May I add just one word of gratitude for your exquisite Easter poem, read to us in church this morning, and say that the love it breathed forth was, to me, the inspiration of our resurrection service of nineteen hundred and three.

Lovingly your student,
FRANCES HASTINGS JEWETT.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Notice to Branch Churches.

THE Clerk of the Mother Church informs us that in many instances the following notice, which appeared regularly in the *Sentinel* during February, March, and April, has failed to receive attention at the hands of those whose duty it is to forward such reports. Will the proper persons please take notice and immediately comply with this request.

"Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it stood April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

"Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time."

Notice.

Owing to change of date of the Communion service in accordance with the By-Laws, as amended and published in this issue of the *Sentinel*, applications for membership in the Mother Church will be received by the Clerk until June 3.

What is it, then, for Christianity to be true? When any one affirms that Christianity is true, he means, or ought to mean, that Christianity is made up of realities; that what it represents as real is real; that, in the realm of the soul, things are as it declares they are; that its affirmations accord with fact, and its experiences are experiences of reality. It is meant that Christianity sets forth the great spiritual realities as they are, and nothing but the test of genuine experiment is needed to prove it.

WILLIAM NEWTON CLARKE, D.D.

From our Contributors.

Unfoldment.

J. F. HILL.

NEW and deeper meanings of the words and works of Jesus, as given in the four Gospels, are constantly being unfolded as is the opening flower on my study table. There is first a plain, dry bulb, then a tiny tip of green, then the leaves are more vigorous and promising, and then I begin to see the *unfolding* of the Easter lily.

The Gospel story I have known and read for thirty years, but I have looked upon it as an historical account of the sojourn of the "Man Jesus," "Son of God," a "not as other men." I fully believed, but the record of his deeds did not seem to reach down to my own time any more than did those of Caesar or Napoleon. That is to say, I acknowledged the Christ as Redeemer, but not as the Saviour in our every-day experiences. The only incentive for belief or trust in him was that thereby, finally, when earth for me was done, I might reach heaven.

I was never an idler in my church. I strove to do my duty and to advance the cause as I had light; but to-day as I gaze on the opening Easter lily I see that there has been an *unfolding* of my thought, a resurrection of my buried consciousness, and that henceforth the New Testament story is to be a "Living Gospel."

When I read again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," I was amazed to think that all these years I had failed to note the promise and the prophecy contained in the words "greater works than these shall he do; because I go unto my Father." I turned to the Concordance at once for a study of the works Jesus did; and it will well repay any seeker who desires the fullest light upon God's word to do likewise.

While at first I caught only glimpses of physical healing in the works, before long I began to see kindness, tenderness, and love, prompting and consummating those works. The physical works were like the green of my plant, which, when unfolded, disclosed the petals of a perfect flower.

Then the works no longer seemed the historical account of ancient days but became a spiritual realization of my at-one-ment with Christ the Saviour, as unfolded in the wonderful words, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Being in at-one-ment with God, Good, harmony becomes the law of living; discord and evil lose their appearance of reality and become "without form and void," that is, nothingness.

Then my unfoldment brings me to a realization that the works of the Master were the products of divine Mind, and that my spiritual consciousness, made in His image, will do greater works because, following him, I go to my Father. Physical limits no longer fix the end of such deeds of love and mercy as deeds that have ceased at the cross, at least for those who depended upon the personal presence of Emanuel. Whittier seems to have caught a glimpse of the "Lo, I am with you alway," when he wrote,—

That good physician liveth yet
Thy friend and guide to be,
The healer by Genessaret,
Shall walk the rounds with thee.

I learn that so long as the believer dwells in the consciousness of the ever-presence of Love divine, so long will he find that there is no longing, but that he is fully satisfied, every hope has found fruition, and every sense of want and pain and sorrow and unrest are passed away. That "because I go to the Father," all the believers' necessities have a constant source of supply. "The indwelling presence" in our thought meets every need and the "greater

works" are ours, for we are fully and trustingly at-one with God.

This unfoldment has exalted my sense of the ideal, has stirred my aspirations, and given strength, understanding, and patience in contests which would have overwhelmed me a few months since.

But I humbly recognize, 'tis but the Easter dawn of my unfoldment, and that the Bible illumined by Science and Health will grow brighter until the noontide of that perfect day, "for we shall see Him as He is."

Mary and Martha.

R. P. V.

THE story of Mary and Martha reveals the depth of our Master's Christ-man nature perhaps more fully than any incident in the Gospel narrative.

The two sisters received their guest in a way that marked their strong individuality.

Martha, the type of Oriental hospitality, thought first of the material needs of her guest and was "distracted about the preparations of the table," while Mary "seated herself at the feet of Jesus, listening to his discourse."

To have the audience of one who could understand his divinity was far more refreshing to him than all the delicacies of the table, and when Martha "entered hurriedly, exclaiming, 'Does it not trouble you, sir, that my sister leaves me to serve alone? Order her to come and help me,'" the Master answered, "'Martha, Martha, you are anxious and worried about many things; but one only is necessary. Mary, however, has chosen the good part, which shall not be taken away from her'" (Ferrar Fenton New Testament).

How frequently we have offended the Christ of our being, by being "cumbered about much serving," and how important it is mentally to classify the responsibilities of daily life in their order of importance, placing the spiritual first and the material second in all things.

Had Martha understood this, she would have thought first of her spiritual needs, and by paying attention to his words of wisdom and love would have afforded him a sense of spiritual entertainment infinitely more acceptable than a material meal.

The true art of service is to see another's need and supply it so naturally as to be scarcely noticed in the performance of the act.

The over-zealous housekeeper may make a guest so conscious of her preparations as frequently to cause more pain than pleasure. The science of hospitality needs to be better understood and cultivated as one of the graces of the spirit. Our capacity to entertain another's thought is in proportion to the amount that we can forget self. Mary forgot self in thinking of her Master.

Realizing that she could not afford to lose such a golden opportunity, she remained attentive to the teacher who "spake as never man spake," and "taught as one having authority."

Thus Mary set an example to her sister Martha and exemplified the genuine spirit of true hospitality.

Love, the Conqueror.

ANNE DODGE.

WHAT is it that conquers all the ills of the flesh and, as well, all diseases of the mind? that which conquers disease, conquers also hate, revenge, envy, jealousy, malice, and "all uncharitableness," all that "worketh or maketh a lie." One little word covers the answer. One simple word with infinite meaning,—Love. Not your conception of Love nor mine, but just Love itself, reflected in the love that thinketh and speaketh no evil, that con-

demneth not but forgiveth all, that judgeth not but sheddeth mercy on the just and the unjust; in short, that is without hypocrisy, that does not boast of what it is, what it does, or what it gives; the love so sweet, so unselfish in its humility that it finds its gain, its reward, in another's good, another's happiness; the love that covets naught for itself but is always giving; giving itself all for others,—freely and unconditionally for others. The love that is self-abnegation, self-forgetfulness, self-sacrifice. In which there is no fear, no deception, no lie, no sin. This is the love that overcometh the world, that conquers all and lifts us into a consciousness that is blessed and divine.

To have felt this all-conquering love is to have had a foretaste of heaven. Love is the conqueror. It subdues all fear, and confers a perfect freedom. It casts out the desire to sin, and malice, hatred, envy, self-seeking, are forgotten, as we rest, with a sweet sense of security, in its "everlasting arms."

Among the Churches.

New Church Home in Rapid City, So. Dak.

On February 8, the society of First Church of Christ, Scientist, in Rapid City, held its first service in its own church home. Last summer, finding that there could be no permanent abiding-place without a church of our own, it was decided to purchase a small building formerly used as a Lutheran Church. Lots were secured and the building was moved, remodeled, and repaired.

The audience room is light and pleasant, with a seating capacity of about one hundred. Though small and not yet completed, it is sufficient for our present needs.

GRACE A. FRENCH, *First Reader*.

First Church in London, England.

For many months past it has been seen that the capacity of the church building of First Church in Bryanston Street, was quite inadequate to the demands upon it. Last summer the congregation encroached on all the gangways, and, after a time, overflowed into the lobbies and down the staircases. In these circumstances it became imperative that further accommodation should be provided. The opening of the Richmond meeting relieved the Sunday services; and the hiring of Steinway Hall gave considerably greater room for those of our Wednesday meetings.

It was, however, always realized that this arrangement could only be temporary; but nowhere, perhaps, is a site more difficult to obtain than in London. The enormous value of land, as you approach the centre of the city, testifies to the keenness of the competition for its possession. The ground landlords are so opposed to the erection of churches on their property that many of them will not grant leases for such a purpose; and the estates are so jealously protected that a freehold rarely comes into the market. The possibility, in such circumstances, of a body of Christian Scientists surmounting these difficulties, was regarded as very remote by onlookers. But to those who have recognized in any measure the protection of divine Love, the words from Malachi, quoted by a church member at a meeting called to discuss the purchase of a site, speak with a depth of feeling hitherto undreamed of: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." It was felt by every member of the church that the building to be erected should be worthy of the greatest cause in the world, that the site should be as central as possible, and that it should be a

freehold. At the moment, however, it seemed absolutely impossible that such a site could be obtained; still, as another member at the meeting already mentioned pointed out, when Jesus sent the disciples to fetch the ass and the foal of the ass, he told them to answer simply to any one who questioned them, "The Lord hath need of them, and straightway he will send them." And so, when the difficulties seemed most stupendous, the realization that the Lord's work had need of a site, brought the immediate answer; and, close to Sloane Square, near the centre of London, in a ring of great estates, a block of land was suddenly put upon the market. The site that was required was "loosed."

One of the great difficulties in making the contemplated move had been that of providing accommodation during the building of the new church. But the demonstration was complete. Occupying half the new site, is an unused Wesleyan chapel with a seating capacity of about two and a half times that of our building in Bryanston Street. The negotiations proceeded steadily and harmoniously, and on Wednesday, March 18, the Wesleyan chapel was opened as the temporary home of First Church of Christ, Scientist, in London. A week later the reading room and Sunday School were transferred to what had been the Wesleyan school in the basement of the new church, and there they will remain until the building operations render it necessary to pull down the chapel.

The new site is a rectangular piece of ground, with a frontage in Wilbraham Place and Sloane Terrace, and here it will be possible to build a church with a seating capacity of sixteen hundred, together with a reading room, Sunday School, offices, etc. The work will be proceeded with at once; and as soon as half of the new building has been erected on the unencumbered portion of the site, the services, etc., will be transferred to this, and the chapel will be pulled down.

The opening service was attended by the greatest congregation that has yet gathered in a Christian Science Church in London, and it is evident that before the new building is erected the temporary seating room will be strained to its utmost.

It is only necessary to add that in making the demonstration every worker in London has realized, to his utmost ability, the power and the protection of divine Love. Every difficulty that threatened to arrest the demonstration has vanished before the guidance of Truth, and all thankfully recognize that they have been led by an intelligence more than human.—CLEMENTINE B. DIXON, *Clerk*.

The Welcome to Der Herold.

THE editor has received many letters of thankfulness and rejoicing for the appearing of our German publication, and he gives the Field opportunity to read some of them.

Let me add my thanks to the Publishing Society, for the production of the *Herold*; it is a perfect Godsend to those who so frequently struggle in an effort to render, in intelligent, simple German, the masterful words, in both letter and spirit, of Science and Health and our other literature.

Der Herold is sure to be a medium which will attract a large body of thinkers among a people where Germanic influences are so predominating. Furthermore, it enables us to bring all our Teutonic cousins in closer relationship to the thought which is fast becoming the power of the world.

Der Herold is offering many new words, many solutions, many blessings. Please accept my gratitude for this new offering; let us all do our duty to the cause.

Yours in Truth,

MAX JAGERHUBER.

New York, N. Y., April 7, 1903.

Upon receiving *Der Christian Science Herold* this morning, my heart was so full of gratitude to divine Love for meeting this need of the German people, that I wish to express it in a few lines.

I have lived in Germany and Austria for several years, and know, in part, the crying need of both nations.

I wish also to give thanks to Mrs. Eddy for her great love, manifested in watching and praying unceasingly, so that all the children of this world may be lifted out of darkness into light.

May our blindness be destroyed, so that we may see the path plainly and so be able to lead others aright. May we drink of the water of Life freely, the truths given in Science and Health, so that we can give a "cup of cold water in Christ's name" to the thirsty and the faint.

EMELIA MUELLER.

Chicago, Ill., March 30, 1903.

The announcement concerning an official denominational monthly in the German language has been received with great joy by the members of Erste Kirche Christi des Scientisten in Dresden, and they wish to express to the Publishing Society their deep-felt gratitude for the loving thoughts and endeavors that have brought about this fulfilment of their ardent desires. The new magazine meets a great need in this field of work, it will be the means of bringing the Truth to minds ready to receive it, but unable till now to take up the study of Christian Science.

Yours in Truth and Love,

BARONESS OLGA VON BESCHWITZ, *Clerk*.

Dresden, March 28, 1903.

The first number of *Der Christian Science Herold* came to us this week, and at our Wednesday evening meeting it was suggested by one of our German members that a vote of thanks be sent to our Leader, whose untiring love has made this possible, and to her faithful workers at headquarters.

The need for literature with which to feed the hungry hearts has seemed very great, but we have gone forward, knowing that He who provided manna in the wilderness and opened the Red Sea for His children is omnipotent Love, able and willing to care for and feed His own; and that she through whom Truth in all its fulness has been revealed is its revelator to all peoples. The loving faith of these dear people who have been coming to the meetings month after month, and some of them year after year, to drink in all of Truth that they could glean from the reading, has been touching beyond expression. They have accepted the fact that it is God's work, and they have but to bide His time. Those who could do so have studied English, but not all of them could do that, and now comes the light; and this first number of *Der Christian Science Herold* is rich in substance beyond all our expectations, and filled with glorious promise for the future. Ours is indeed a happy church and congregation, and expressions of thankfulness are coming from all parts of Germany. Our librarian has forwarded a number of subscriptions, and more are coming in daily.

The work is growing, new inquiries are coming in constantly for Truth, and beautiful demonstrations of the healing power are being made in our midst.

Fraternally,

FRANCES THURBER SEAL.

Berlin, Germany, April 9, 1903.

Difficulties are things that show what men are.

EPICTETUS.

Testimonies of Healing.

In a recent number of the *Sentinel*, in one of the editorials, we are told to "declare the exact opposite of what the deceitful material senses testify." I would like to tell of a demonstration which was made almost instantaneously by putting this rule into practice.

My little son, five years of age, was taken with the measles. He started out to have them more severely than any child I had ever seen, and was put into the hands of a practitioner. His eyes especially were very much affected, being so swollen and inflamed that he could hardly see.

On the third day the health officer came to put up a sign and saw the child running around as usual. He called my attention to his eyes, and said if I did not keep him in a dark room he would always suffer with them, and cautioned me over and over again to keep the room darkened. I denied this silently as he was talking, but said nothing about Christian Science to him, and simply answered, "He will have the best of care."

After he had gone I took the child in my arms and treated him.

I then put him down and went about my work. In a little while I saw him out in the yard in the sun, and mortal mind began to talk to me. It said, "Now don't you think you are carrying this a little too far? why not at least keep him in the house;" but in *Science and Health*, p. 167, Mrs. Eddy says, "Only through radical reliance on Truth can Scientific healing power be realized." So I did not listen to mortal reasoning, nor yield obedience to error, but went right on with my morning's work. It was soon noontime and the children came in for their dinner. I helped them all around as usual, but when I handed little Jim his plate I suddenly realized that his eyes were in their natural condition, large and bright as ever. That same evening the entire manifestation disappeared, simply melted away like the dew before the morning sun. I well remember the tears of joy that filled my eyes as I wrote of this to my mother; it was so beautiful and so plain to me.

I cannot begin to tell of all Christian Science has done for me and mine, but I consider it the greatest blessing that ever came into my life and I feel that if this truth could be for any one class of people more than another it would certainly be for mothers. To say that I am grateful to God, grateful to Mrs. Eddy, and grateful to my teacher, but faintly expresses my feelings; for verily I owe all that I have of health, of happiness, of prosperity, to Christian Science.—M. C. W., Chicago, Ill.

I was first attracted to Christian Science about two years ago by the spirit of brotherly love which I saw manifested in the church, and after attending several meetings through idle curiosity, I found my curiosity developing into interest, and finally a desire to know more of divine Love which I heard talked on every side. I accordingly obtained a copy of *Science and Health* and began to read, and had only read a few pages when I became convinced that I had found something for which I had been longing and reaching out in a vague, indescribable way all my life. Since that time I have made the Bible and *Science and Health* a daily study.

In thinking over the benefits received from reading the *Sentinel* and *Journal* it is difficult to express the gratitude I feel for these valuable periodicals.

Many times in the working out of a problem, and when trying to realize God's allness, and seemingly overcome with a sense of discouragement, some clear Scientific thought, read perhaps weeks before, would stand out to my consciousness like a beacon light, clearing away the mists of error, and letting in the pure sunlight of Truth.

To the faithful workers in the field who are contributing such helpful thoughts to the noble work of Christian Science, it must be a satisfaction to know that their work is not in vain, and that every clear expression of Truth which is sent out finds its way to some responsive heart and helps in the grand and uplifting work of bringing God's kingdom on earth.

The *Quarterly* is a never-ending source of help and information in bringing out the spiritual interpretation of the Bible as given in *Science and Health*, and to those engaged in preparing the lessons I wish to express my gratitude for the benefits received from this branch of the work.

I believe the most acceptable thanks to Mrs. Eddy, the Founder and Leader of Christian Science, who has struggled so long for the welfare of mankind, are expressed in trying to live the truth as taught in *Science and Health*, and in bringing out in our daily lives the practical results of its teachings by radiating love, and helping in the destruction of error.—A. R. MACLELLAN, JR., Baltimore, Md.

I was a miserable woman, suffering daily with headache which the best doctors could not cure. I also had organic troubles which made it impossible for me to do my work at times without terrible pain. Doctors told me that I ought to go to a hospital and undergo an operation, they said I would never be well until I did.

I was very nervous and despondent. I had been taught to read the Bible and attend church. I went to different churches, talked with ministers and other good people, investigated every religion I could hear of, but was always disappointed.

They all told me I ought to love God, and then told me that it was by His will that I suffered, and that it was right to doctor for the troubles. I could not see why, if they believed that sickness was sent by a divine God for a good purpose, they should wish or dare to call in some man to undo what God in His wisdom had done.

I read the Bible, but it seemed to contradict itself, and to tell of a God who made mistakes and corrected them in anger afterwards. At last I gave up and decided that there was no God or heaven, I was sure only of the hell here on earth. I was never satisfied and was on the verge of suicide when a neighbor asked me to go to a Christian Science meeting with her.

I went, and was impressed first by the happy and loving faces about me, and then by the way in which each one seemed to lean on the promises of the Bible and the loving Father as revealed by the life and words of Christ.

As we walked home at the close of the meeting, I asked the Reader some questions, and was satisfied by her sensible answers, that those people had found what I had been wanting all my life. I went home, and putting aside all my doubts and fears, I asked the loving Father to show me if this were the right way, and pledged myself, if I found my headaches healed, to try to understand and live for God all the rest of my life.

I was so sure that Love would make everything right, that I went to sleep happier than I had been in years. I awoke the next morning, well and strong, with the glorious assurance that my Father is Love, and that He had heard my prayer.

That was my healing five years ago, and I have had no need for drugs since. I never asked to have the other troubles healed, they simply disappeared at that first meeting.

I cannot put into words my gratitude to God. I am also most thankful to Mrs. Eddy for her pure and noble life, and to the dear ones who helped me out of the darkness of doubt and despair.

ANNA I. SPERRY, Sandy Hook, Conn.

Christian Science did not come to me first in the joy and peace of healing, but in the light and revelation of the Bible. The Bible was to me a new book. I can never express the glory and beauty of the word of God as revealed to me after reading Science and Health. I met with much opposition, and many tried to convince me that Christian Science was of the devil; but I knew there could be no evil in anything that helped me to understand and love my Bible.

I pressed on, and prayed for wisdom to lead me to Truth. My daily verse was: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Soon I had very convincing proof in a demonstration for a friend over a disease of long standing. After this I never doubted that Christian Science is the truth. Since then I have had many demonstrations, not only over sickness but over many other forms of error.

When we begin the practice of Christian Science we think sickness is the principal thing to be overcome; but as we go on we learn that we must battle with error in many forms, and we are tested where we most need testing to perfect our spiritual growth. With some, sickness is the claim which seems to be most real,—with others, a sense of lack or poverty, while to others, worldly ambition, pride, and all the *et cetera* of self. Self is the great problem, characteristics we once thought virtues, we find in the light of Christian Science to be only a false sense of self.

Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." What is it to deny self? We once thought it meant to deny ourself some material pleasure or comfort. Now we see self-denial in a very different light. We know we must deny and overcome all selfhood apart from God, Good,—all that is unlike our true self, the spiritual man, made in God's image and likeness. When I think of the change Christian Science has wrought in me, my heart goes out in love and gratitude to our dear Leader, the Discoverer and Founder of Christian Science.

M. E. M., Madison, Ga.

Notice.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before June 3.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.

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

Church Tenets.

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

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

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

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

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

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

Church Treasurer.

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

Religious Items.

To-day the power of a Church in any community will be closely proportioned to its manifestation of brotherhood within the circle of its own membership. We make a capital mistake when we think that the preaching of the Word is the only power to win men to Christ. In a beautiful passage Peter exhorts wives to be in subjection to their own husbands, "that, even if they obey not the word, they may, without the word, be gained by the behavior of the wives." That is to say, Do not think that the Scriptures are the only means of winning men to a Christian life. They may be won "without the word." The silent, impressive influence of a Christian life may be the most effective preaching of the Gospel. And that applies to Churches as well as to individuals. A Church by its brotherliness, by its harmony, co-operation, and love, may accomplish in a community what no preaching of words can do. As a matter of fact, next to the winking at gross and palpable sin within its membership, there is nothing that will so mar the influence of a Church as a bickering, quarrelsome, unloving spirit. The community cannot hear what such a Church says, because what it does speaks so loudly. The Churches that are doing the very most to win men to Christ are just those that in a cold, selfish, and loveless world are doing something to realize the Christian ideal of fraternity, co-operation, and sympathy.

The Watchman.

Rev. W. H. Gould says in *The Universalist Leader*:

"It has recently become almost commonplace to say that the secret of Christianity is to be discovered, not in a body of doctrines to be believed, but in a life to be lived. How often the remark is heard, 'It does not make much difference what one believes,' suggesting that it may be possible, somehow, to divorce conduct and character from thought and belief. On the other side, in convention and conference meeting, we often hear about the best creed and the most beautiful faith; as if the best creed or the most beautiful faith must of necessity give one a high place in the company of Christian saints.

"How good-intentioned people, acting impulsively, fitfully, uncertainly, miss the mark of permanent service and influence, just because their action lacks the control and direction of well-thought-out doctrines and clearly established principles! And how poor and mean and impotent are some intellectual ecstasies over the fatherhood of God and the brotherhood of man and the heavenly destination of all souls, just because they are testimonies of those who are seers and hearers, but not doers!"

To every Christian a resurrection time is not to be thought of as a certain day to come some time after death when he shall be raised to life in the body again but is to remember that Jesus associated the fact of a resurrection with his own existence. He said, "I am the resurrection;" he predicates it of himself; he *is* the resurrection; he will not only call to his aid some power by which he shall be enabled to call forth the dead at some future time, but he himself is now the resurrection to every believer. Such, not only shall be sure of a resurrection, but they shall virtually never die, for they live in Christ. This thought carries with it no inference that only Christians shall be resurrected, but shows how absolutely certain here and now is their resurrection to a life of joy and fulness. To prove his claim to the world, Jesus gave a demonstration of his power in life over the forces of death by restoring Lazarus from death. Where Jesus is and his life is, there is a continuous resurrection which knows no death.

The Standard.

Professor George Albert Coe, of Northwestern University, says in *The Christian Work*: "We are learning what Jesus meant when he said that the will to do God's will will come first, and the doctrine second. Denominationalism, from being a doctrinal

squabble, has become loving emulation in good works. Putting the emphasis upon the Christly life, we come more directly to the Christ as a concrete reality that touches us here and now. The cry 'Back to Christ,' in which nearly all Christendom has joined, is bringing Christians together and is giving them a clearer, more heart-searching insight into what it is that the Master demands of us. More than ever before the significance of Christ for the daily life has come home to men; he is not merely the giver of peace, of hope, of personal security; not merely a restraint upon our impulses, but also a positive principle, the core of all that is truly progressive in our individual or collective life."

Worldliness is often spoken of as one of the causes of the present dearth of spirituality in the churches. But worldliness is rather a symptom than a cause. Paul said to Elymas, "Thy heart is not right," and that is the real trouble with the churches—or rather let us say, with the members of the churches. . . . Preaching against worldliness is like shooting blank cartridges at a mob. It may cause momentary uneasiness, but it does no execution.—*The Examiner.*

The effort to know the good gives power to be good. The moral effect of divine communications opens a whole inner world to us, so that it seems to be but a poor life that deals only with material facts. The voluntary personal relation thus established with the divine power opens a channel into our souls, through which God can radiate His love and His strength. The sun must get at the eye by the will of the eye-owner. God can expand the soul with spiritual life and beauty only as the owner of the spirit wills to establish personal relations with God. This relation established, makes us not only a child of God by our heredity, but also by our own aspirations.—*The Christian Register.*

The day is wearing away; this is a desert place; there are hungry, perishing multitudes around us, and Christ is saying to us all: "Give ye them to eat." Say not, We cannot, we have nothing to give. Go to your duty, every one, and trust yourselves to him; for he will give you all supply just as fast as you need it. Take upon you readily, have it as a law to be always doing great works—that is, works that are great to you; and this is the faith that God so clearly justifies, that your abilities will be as your works. Make large adventures. Trust God for great things. With your loaves and two fishes, He will show you a way to feed thousands.

HORACE BUSHNELL.

Rev. Charles E. Earle says in *The Examiner*: "Our most valuable friends are those who possessed with the right spirit, have different points of view from our own, and observe relations, conditions, and circumstances which we do not see. And there is no help or hope for us so long as we think we know all about a subject. Bound up in our narrow selves, bigoted and prejudiced, like clams, closing ourselves at the touch of every opposing influence, refusing light and knowledge which does not confirm our preconceived opinions, we become vain and conceited, dwarfed and contemptible, in the eyes of the just and fair-minded, the true and high-thinking."

Man's intuition is ever reaching out for something better. What he really wants is life untrammelled, unending. We do not realize it here, but the craving will not down. It was born in man when God created him a living soul. Dismayed by mortal brevity, disappointment, or sorrow, we finally declare, if God be wisdom and love there must be life beyond the earth. It is the inevitable conclusion.

The Congregationalist.

Recently the attempt has been made to demonstrate that the purely monotheistic religion of Israel was derived from Babylon. On the basis of my researches, covering a period of fifteen years, I must declare that this is an absolute impossibility. The

faith of the Israelites could never have had its origin in the Babylonian mountain of the gods, which is full of death and the savor of death.—H. V. HILPRECHT.

We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life, —in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and difficulties.—CHANNING.

We ought to be terribly afraid of being buried alive in the tomb of formalism, the white robes of profession turned into a winding sheet of cold and respectable decay.

REV. C. A. BARBOUR.

Renan says that religion is the everlasting protest of the soul against those mean and sordid desires which forever strive to kill the higher spiritual faculties of man.

If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostilities.—LONGFELLOW.

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