

CHRISTIAN SCIENCE SENTINEL



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

Contents of this Number.

ITEMS OF INTEREST. Brief Mention of Important Events.	674
REPORT OF THE CLERK OF THE MOTHER CHURCH.	675
FROM OUR CONTRIBUTORS.	
The Sophistry of Discouragement.	Willard S. Mattox. 676
Milk for the Babes in Christian Science.	Isabella Tennant. 677
The Sculptor's Prayer. (Poem.)	Willis Vernon Cole. 677
WHY MEN DO NOT GO TO CHURCH.	678
THE LECTURES.	678
EDITORIAL.	
The Use of the Title "Leader."	680
"A Book of Remembrance."	680
Man in Relation to God.	680
LETTERS TO OUR LEADER.	681
TESTIMONIES OF HEALING.	682
FROM OUR EXCHANGES.	686

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Christian Science Sentinel

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Items of Interest.

National.

The Constellation, the oldest ship of the old navy, has been brought from Newport to the New York Navy Yard to await there her further disposition by the Navy Department. For the past ten years she has been in service at Newport as a receiving ship for navy apprentices. She was built in Baltimore in 1797 and, aside from the Constitution, is one of the most notable of the old oak-ribbed vessels set afloat in the early years of the nation. She was fast in every point of sailing and early became known as the "water witch." She had the reputation early in the last century of being the fastest frigate afloat.

Princeton University has just announced changes in her curriculum that are quite radical. The leading feature, which will not come into full operation until 1905-06, is to take away from the two lower classes the hitherto carefully guarded system of electives. The course of study in the academic department will be narrowed down to three general lines, each leading to a degree. At the end of the second year a large measure of freedom will be allowed in the matter of electives. This action is a deliberate return toward the curriculum of earlier days, which has been regarded as too unyielding and narrow.

Foreign.

There are nine thousand burning lights and signals stretched along the American coasts, forming a perfect link, so that the navigator never need be beyond sight of one of the beacons. One thousand of these are located on the Atlantic coast, fifteen hundred are scattered along the rivers and inland waterways, five hundred on the Great Lakes and two hundred on the Pacific coast. Of the grand total, including lighthouses of different classes, buoys, beacons, and danger signals, three thousand are lighted, giving forth their warnings at night. Of these a score or more throw a beam of one hundred thousand candle power. To maintain the lighthouse service a corps of over four thousand men is constantly employed and a fleet of more than fifty vessels. A modern

American lighthouse of the first class costs between one and two hundred thousand dollars, and of this about one-third is spent for the electric light and apparatus alone.

The Government decree accepting the bids for constructing the trans-Andine railway has been signed by Chile. The contract for building the road was divided between New York and London firms. The aggregate of the contract is \$6,750,000, but ultimately the Government designs, it is understood, to expend two or three times that much on the railway.

It is announced that Earl Grey, Lord Lieutenant of Northumberland, has been appointed to succeed the Earl of Minto as Governor General of Canada.

The house at Chiswick in which William Hogarth lived is about to be opened to the public as a Hogarth Museum.

King Victor Emmanuel has decided in favor of Great Britain, the dispute with Brazil over the Guiana boundary.

Industrial and Commercial.

The progress that has been made within recent months in the adaptation of wireless telegraphy, says an exchange, may be inferred from the fact that *The Bulletin*, published on the steamer Campania, which arrived from Liverpool on the 11th, every day contained two hundred words of news received from either the American or the English side of the ocean, or from both, by the wireless system. M. Marconi was a passenger on the Campania and had guaranteed that his company would keep in daily, if not hourly, contact with the shore, and that the news of the world would be supplied. Every morning at breakfast the passengers on the Campania read *The Bulletin* and were kept informed as to the progress of events. The daily sea paper, therefore, has arrived, and is now a permanent institution in our rapidly developing civilization.

The third and last section of the rapid transit tunnel under the Harlem River was sunk last week, and it is expected that the tunnel will be completed inside of six weeks. The work, as an engineering feat, has attracted much attention. The total length of the tunnel is about fifteen hundred feet. It consists of two cast-iron partial cylinders, with a cast-iron diaphragm between them, each cylinder carrying a single track of railway. They were laid by first dredging a channel across the river to a depth of nine or ten feet below the elevation of the roof of the finished tunnel and a little wider than that of the finished tunnel structure. Four lines of piles were then driven throughout the length of the channel. The upper halves of the two cast-iron cylinders were then put together upon a pontoon and sunk in place on the tops of the timber side-walls.

Cotton has developed another and hitherto unsuspected value; for if the result of an analysis recently made is reliable, the cotton stalk, which has previously been regarded as useful only as a fertilizer, will yield between two and four dollars' worth of sugar to the ton. And, furthermore, the waste resultant from the sugar refining process can be manipulated to produce a grade of paper said to be superior to that obtained from wood pulp. The stalks are also found to contain a material resembling celluloid, the base for a smokeless powder composition, and a fair grade of alcohol. It is stated that a conservative estimate of the average annual yield of stalks in the South may be placed at seventy million tons.

The *Turbinia*, the first turbine passenger and cargo steamer to cross the Atlantic, passed into the St. Lawrence last week on her maiden voyage bound from England to Hamilton, Ont. She will be employed in Canadian waters in the service of the Turbine Steamship Company of Hamilton. The vessel is 260 feet long, 53 feet wide, and 20 feet nine inches deep. She is of one thousand tons burden and has accommodations for

about fifteen hundred passengers. Her propelling machinery consists of three Parsons compound steam turbines,—one high pressure in the center of the ship and one low pressure on either side.

After a tie-up of six weeks on the Great Lakes that has directly involved only a couple of thousand men, but indirectly more than a hundred thousand, a cessation was brought to the strike last week by the surrender of the masters who, with the pilots, have been holding out for a more uniform scale of wages this season than was offered by the Lake Carriers' Association. It was understood that the Lake Carriers' Association would soon come to an agreement with the mates, and that the full fleet of the Lake Carriers' Association would be gotten under way within a few days.

Negotiations have been in progress for some time in San Francisco, it is said, looking to the organization of an international banking corporation by local capitalists and a Japanese syndicate. According to the plans outlined, the institution is to have a capital of ten million dollars and to be the dominating influence in the financial relations between the United States and the Orient. The movement to start the organization came from Japan.

General.

A writer in the current issue of *Public Opinion* makes mention of some curious musical features possessed by certain fish. It cites one instance where a traveller in Borneo, while passing along the Pontinaic River, heard a distinct collection of musical sounds, sometimes high and sometimes low. The sounds came from the water and varied from the resonance of an organ to the soft and harmonious notes of an Eolian harp. If one dived into the water the music became more audible, and it was definitely concluded that the sounds were produced by fish. The pogonias or tambours, which inhabit the Atlantic coast water are known to make similar sounds, which may be heard at a great distance.

Signor Giacomo Boni, the archæologist who is directing the excavations of the Roman Forum, has found a heavy capstan with eight fixed levers of wood. The wood is perfectly preserved, while the iron fixtures have become oxidized. This mechanical contrivance dates back two thousand years. The capstan, which was found almost intact, has a diameter of over two yards.

Persons travelling on railroads cannot secure damages in case of accident when they ride on passes. This decision has been reached by the United States Supreme Court. The decision went to the extent of applying the principle to such passengers as are not familiar with the contract usually printed on the back of passes.

The American chess champion, H. N. Pillsbury, played sixteen games simultaneously without sight of men and boards in New York recently. After three and a half hours' play the referee declared Pillsbury had played to win ten games and to draw six. None of the games were finished. On none of the boards was the position against him.

Concerning the small watercolor portrait by Holbein, recently sold in London for \$13,750, and believed to be a likeness of Frances Howard, Duchess of Norfolk, at the age of twenty-three, a statistician has come forward to prove that the lady could not be Frances, or else that Holbein could not be the artist.

A number of antiquarian discoveries are reported from Switzerland. The director of the museum at Avenches (Aventicum) has unearthed more than one hundred and fifty objects belonging to the Roman period. Among these are several bronzes, pieces of pottery, brickwork, and mosaic, and a small table-top in colored marble.

CHRISTIAN SCIENCE SENTINEL

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

Report of the Clerk of the Mother Church.

THE following valuable report was made by William B. Johnson, C.S.D., Clerk of the Mother Church, The First Church of Christ, Scientist, to the Annual Meeting, Tuesday, June 14, and it was listened to with great attention by the large number of members in attendance.

Ten years ago the twenty-first day of last month the corner-stone of the Mother Church edifice was laid. The conditions that environed the building of the church are of intense interest to students of Christian Science history, and the success of the undertaking is evidence of faith in divine Love to guide, guard, and help those who love and obey God.

The erection of the Mother Church ten years ago was the demonstration which gave incalculable impetus to the Cause of Christian Science, not only here in Boston but in every place in which Christian Science was known. Those who are familiar with Mr. Armstrong's graphic account of the building of the church, in his book, "The Mother Church," and those who were in the front ranks at the time, know something of the struggles that beset the erection of the building which was to be an enduring testimonial to the Discoverer and Founder of Christian Science, and which should stand before the world as a visible sign of faith in the promise of Jesus, that those who believe on him are to heal as he healed.

Words are inadequate to narrate the struggle that accompanied the building of the present edifice, and only those who were immediately connected with the work apprehend it, and rightly estimate the value of the counsel, caution, instruction, and encouragement which our beloved Leader then gave her workers. There was something more in this undertaking than the mere construction of a building of granite and steel. The erection of the Mother Church symbolized the fulfilment of promise, a promise of spiritual purpose, the extent of which we yet realize but little.

The meaning of this demonstration, what it represented at that time and what it represents now, and the great benefits that have come to our Cause through it, should be learned by every student of Christian Science. First, the edifice brought Christian Science as taught by Mrs. Eddy vividly before the religious world; secondly, it awakened a new interest in the thoughtful and the inquiring as to the Principle and the doctrine it represented; thirdly, the erection of the edifice was an example of perseverance for students of Christian Science, and opened the way for the building of many beautiful structures by its branches; fourthly, after the dedication of the building, there was a surprising increase in the membership of both the Mother Church and its branch churches.

On January 20, 1895, a marked departure took place in the order of services in the Mother Church. Prior to that date the sermons in this church and in many of the branch churches had been supplied by pastors, but Mrs. Eddy realized the need of uniformity in presenting the doctrine of Christian Science, unhampered by diverse personal views, and to that end ordained the Bible and "Science and Health with Key to the Scriptures" as "Pastor over the

Mother Church." Through the columns of *The Christian Science Journal* of April, 1895, Mrs. Eddy ordained the Bible and our text-book as the "only pastor of the Church of Christ, Scientist, throughout our land, and in other lands."

Before 1898 talks and lectures on Christian Science had been given indiscriminately, and much confusion in the conception of the teachings of Christian Science had been caused by persons calling themselves Christian Scientists and whose statements were accepted as authoritative. In January, 1898, Mrs. Eddy saw the necessity of a Board of Lectureship which should be the authorized body to correctly present Christian Science to the public; therefore in this year the Board of Lectureship was established.

In order to correct misrepresentations and mistakes appearing in newspapers, books, and periodicals in regard to Christian Science, the By-law creating the Publication Committee was adopted, and those day and night watchers and workers for equity and right, sprang into useful existence. At this same time another By-law authorized the Board of Education, having for its sacred labors the duty of equipping students to practise and to teach Christian Science.

On September 1, 1898, the *Christian Science Weekly* began its issue and ran under that title until January 26, 1899, when it was changed to the *Christian Science Sentinel*, a name more suggestive of its mission. Owing to the growth of Christian Science in Germany, the necessity of a German publication was felt, and *Der Christian Science Herold* became a bond of religious friendship between the English and the German speaking adherents of our Cause. The first number of this periodical was published April, 1903.

This Church was organized September 23, 1892, with twelve members. In 1895 the By-laws of the Church were published under the title of "Church Manual of The First Church of Christ, Scientist, in Boston, Mass." When Mrs. Eddy conceived the thought of providing a Manual for the furtherance of this Cause, and for our daily guidance, Divine wisdom impelled her efforts. With a vision widened by the broad experiences of her position, her knowledge of material thought, and by her spiritual understanding, she has given us a book so simple, yet so far-reaching in its spiritual intent that when living in harmony with it we cease to stray into deceitful ways, and are guided in paths leading heavenward. Let us, then, realize to-day as we have never before what the Church Manual means, and how it guides and guards us, and be deeply and humbly grateful to our revered Leader who has given us this book, and manifest our gratitude by obedience to its requirements.

It should be distinctly understood that the ordination of the Bible and "Science and Health with Key to the Scriptures," as Pastor, the compilation of the Church Manual, the establishment of the Board of Lectureship, the Publication Committee, and the Board of Education, the publication of the *Christian Science Sentinel* and *Der Christian Science Herold*,—all emanated from Mrs. Eddy's forethought, love, and prayerful consideration, and all have been given to us since she urged her students, in the face of seemingly overwhelming difficulties, to build the Mother Church of Christian Science.

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The progress of this Cause is evidenced by the increase in the number of branch churches and the gain in their membership and the constant growth of the membership of the Mother Church. Ten years ago there had been admitted into this Church 2,536 members. The membership is now 30,534, of which 3,102 united during the past year. The number of branch churches advertised in *The Christian Science Journal* of June, 1894, was 96, the number now is 619. Reports from 581 of these show a membership of 34,599. The number of places in which Christian Science services were held June, 1894, but which were not known as branch churches, was 118; the number to-day is 231. The total number of places in which Christian Science services were held ten years ago was 214; the total at this date is 850.

The increase in our local membership, and the rapid growth in the attendance at our services have long since exceeded the capacity of the present church edifice and have forced the Church to enlarge its borders, and at the Annual Meeting, June, 1901, by unanimous vote, the Church pledged any part of two million dollars for the purpose of erecting a structure of sufficient capacity to meet the needs. Steps were immediately taken to secure the remaining property which occupied the triangle bounded by Falmouth, Norway, and St. Paul Streets. Since October 29, 1903, the buildings have been removed, 4,048 piles have been driven, and the work upon the foundations is being rapidly pushed forward. The structure to be erected will be in keeping with the grandeur of the Cause, and in its beauty, strength, and majesty, it will prove a splendid and fitting testimonial to the Founder of Christian Science, our revered Pastor Emeritus.

Mr. Chase, the Treasurer, in his report has given us the amount contributed for the Church building fund. It is our duty to keep this splendid project in our daily thought so that no obstacles may hamper the advance of the undertaking.

That "history repeats itself," is a familiar axiom. With this in mind allow me to take a few more moments of your time to read a quotation from the *Boston Transcript* which appeared shortly after the dedication of the present church edifice. It says, "Wonders will never cease. Here is a church whose treasurer has sent out word that no sums except those already subscribed can be received. The Christian Scientists have a faith of the mustard-seed variety. What a pity some of our practical Christian folk have not a faith approximate to that of these impractical Christian Scientists."

The happy condition which forced the Treasurer in January, 1895, to send out notice that ample funds were in his hands for the completion of our first church building is worth repetition, and will surely come to us again.

IN talking on the subject of Christian Science with those who have not accepted it, we frequently refer to Jesus as the great Wayshower for all mankind, and cite the fact that he did not resort to material means in healing the sick. This statement is almost invariably met by a reference to the application of clay to the eyes of the blind man whom Jesus healed, as related in the ninth chapter of John's gospel. In the sixteenth verse of this chapter referred to we find this: "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles?" If those who were present and witnessed the healing had regarded the clay as a factor, this, to them, would have removed it from the realm of the miraculous, while the fact that they looked upon it as a miracle shows conclusively that they attached absolutely no significance to the application of clay to the man's eyes.

R. M. STROTHER.

From our Contributors.

The Sophistry of Discouragement.

WILLARD S. MATTOX.

WE, who are beginning the vast study of the Science of existence, who are just learning how to lay hold on the simple truths of being, need every encouragement for unfortunately it would seem that our every endeavor is met by an argument intended to dissuade us. The situation, apparently, is this: We have been submerged so long in the mesmerism of matter, its every incident and detail appear so real to our view, accustomed as we are to a distorted perspective, that it seems very difficult to turn the gaze in the opposite direction. A ship set adrift will sweep helplessly in the direction of tide, current, and wind. Now start the machinery. Begin to get the huge bulk under control, and you will see that it does not readily and at once, answer to the new propulsion. The natural forces seem reluctant to release their grasp. Slowly, with much straining and a mighty effort, the drifting is reduced, until finally the vessel begins to move under intelligent guidance. Inch by inch it fights its way up stream to its moorings.

The similitude may not be entirely satisfactory, but it gives a fairly accurate picture of what takes place when a mortal wakes up to find himself helpless, and drifting under the control of the tide of general belief. Such an one is entitled to every bit of encouragement and assistance he can find. Above all, he requires to have himself so well in hand at all times, that he will not be tricked by the little artifices by means of which a subtle claim to intelligence seeks to impede his progress. The Christian Scientist should be an expert logician, possessed of a capacity for sound reasoning which will enable him to lay bare every false claim. Possibly this is the characteristic which men are most deficient in. The world generally is satisfied with a very inferior quality of logic, and it suffers because of its unwillingness to go deeper into a question than the scratching of the surface. If it be true, as Bacon says, that writing makes an exact man, then it were well if we all turned writers. But there is something back of the writing which makes an exact man. Our thought processes must become more precise, if we desire to be thoroughly well fitted for an investigation of truth. It is recorded that "Mary kept all these things and pondered them in her heart." She gave herself up to the contemplation of the heavenly truths revealed to her pure consciousness. So must we all ponder, and this communion with the Most High, this seeking to know more of the changeless creator and His unchanging laws, will develop in each a clear vision; it will necessarily shape thought into the likeness of Him who is forever the very selfhood of all truth, accuracy, and integrity of being. The image and likeness of God cannot be a careless thinker. This is apropos of the statement in *Science and Health*, page 128, "The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor proposition of a syllogism be correct, the conclusion cannot be false if properly drawn. So in Christian Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism, or of a properly computed sum in arithmetic." A proper appreciation of the mental methods necessary to the practice of Christian Science justifies its title and exposes the shallow criticism which does not penetrate beyond the frontier of the domain of right thinking.

The practical advantage to the Christian Scientist of such a cultivated faculty for close reasoning, is just this,—it enables him to analyze situations, to dissect phenomena, and it insures him against the little deceptions of mortal mind which are always so much more dangerous than the

glaring evils. Who, for example, has not found himself depressed momentarily by the sudden unveiling of error in another? I dare say it is the common experience of all Christian Scientists to find themselves listening to a very enervating argument about some other man's faults, as if that were the end of all good, and the finish of our own race. There is nothing more disheartening than to witness the breaking of an idol, when that idol is something we have built up for ourselves. But to be disappointed in persons is a happy augury of that scientific sense which finds complete satisfaction only in things as God made them, and which wastes no time lamenting things that are not. And yet it is so easy to be tricked into looking long at person, investing fallibility with divine characteristics, and then falling with the inevitable fall of the idol. It is just another way of breaking the first commandment, and one of the ways we do not recognize at once. The talent for precise thinking enables us to detect the weakness of such procedure. Manifestly, if we could be persuaded to keep our gaze fixed on some other mortal, or several other mortals, themselves struggling out of the same mesmerism which is besetting us, we would make little or no progress. The effect of such misdirected scrutiny is an exaggeration of all the error of the human, a heightened sense of the frailty and fallibility of mortal man, and a consequent discouragement which will do much to paralyze effort and depress energy.

To illustrate, let us suppose two students, side by side, each working out a problem in mathematics. One is making his initial trial and is struggling with the foundational truth that twice two is four. The other has already proved that simple statement, has progressed somewhat, and is now engaged on a more advanced problem. In the course of time, the second student fails. His failure is promptly noted by the younger student at his side. Why? Because he has had his eye on the older student all the time, watching to see how he would come out. Instead of giving all his attention to the working of the problem before him, he has been more or less in a conjectural state of mind, wondering, possibly, if his companion would or would not succeed. Noting the failure, he throws down his pencil, and exclaims dejectedly, "That finishes me with mathematics! There is no use to try any longer. There is my friend, who is so much farther along than I am, and see! He has failed! If he can't do his problem, I can't hope to succeed with mine. I might as well quit, for what guarantee have I that I will ever be able to solve my little problem!" Have you ever heard that plaintive cry? Have you ever pitied the weakness that is all eyes for the failures and cannot see the Principle and the rule by which it can be worked? Have you ever wondered at the deplorable lack of logic which measures one man's capacities by another's failures, and gets small comfort from the process? What if the advanced student at your side does not reach a solution at one trial? Is that any argument for discouragement? We have a perfect model, who never failed in anything he attempted, and we shall never be discouraged so long as we keep before us his splendid example. If we want to know how a thing can be done, we should seek out the man who has done it. We lose time watching the man who is trying to do it.

It may be that Paul had in mind some such condition among the early Christians, when he wrote, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

If our gaze rest on nothing better, nothing higher than a false image, a counterfeit man, we ought not to be surprised nor complain if we do not derive from such a contemplation

sufficient courage to enable us to go on our way. Jesus never failed in any demonstration over evil, and he said of himself that he was the way. Mortals are unconscious imitators. The instinct is strongly developed in children and is more noticeable in them than in adults. We unconsciously pattern ourselves after that which we take to ourselves as a model. How much better, then, to look always toward the perfect demonstrator, toward the wayshower who succeeded, and take heart, rather than to stumble and fall and fail, because our models are counterparts of ourselves, and have little stimulus to offer us by way of accomplishment. We are not dismayed, then, when here and there we see fellow students who are not, at the moment, equal to the immediate problem in hand. We know they will be equal to it, sometime. We know that beneath us all, firm as the Rock of Ages, is the great governing Principle of the universe, even God, expressing His infinite will by means of ever-present law; that this law is available, is operative for us, and annuls the supposed laws which result in discord. We know that Jesus the Christ expounded this law, proved it, lived by it, and taught others to live by it. And so it is Principle and Principle's law we are to work up to. We must not take a man of dust nor his uncertain ways, as our prototype, for such was not the "pattern showed to thee in the mount."

Milk for the Babes in Christian Science.

ISABELLA TENNANT.

ST. PETER bids those who are young in the faith to "desire the sincere milk of the word, that ye may grow thereby." As "new born babes" we need constant nourishment, and at first this is all we do need. We are not expected to do the work of men. In our joy in the new sense of life we are apt to speak about it indiscriminately and beyond our understanding, when it would be better to keep quiet and drink in all we can of the truth revealed in the literature of Christian Science. When we more thoroughly understand, we are in a better position to set the truth before others. How often young Christian Scientists rush into argument to their own discomfiture. It is surely clear that "such as have need of milk" are not expected to go out to battle. Our beloved Leader says, "I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the misconceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death" (No and Yes, p. 17).

We shall not long remain babes if we assimilate the food so freely provided for us, and the time will shortly come when we shall be able to "run, and not be weary," and partake of the "strong meat" which is "for the perfecting of the saints, . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ."

[Written for the *Sentinel*.]

The Sculptor's Prayer.

WILLIS VERNON COLE.

LET every thought that guides this hand to-day,
Be song of praise, O God, unto Thy name,
And every chastened chisel-touch a lay
Of selfless love that seeks a selfless fame.

Thou Holy Source of inspiration pure,
Thou fountain-head of genius, Thou alone
Canst cleanse this heart and make Thy son endure
With joy his seeming burden to Thy throne.

And what is the essence of God? Mind, Intelligence, right Reason? Even so. Hence then, once for all, seek the essence of the good.—EPICETUS.

Why Men do not go to Church.

NEWSPAPERS and clergymen have busied themselves with the question at the top of this column, "Why do men not attend church?" Special commissions have been appointed to discuss the question with workingmen. Others have investigated the indifference to church attendance of business men.

It appears to be generally conceded that, in Protestant churches at least, the attendance of men is falling off steadily. We suggest to those interested that it might be worth while to consider the question of church attendance at a new kind of church,—the Christian Science Church.

In attendance at least, both of men and women, the Christian Scientists have none of the trouble that seems to be puzzling other denominations.

One great Christian Science Church of New York City, built at an expense of over a million dollars, is packed regularly with enormous audiences. Weather makes no difference, good or bad. Recently newspaper reporters were attracted to this church for news reasons. They reported an absolutely full attendance always, an absolute loyalty to the Founder of Christian Science. It might be worth the while of those investigating the church question to look into the attendance at Christian Science churches.

Why are they crowded and growing? What causes the enthusiasm at their gatherings, an enthusiasm shown in the proselytizing work of every member as well as in marvelously liberal contributions to church purposes.

The following letter received from a man very well known throughout this country, suggests these observations to-day:

To the Editor of the *Boston American*.

I suggest that you investigate the strength and growth of the Christian Science movement. What are its causes. I do not care to be quoted. Christian Scientists do not run into print indiscriminately. But you can easily verify my statements.

While attendance at other churches is falling off, our Christian Science churches grow in membership and attendance every day. There are no congregations whose members attend as regularly as ours, none in which the old and the young, even the little children, find so much happiness in the expression of religious faith.

I read recently a very honest review of a book which I subsequently bought. It is called "Some Truths and Wisdom of Christian Science," published by the Pulpit Press at No. 36 East Twenty-first Street, New York City.

The writer of the book is Margaret Beecher, a granddaughter of the great preacher. Beecher had no difficulty in keeping his church full. People found it hard to get in.

His granddaughter tells of her conversion to Christian Science and her belief that her grandfather if living would be a Christian Scientist.

I believe that she is right. For Beecher taught a cheerful and hopeful view of life and religion. I think those who are puzzling over non-attendance at the old school churches might find some enlightenment in this book, which presents a thesaurus of the best Christian Science thought.

Very truly,

ONE WHO DOES ATTEND CHURCH.

If the name of the writer of that letter could be printed, it would interest the public considerably to learn that he had been converted to Christian Science.

There is no question that the Christian Scientists are a very closely united and enthusiastic body. There is no doubt whatever that their congregations grow and have great vitality. It might be worth while, as our correspondent—a man universally known in national politics—suggests, for those interested in religious questions to find out why it is that Mrs. Eddy's followers retain the enthusiasm that those of other denominations seem to lack.

Editorial in *Boston American*.

The Lectures.

Manchester, England.

The Scriptural basis of Christian Science was the theme expounded in the Free Trade Hall, Manchester, last evening [May 10] by Judge Hanna of Colorado Springs, Col., U.S.A.

The announcement of the meeting had attracted several thousand people whose interest had been stimulated no doubt by the stories of healing which have been told recently in Manchester in connection with the new sect. Those visitors who went in the expectation of hearing more marvelous "testimonies" were disappointed. Judge Hanna gave an earnest but quite unsensational lecture. He was sympathetically listened to throughout.

Chief interest naturally attached to what he had to say about the healing of the sick. He pointed out that, coupled with Christ's command to his disciples to go into all the world and preach the gospel, was the injunction to heal the sick. The latter function, Christian Scientists maintained, was an essential part of the gospel of Jesus.

Christ Jesus himself overcame sin, cured disease, even raised the dead, stilled the tempest, and walked on the surface of the waters. He said, "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." These words could only mean one thing, said Judge Hanna, if they meant anything at all.

Christian Scientists believed that Jesus meant what he said, and that if people understood the divine law and fulfilled his commands they would be able to do all the things that he and his disciples did. Then, indeed, would be established on earth the kingdom of God. Sickness and death were the result of sin, and could only be removed by following in the footsteps of Christ.

Lord Dunmore presided over the meeting, and he also declared that Christian Science was in perfect harmony with the lessons taught nineteen hundred years ago on the shores of Galilee.—*Manchester Dispatch*.

We are pleased to give the following very interesting extract from the letter of the friend who sent us the above newspaper account.—EDS.

"This is one of many excellent notices of Judge Hanna's lecture. In fact, all the newspapers were unanimous in their praise of the lecture and surprise at the enormous audience. The Free Trade Hall is one of the finest auditoriums in the North of England, and the public were much surprised at our taking the hall, for it was thought ridiculous for such a small body to attempt such an undertaking; but we felt it was the only thing to do, as all smaller halls had refused to allow a Christian Science lecture, so we were forced to take it; the result was indeed gratifying. Four thousand people were there, and the majority men."

Chicago, Ill.

Tuesday evening, May 3, Mrs. Sue Harper Mims of Atlanta, Georgia, delivered a lecture for Fourth Church of Christ, Scientist, in Chicago, on "The Spiritual Dominion of Man."

The introductory remarks of Mr. O. E. Flint were in part as follows:—

If humanity were not in need of some means of escape from conditions which, in many cases, seem to take away all the joy and sweetness and satisfaction of existence; and, in nearly all cases, from conditions which are recognized as far from ideal, we would not be here to-night. It is because of this great and universal need, and because Christian Science offers a practical means of overcoming these conditions, that Fourth Church of Christ, Scientist, of Chicago, has invited you to this lecture.

It need not be considered at all strange that Christian Science should be misunderstood; every new truth that has been revealed to humanity has been misunderstood. Nothing could have been more misunderstood than the teachings of the Master when they were first proclaimed by him; but the healing and regenerating power of the truth taught and demonstrated by Jesus proved that it was able to meet the needs of humanity; that it did offer a means of escape, not alone from disease and physical suffering, but from sin, and from every form of evil and error to which mankind was in bondage.

To-day, this same truth is again being proclaimed and demonstrated, healing the sick and the sinful, and lifting the burdens and bondage and limitations from the oppressed. The actual present demonstration in our midst of this healing and saving truth is doing much to eliminate the misunderstanding of and consequent prejudice against Christian Science; and it is awakening a lively and widespread interest in this subject. Christian Science is not an abstract philosophy, but it is such a recognition, and understanding, and consciousness of God's infinite love, and power, and wisdom, and goodness, as brings to man health, and purity, and peace; and enables its students to manifest to the world something of the divine character.

Correspondence.

Dallas, Tex.

At the Opera House yesterday afternoon [April 24], Edward A. Kimball delivered a lecture on Christian Science. The lecturer was introduced by Dr. William H. Greenburg, rabbi of Temple Emanu-El of Dallas, who said in part,—

Ladies and Gentlemen:—I feel the kindest, I may almost say an affectionate, interest in all spiritual and godly people, and all those Christian Scientists who have made a study of the fundamental truths upon which the religion is based seem to be God-fearing people, men and women who are gentle and kind and loving and imbued with a deep sense of what the Psalmist has so exquisitely termed "the beauty of holiness."

I understand and believe it to be a fact that Christian Science has been grossly and sometimes maliciously misrepresented, and for this reason all lovers of justice, all those who reverently and sincerely wish to see truth triumphant and enthroned in all its majesty, must heartily welcome men with our lecturer's earnestness and erudition to enlighten us, to give us the right conception of Christian Science. I say, if it is based upon truth in all its purity and simplicity, if it is the harbinger of light and love and happiness, if it will infuse a spirituality into the hearts of those who are devoid of it, if it will make the noblest ideas of a loving God co-extensive with human action,—I say if it teaches something that will deepen and broaden human life, if it will make it sweet and precious and beautiful we should, if we are honest, bow in reverence before it. Mr. Kimball has created a splendid reputation by his devotion to this Cause which is so dear to his heart, and I among hundreds of others will listen with more than passing interest, with an open heart, to the message he brings us to-day, and which Christian Science claims to bring to the modern world.

The Dallas News.

Plymouth, Mass.

There was a large attendance at the Church of the Pilgrimage, last Sunday afternoon [May 1] to hear the lecture by William D. McCrackan, of New York. Superintendent of Schools, F. J. Heavens, introduced the speaker, and the lecture was listened to with marked attention.

The Old Colony Memorial.

Following are the introductory remarks of Superintendent Heavens:—

It is our privilege as well as our duty to know the truth. It is only to be had for the seeking, and the pleasure of the seeking as well as the joy of the finding is most worth our while. The truth is a continual revelation. We may not know it all at once; we discover a little of it to-day, and shall find more to-morrow. There is an ever-widening and broadening view of mental and spiritual truth possible for those who are looking for it, God has always more light and truth to flash forth from His world of life and love. But we cannot hope to understand it all at once, any more than could the disciples of Jesus understand or bear at once the revelation of the purpose, character, and mission in the world, of their divine Master. They found, as we find, that the joy of an ever-increasing spiritual vision and power comes only to the earnest seeker; that knowledge is ever incomplete, to-day a little, and more to-morrow, and that our knowledge of the truth can be perfect only when we shall know as we are known.

To the fact that truth is a continual revelation should be added the related fact that truth to be effective in the world must be lived. Truth is a seed, the most precious of all seeds; for in it is bound up the revelation of God to the world. It should therefore grow and blossom and bear fruit in every season and among all people. But that it may do so it must first find lodgment in the fertile soil of the human heart, in hearts that are willing to receive it, honest enough to consider its worth and to recognize its claims, and then loyal enough to follow wherever the light of the truth may lead.

Therefore, ladies and gentlemen, in the belief that you are here in search of the truth, and that you are willing to receive and to consider honestly what the speaker has to offer, it is with great pleasure that I introduce to you Mr. William D. McCrackan of New York City, who will speak on the subject of Christian Science.—*Correspondence.*

Waukegan, Ill.

There was a large audience at Perrin's Thursday evening, May 19, to listen to the lecture on Christian Science by Bicknell Young of Chicago.

Charles W. King, in introducing the speaker, said in part:

I am not a Christian Scientist, but from the little I know of the doctrines of this church, of the personnel of its membership and particularly of the life and character of its noted Founder, I consider it an especial honor to preside at this meeting.

I believe that the church under whose auspices we have met has contributed much to our religious thought. In this denomination more than in any other with which I am familiar there is a general and accurate familiarity with the Bible. It has insisted that a pure life presupposes a pure mind, and hence thought should be clarified and the mental powers refined. It has done much to change our point of view from the pagan conception of the death of the Christ to the supreme importance of his life as an example for men, and it has done much to bring the kingdom of God to earth by emphasizing the importance of the mental and spiritual life of the race,—“The kingdom of God is within you.”

The Waukegan Sun.

Lectures at other Places.

Poughkeepsie, N. Y.—William D. McCrackan, May 15.
Manitowoc, Wis.—Bicknell Young, May 16.
Canton, Ill.—Bicknell Young, May 17.
Appleton, Wis.—Judge William G. Ewing, May 17.
Norristown, Pa.—Edward A. Kimball, May 24.
Bridgeport, Conn.—Edward A. Kimball, May 26.
Willmar, Minn.—Bicknell Young, May 29.
Watertown, S. D.—Bicknell Young, May 30.
Pittsburg, Pa.—Edward A. Kimball, June 5.
Taunton, Mass.—Judge William G. Ewing, June 5.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

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

The Use of the Title "Leader."

THE Century Dictionary defines a leader as one who is first, or most prominent in any relation; one who takes precedence by virtue of superior qualification, and in this sense the title, Leader, which has been bestowed upon Mrs. Eddy by Christian Scientists, is singularly appropriate; and although it has sometimes happened that newspapers in reporting matters pertaining to the branch churches of our denomination have erroneously referred to some person of local prominence as "a leader," the peculiar fitness of this title as applied to Mrs. Eddy, and its unfitness as applied to any other Christian Scientist, is becoming more and more apparent, and the necessity for a prompt correction will appeal to all who may thus be improperly designated.

As the Discoverer and Founder of Christian Science, and the author of its text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy's position is unique, and as the one through whom all the institutional organizations and processes of this great religious movement have been planned and set in motion, she stands pre-eminent as the only person to whom the title can be given. Mrs. Eddy has earned this distinction by her unceasing work for humanity, and by the success which has attended her ministry for the race. She is still far in advance of any of her students, and the most experienced among them are the quickest to see and the readiest to acknowledge this fact.

Christian Scientists gratefully avail themselves of Mrs. Eddy's wise leadership, because she has successfully pointed the way from the misery and turmoil of mortal existence to the joy and peace of man's spiritual and eternal birthright: from sickness and pain to health and usefulness; from agnosticism to faith in God and the understanding of His loving care for all His children.

The following quotation from the lecture recently delivered by Mr. Edward A. Kimball in Carnegie Hall, New York, shows that Mrs. Eddy's leadership has long been recognized by students of religious history.

Mr. Kimball said, "Ten years ago the president of the World's Parliament of Religions said to me, 'Mrs. Eddy is already one of the world's illustrious religious leaders.' Inch by inch this conviction is forcing itself into the consciousness of humanity, but the present and future acknowledgment of her character and life-work does not rest on the uncertain contingencies of human opinion." M.

"A Book of Remembrance."

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

At the time of our annual gathering the main topic of conversation is the experience which brought us into Christian Science. In most cases, "Faith had fall'n asleep" when the truth came; and the tempter was whispering, "Believe no more," but at each repetition of the story of deliverance, it seems more wonderful and beautiful to the one who can now say, "Christ has come to me." It is noteworthy that all these accounts of healing convey the same thought;

namely, that the divine power is available for all, and that all may know *how* Truth heals the sick even as in Jesus time, and it would seem that the method of healing which recognizes man as a spiritual, moral, and intellectual being, and which treats him accordingly, must take precedence over all others, and in time supersede them.

If to some it may seem that Christian Scientists are very decided in their views and unwilling to yield a single point, it should be remembered that for this they have the warrant of the Master's teaching and example, by which they must stand or fall. There was no element of uncertainty in the teaching of Christ Jesus; he not only claimed to know the truth but he insisted that his followers also should know it and be made free thereby; and we could hardly claim that our Leader was following in the footsteps of the Master did she not also insist that we know the truth, and prove it to be truth by the healing of the sick.

We do indeed rejoice that we have in Christian Science no array of creeds and dogmas to impede our steps. The beginner who had hitherto failed to find any agreement between faith and fate, starts with the assurance of God's aliveness, and may say with Whittier,—

Yet in the maddening maze of things,
When tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good.

How enlarged the meaning of this statement grows with each succeeding year may be best understood in listening to the many expressions of joy and gratitude which are uttered by Christian Scientists when they come together to read the pages in their "book of remembrance" written by divine Love. As they do this they can but see that without their Leader's faithfulness to the trust bestowed upon her, they would, one and all, still be doubting and fearing, or perchance blindly hoping that in some way deliverance would come, either here or beyond the grave; but now they *know*, and because of this knowing they go forward with steady assurance and an ever-deepening love for God, for mankind, for their Cause, and for its Leader. K.

Man in Relation to God.

A MINISTER of national reputation has recently said, "Suppose I can get into right relations with God, what does it mean? So far as this physical being is concerned, it means perfect health. So far as the mind is concerned, it means the perception and acceptance of truth. So far as the heart or the affectional nature is concerned, it means the love of all that is good and beautiful and true. So far as the moral nature is concerned, it means perfectly right relations between me and every other being that can think and feel. So far as the spiritual nature is concerned, it means the loving, tender, comforting, helpful recognition of the fact that I am a child of God and that He is my Father."

This splendid statement distinctly emphasizes and commends the teaching of Christian Science, and though it is fair to presume that such was not the purpose of its author, Christian Scientists may rejoice as did St. Paul that, whether "intentionally" or otherwise, "Christ is preached."

A Yale divinity lecturer once counseled his hearers that the best way to combat a religious movement which they did not approve was to lay increased emphasis in their own preaching upon whatever of truth they could perceive in it, and there are indications that an increasing number of clergymen are acting upon this advice in their consideration of Christian Science. The organization of a society of Anglican clergymen and others, which aims to advance a practical interest in spiritual healing as it was known and utilized in apostolic times, is another of these evidences of a growing recognition that holiness does indeed mean health, and that the good which Christian Science is accomplishing is to be frankly admitted.

It would be well, however, if all who thus recognize the larger and richer meaning to mankind of the attainment of right relations with God, were to understand and accept the further teaching of Christian Science, that a right sense of God and man is essential to this attainment. "The human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God." "In Christian Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony" (Science and Health, pp. 258, 548). There can be no relation (*i.e.*, touch, affiliation) established between things which are mutually contradictory or exclusive, since the presence of the one always means the absence of the other.

Light can have no relation with darkness, it cannot associate with it in any way, cannot find it, though its shafts peer into every cranny of the universe. In the same way, Truth can have no relations with falsity. They are opposites, there is no possible classification or ground upon which to establish relationship, and it is equally manifest that no contact can exist between God and the man of material sense. With this man, God has no causal relation, nor has this man any redeemable relation to God.

Christian Science takes definite issue with much traditional theology, in teaching that there is no partnership between the spiritual and the material, no combination of a real that is good and a real that is evil; but rather that the true man abides ever in the Divine consciousness, his Father, is sustained by Him, and is therefore wholly separate from sin. Hence Saint John's declaration that "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The new birth, our awakening to Truth, means that the human sense of good and evil, shall give place to spiritual consciousness alone, and mortal mind disappear as the nothingness it is. Paul used this figure of separation in writing to the Romans when he cried (7 : 24), "O wretched man that I am! who shall deliver me from the body of this death?"

The carnal mind cannot be saved; on the contrary, it is and ought to be perennially and eternally lost. Humanity is being saved through Christ, Truth, as, prodigal-like, it comes to itself; *i.e.*, when it recognizes God as Spirit; and the true individuality, His son, as wholly spiritual, and thus loses the false sense and estimate of man. Then that which ever was; *viz.*, God and His idea, is seen to be, and this is life eternal.

The right concept of God as Spirit, and of man as spiritual, carries with it the right concept of their relation, and the maintenance of this relation in thought brings it into demonstration.

It is encouraging to remember that the whole tenor and import of Jesus' teaching was in harmony with the proposition that such a knowing of God and of our "right relation" to Him is attainable in this life as will enable us to experience and to repeat his work of healing from sickness and sin. "Behold, now is the accepted time; behold, now is the day of salvation." W.

The image of God is His word, the genuine Son of Mind, the Divine Word, the archetypal light of Light; . . . the mind which is in man, who is therefore said to have been made in the image and likeness of God, assimilated to the Divine Word.—CLEMENT OF ALEXANDRIA.

CLERK OF THE MOTHER CHURCH.—Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Letters to our Leader.

Des Moines, Ia., June 16.

My Dear Mrs. Eddy:—As I read the enclosed clipping I decided I would send it to you. Following so soon after our own By-law on the same subject, I knew it would give you a moment's pleasure. Indeed, Church organizations are ample.

With tender love for you, I am,

VICTORIA MCCORD.

The following is the newspaper clipping referred to. It is from *The Pathfinder*, published in Washington, D. C.

In the baccalaureate sermon at Bryn Mawr College, the young women graduates were appealed to, to avoid joining clubs and the like, as these distractions lead to "spiritual bankruptcy."

Los Angeles, Cal., May 30, 1904.

Dear Mrs. Eddy:—For many weeks I have been thinking of you, our beloved Leader, and wishing there was some real service that I might perform for you. Since the healing of my mother (now a successful practitioner) through the reading of Science and Health, fifteen years ago, we have had no other remedy.

I am a member of the Mother Church and also of Second Church of Los Angeles, where I teach a class of boys the ten commandments. My mother taught the commandments, Sermon on the Mount, and Lord's Prayer continuously for seven years. We can never thank you sufficiently for the love and wisdom which prompted the selection of the ten commandments for Sunday School instruction. This method is so practical, systematic, and searching. "Miscellaneous Writings" and the Concordance to Science and Health are invaluable aids in this work. I wish you could see the effect of the mention of your dear name on a class of children. Every sign of mischief and restlessness vanishes like mist before the sun, and the most respectful and earnest attention prevails. In all my experience with children, I have never seen anything equal to it.

Strive as we may, we have given only our mite of testimony for this gracious gift of Love, Science and Health, for throughout all eternity "her works shall praise her."

Yours in obedience and love,

VIOLA BACKUS.

Chicago, May 31, 1904.

Rev. Mary B. G. Eddy, Concord, N. H.

Beloved Leader:—Would that words could half express what I want to say to you! Just now, however, I pray for more love,—spiritual love,—whereby to understand your words!

The reading of Science and Health, about eight years ago, suddenly healed me of long-standing chronic diseases, and great scales, as it were, fell from my eyes.

Dear Leader, I want to tell you of my heart's fidelity to you, and to say my supreme desire—my daily, hourly prayer—is to follow where you point the way,—not to falter, question, doubt, argue, or secretly try to cling to my baggage, but joyfully, quickly to leave *all* as you have left all, and laid down your "life for the sheep."

The By-law regarding organizations has rejoiced my heart more than any former step. Just before this By-law appeared several men in our church told me they had been led to sever their connection with various lodges. This to me is further confirmation that God Himself directs you. I believe it would gladden your heart to hear the expressions of gratitude from hundreds here in Chicago, because of this By-law.

With deepest, tenderest love,

SAPPHO E. PRENTISS.

Chicago, May 30, 1904.

Beloved Leader:—Although you are a very busy woman, untiring in your devotion to the uplifting and saving of humanity, I am sure you will be glad to hear of the love and gratitude of those who owe so much to you, and I wish especially to thank you for the new By-law in regard to clubs. I have been an active member of two literary clubs, and while in Boston at the Communion last year, I felt the desire to give up everything that would take my time from Christian Science work. As I had just been re-elected to the highest office in one of these, I was advised to wait until my year was out, which I reluctantly did. When the *Sentinel* came with the new By-law, my problem was solved. Within a week I had resigned from both clubs, so happy that I could show my love for one who has made life so bright for me, by perfect obedience, knowing that it is for our advancement to better work and higher understanding, and you will be glad to know that many others have lovingly and gladly done the same thing.

Words are inadequate to express my love and gratitude for all that has come to me, but I hope to prove these by my loyalty and obedience.

Lovingly yours,
CELLETTA V. FLINT.

Buffalo, N. Y., May 25, 1904.

Dear Mrs. Eddy:—I thank you for the letter written to the Cleveland Church. It stirred to the depths, and tears came unbidden to my eyes. Surely you are worthy of all the love and affection which is given you. When I read it these words from Science and Health immediately came to me, "The divinity of the Christ was made manifest in the humanity of Jesus" (p. 25). Surely no one can read that letter without the desire to be more loving, humble, and meek.

It is to you as God's messenger of truth that I owe the little I understand of myself as God's child. What you have lost of self I can never know until I too overcome as you have overcome. I can see the fruits of it, but the realization is yours. Please accept another small contribution for the church in Concord.

From one who is striving to live the true life,
(MRS.) MARY I. AUSTIN.

New York, N. Y., May 26, 1904.

Dear Leader:—I desire to express to you my loving thanks for the benefit received from the study and application of the truth as revealed and interpreted by you, and for your faithful leadership in the great Cause which is, and is to be, such a great blessing to humanity. It has been my privilege during the past year to have been helpful in establishing the Central Reading Room,—being secretary of the Association which attends to its work, and the demonstration of unity of the children of Truth is beneficial to the Cause in this section as well as elsewhere. God's blessing will surely enrich you as you have enriched humanity. With love,

Yours sincerely,
R. E. CAREY.

New London, N. H., May 30, 1904.

Rev. Mary Baker G. Eddy.

Beloved Leader:—This Memorial Day has such a sweet new meaning to me, for it marks the seventh year of my study of Science and Health. I was searching for God and peace, and when I first heard of Christian Science was anxious to know what it was. A friend loaned me Science and Health for a few hours, and from that moment I have loved the book and its author, for it enabled me to find my God, and I sing every day your hymn, "I will follow and rejoice all the rugged way." With gratitude and love.

Your student's student,
(MRS.) EVA H. SWENSON.

Testimonies of Healing.

We are indebted to the *Canton (Ill.) Register* for the following testimony given by Judge Robert H. Lovett of Peoria, Ill., upon the occasion of his introduction of Bicknell Young, of the Christian Science Board of Lectureship at Canton, Ill., May 17.—EDS.

The cause of my being a Christian Scientist is that same cause which prompts nearly every good deed performed by man, to wit, a woman; in this instance, my wife. For some time prior to our marriage a dread disease had been fastening itself upon her, and for about three years we doctored with first one physician and then another, but she grew worse and worse.

I would not be understood as saying one word derogatory to any doctor, for they have come into our home with their kind words of sympathy and cheer when their coming has been like a visit of a messenger of love and hope; but their best prescriptions and their kind words did not bring that health for which we so earnestly longed, and for which we patiently waited, and when finally our last physician said that he had exhausted all known remedies, and I asked him if he thought my wife would recover, and he paused and thought and said, "I think so," I then felt that I might expect the worst, and my home was sad and desolate. Then, in the darkest hour of my life, my wife turned to Christian Science, and her healing was miraculous. Immediately the dark clouds of disease, misery, and despair were scattered and destroyed by the sunlight of health and consequent happiness and prosperity. The most beautiful roses that ever bloomed in or out of the Garden of Eden came back to the cheeks of my wife, and her weakened condition gave place to the strength and vigor of youth, to which she was entitled.

I, too, had been suffering with a disease for which I had been doctored for many years; I, too, turned to Christian Science and felt the healing power. This led us to seek the cause of those wonderful effects. Lo, and behold! we learned what we had always known, yet never realized,—that there is but one God, one Creator, our God; and the spiritual awakening was infinitely greater than the physical healing. It clothed the Bible with an entirely different costume. We no longer waited for Sunday to commune with God. It brought Him into our home, into our daily life; it made Him an ever-present help, and for the first time we learned the real meaning of these words, "Lo, I am with you alway." It made the Christian religion more practical, more in accord with common sense and common desire.

I believe that most men are honest, and I believe that every honest man is a seeker after truth. I am also of the opinion that when the average man condemns anything, he does so because he believes it is not true, and we as Christian Scientists believe that when any man thinks that he is denouncing Christian Science, he is mistaken, and that he is simply raising his voice against his own foolish ideas of what Christian Science is.

[Translation.]

It is hardly a year since I first heard of Christian Science. At that time it seemed as if I had received some fatal blows. My twelve-year-old boy, who was subject to certain ailments every year, was then returning home for vacation with his legs swollen. Since he did not want a physician, we applied home remedies and he slowly improved a little, but the improvement did not last. A few months later the disease appeared again in a more alarming form,—his arms, fingers, and legs were swollen, he suffered severely, and had no appetite. I then decided to have him treated in Christian Science. After two days' treatment he had a good appetite,

and in eight days all signs of the disease had disappeared. He was very happy and often said, "Well, mother, is it not true that God can do everything?" Since then he has not been ailing, but denies for himself any error which may appear.

During the winter, the other children suffered from colds at different times, and each time they were healed through my slight understanding of Truth. Once my youngest child was attacked by what appeared to be diphtheria, and the fever was so intense that she became unconscious. She seemed to be gasping for breath and I must confess that fear crept in; nevertheless, I continued declaring the truth all the more earnestly, and, thanks to God, after midnight all danger was over. The next morning the child took her milk as usual and played and ran around during the day.

The same little girl, who is now five years old, had formerly suffered from lameness in her foot, so that she dragged that foot and often complained of weariness. The physician ordered her to wear a brace, which made the condition worse. Another physician, whom we consulted, put the foot in plaster-of-paris, which improved it a little, but he said that the trouble would reappear, and it did, and in a short time it was as bad as it had been before.

Just then I came to Christian Science. I took up treatment for this trouble. I removed the bandage and the expensive shoes which had been prescribed, and in a very short time the ailing foot was healed and the little girl now feels no more weariness in it.

I myself had suffered for a long time with a rupture which at the birth of my third child became so much worse that I could not get up and had to call in a physician. Having just then been afflicted with a severe articular disease, I could not submit to an operation and was therefore treated by a specialist for ruptures. Every week for four years he made injections which were very painful and which caused weakness of the nerves, but instead of getting better a second rupture appeared, and the physician said that in his twenty years' practice, he had only had three similar cases.

When I saw that my whole body was being affected by this, and that there seemed to be no help, I turned in full confidence to God. I took off the truss to prove that I trusted in the all power of God. I read diligently in the Christian Science German periodical, which strengthened me, and I received the blessing of my healing and realize that all the promises of divine Love are true, and that God does not send evil to man as I was taught in my childhood. I can now do the hardest work in my household, and feel as strong as if I had never undergone any of these troubles. I cannot thank God enough for all the good that He has done for our family.

FRAU BARBARA RUEGG, Zurich, Switzerland.

While I have testified to those around me and in many localities, of my healing in Christian Science, I feel that it is high time I put the candle in the candlestick where all who will may see. My earliest recollection was a day of suffering,—a physical inheritance from my mother, which gave simple interest for a time until years advanced and compound interest was added. My father was a physician, and material remedies were used for my mother without avail, consequently his confidence in them for me was shaken,—in fact he often told me it was better to suffer without medicine than become a chronic doser, without pain.

I began teaching in early life and continued for more than twenty years, and during that time not a day passed without pain, or fear of pain, and only for my innate love of life it would have become an intolerable burden. For five years oatmeal was my chief food and I became almost as attached to it as Kaspar Hauser to his crust. I was early taught to have faith in God, and many times was

relieved of pain only to have it appear again in an aggravated form.

At last my heart cried out for the living God, and the answer came by one of His messengers, who told me of Christian Science. I replied that I believed God could heal, but that I had no faith in the healing of Christian Science, but would like to investigate its theology, as it might aid in giving me some clue to the meaning of life. For three years I had searched the works of the most scientific writers to find the origin of life; many times I would think I had traced it to the beginning, but it would elude my grasp every time. One day in talking with my friend, she said she would like to loan me the text-book, *Science and Health*, which I very willingly accepted. Not long afterward I felt the usual attack of suffering. I opened the book for the first time and found a paragraph near the middle which attracted my attention. I read the same paragraph over and over for nearly two hours. When the tea bell rang I closed the book and I shall never forget my perception of the new heaven and the new earth,—everything in nature that I could see seemed to have been washed and made clean. The flowers that I have always loved so much, and that from childhood had told me such sweet stories, now spoke to me of the All in all, the hearts of my friends seemed kinder,—I had touched the hem of the garment of healing.

I ate my supper that evening forgetful of the preparations I had made for suffering, and when the next day began I was more zealous of good work than ever before. Since closing *Science and Health* at my first reading I have never been able to find the paragraph which I had read so many times over, the words seemed to have slipped away from me, but my joy knew no bounds at having found the pearl of great price. By the continued reading of the book I was entirely healed, and for fourteen years I have not seen a day of physical suffering.

My daily prayer is to be more obedient to our Leader who by precept and example is expressing the rule of divine Love which teaches us to "Trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903).

MISS LIZZIE MOORE, Rome, N. Y.

At the close of the last century, while in a northern state, I laid aside all material remedies and asked for an understanding of Christian Science, hoping it might meet my case, which seemed very urgent. Dyspepsia, with two chronic and painful internal troubles, were cured at once, defective eyesight yielded soon, and in time nervous troubles of various types, neuralgia, malaria, and other physical discords vanished, while with the slower demonstrations, which were attended by many a struggle, came an understanding which I have been able to apply to all the so-called material affairs of life.

Always counted frail, my enjoyment of life had been limited in many ways. Dyspepsia, more or less acute, had afflicted me much of the time, and at two different periods I had barely existed for months on a starvation diet, while two years before coming into Science my physician had declared that I would never be able to eat a hearty meal.

Nervous prostration at one time had kept me a year and a half in bed and unable to sleep save by the use of drugs, while at other times I had endured the tortures of insomnia rather than risk forming a drug habit.

In 1892, after a long siege with the grip, it was decided that the winters of the north were too severe for me, and for eight years, different climates, altitudes, hot springs, and other mortal mind prescriptions lured me on across the continent. Then with a growing sense that in all this there was no permanent relief, no science; that in the opinion of the most skilled specialist or the most conscientious, kind-hearted physician there was no health for me, I returned

to the north. There the hospital was prescribed, and it was then, in a state bordering on the helpless and hopeless, that I found the Great Physician and my birthright as a perfect child of God.

For more than twenty years I had worn eyeglasses for close work. All efforts to do without them had been followed by severe suffering in my head, and as this condition seemed to be growing worse, I had in prospect the fitting of a pair for constant use. After four or five months in Christian Science, while engaged in continuous close work with my eyes, my glasses were forgotten and they have never been used since.

Orthodoxy, in which I had spent half an ordinary lifetime, tried to hold me, but with a thankfulness for all the good I had gained in its fold, I took the inherent faith and hope which had ever been my stay, to the Christian Science service and found there what had been wanting in the other. I began to know God aright, to understand Christ's mission on earth, to claim the Bible promises, and to *live*.

Continued proofs of the power of omnipresent Love to care for all God's children at all times and in all places, have convinced me that in just the measure the student of Christian Science learns to apply its rules will he realize his God-given dominion over the world, the flesh, and the devil."

Lest a long "silence might seem denial" of the ministrations of this wonderful Science to me, I offer this inadequate expression of my gratitude to God for having given us "Science and Health with Key to the Scriptures," for the devoted and self-sacrificing life of its author, who is leading the way for us, and for all the Christian Science literature, the churches, the demonstrators, and the friends of the Cause everywhere.—H. A. L., Tombstone, Ariz.

It is a little over one year since I came to Christian Science for healing. I was wearing glasses at the time, but laid them away after my second treatment. Many other troubles have been met through my understanding of God as revealed to us in Science and Health by Rev. Mary Baker G. Eddy. I am very grateful to her and to my practitioner for leading me into the light which is in Christian Science.

I am not only thankful for the physical benefit I have received but for the spiritual uplift,—to know that God is All in all. I have been led to help others who are thankful that I could point them to Truth. My husband and I are trying to get a better understanding of Christian Science. We became members of the Mother Church last June, and desire to "strive, watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497).—MRS. ELLA TAGGART, Normal, Ill.

I feel it my duty to tell the Field a few of the many helpful experiences we have had since we have tried to live up to the teachings of Christian Science. About five years ago, a friend who was visiting at our home, an invalid for many years, had just begun to take treatments, and was receiving much benefit. It led my husband to look into Science and Health, and he became interested at once. I could not understand it for a time, until I saw some healing done in our own family, then I could not help but be interested when I saw such wonderful work. My husband had very severe pain in his head and eyes so he could not see for a number of days. He was instantaneously healed by absent treatment. He was also healed of a broken rib in the same way.

We have had many beautiful demonstrations in our family since coming to Christian Science. It would take more space than I can ask for to tell it all. One I would like to mention which we had when our last baby girl was born. I formerly had great fear at such times, for I had usually suffered much weakness for weeks afterwards. This time all

seemed harmonious and natural. I suffered no inconvenience at all and sat up the next day and took care of my baby without any bad effects. I got up the third day and did my own work. Where can such freedom come from but from God?

Our four children have been rescued from the jaws of death by the truth, and words fail to express my gratitude to Mrs. Eddy, who has worked so patiently for us. We have a nice little church here. We started services in January, 1903, and now there are about twenty-one in regular attendance, including the children. May God bless all the workers in His vineyard is my daily prayer.

MRS. A. M. FIRMAN, W. Grand Rapids, Wis.

I wish to tell with gratitude what Christian Science has done for me. It may help others, who are afflicted as I was. I began to look into this Science three years ago, and commenced to take treatments of a practitioner in Los Angeles. In less than three weeks I was healed of a rupture that had been a burden to me for fifty-four years. My gratitude and thankfulness are beyond expression for my relief from the pain caused by a rupture. No one can tell the suffering from this cause save those who have had the same experience. This testimony is for them,—to let them know that they can be healed as I was.

I had concluded to have an operation, as I had been told, I could thus be cured. I went to see a prominent physician. He advised me not to have an operation but be fitted to a truss, and abide by it the rest of my life, as he had asked my age. I did as he advised, but suffered a great deal, and was tired of life. My husband came home from a distance, and told me what he had heard of Christian Science, and advised me to read Science and Health, which I did. It changed my whole life,—made a new woman of me. Through simply reading this book, I was healed of inflammatory rheumatism, constipation, and other ills. I was indeed thankful when they were all gone, not only for the healing I obtained, but more than all for the spiritual uplifting, the desire to be a better woman and to have something to live for. I wish to say how thankful I am to our dear Leader for Science and Health. I am also thankful for the *Sentinel* and *Journal*; they help me very much.

MRS. S. C. PETTIS, So. Santa Monica, Cal.

I have great cause for thankfulness for the many blessings that have come to me through Christian Science. It was in May, 1902, that I went in great trouble to see a lady who was a Christian Scientist. My husband was a terrible drunkard and was daily growing worse, ruining our home and his health through this evil. This lady talked to me about God, and showed me how to help my husband by holding in my thought God's perfect image and likeness. At the same time, she promised to take the case and give treatment. With deep thankfulness to God, I can say that after two or three treatments an improvement began and he was quickly healed. From that time to this he has not lost a day's work through any fault of his own, and instead of blows and cruel words, I am constantly receiving such kindness from him that I could not formerly have believed possible.

My little boy was healed of whooping-cough, to the astonishment of my neighbors, who knew I used no material remedies. Last winter, when I had a very hard week's work to do, I had a poisoned finger. I began to treat it myself at once, and although it looked very swollen and inflamed, there was not the slightest pain and I was able to do my own work and the washing for two families with ease. Each day proves to me more and more that God is All to those who rely on Him and claim the blessings He is ready to bestow. My changed home, so happy and peace-

ful, is a standing proof of God's goodness. Instead of dreading the coming winter, I know that all will be well and that God can never forget His children.

I value my copy of Science and Health more than I can say, and also the helpful articles in the *Sentinel* and *Journal* lent me by the friend who first showed me the way to understand God's unchanging love.

E. ROSSITER, London, England.

Six years ago I came into Christian Science, through the healing of my sister, who was given up by the best of physicians. Through the reading of Science and Health I was cured of a severe ailment, for which I could get no relief from *materia medica*. My first demonstration was over a case of croup. I had nothing at the time to read but a tract, "Healing the Sick," and when I had read to the third page, the child was asleep. It never entered my mind to call a physician, although there was one in the same building; the demonstration was perfect, and since that time we have been firm, no matter what has presented itself.

Understanding that God is All, I daily pray for that Mind to be in me "which was also in Christ Jesus."

I am thankful for every trial over which I am the victor; it makes me press forward to the high goal our dear Leader has reached long before us. My class instruction has been very helpful,—a blessing in our home: it has taught us to work out of all selfishness.

Our boy, seven years old, has a good understanding of Science, and it is very helpful in his school work, for it teaches him that man is God's idea and reflects all knowledge and intelligence. A few evenings ago I was attacked by a severe ailment and was alone with him, and he met it by reading from Science and Health. In business, Science has been a great help, for we know as we ought that Principle governs. My fear in storms has been very great, but it was overcome one night by the still, small voice, "Fear not, I am with thee," and in the same moment I realized such peace that it brought tears to my eyes to feel the ever-presence of divine Love.

Various diseases, such as measles, small-pox, whooping cough, dropsy, carbuncles, pleurisy, have been met successfully and overcome in a few treatments, for which I am very grateful.—MARIA LAURA HANSEN, Oshkosh, Wis.

When the truth was presented to me over three years ago, by a sister who was a Scientist, it found me in a very pitiable condition indeed, with a little girl afflicted with bronchial and heart trouble. I had physical troubles of my own, and other members of my family were in poor financial circumstances. I was in such a discouraged state of mind that life did not seem worth the living. It would be a long story to tell every step of the way I have been led, but little by little I have gained an understanding with the good help I have received from practitioners and others, and I can say that my heart trouble has been destroyed, and other ailments are slowly but surely yielding to the power of Truth.

The physical benefits are, however, but a small part of the blessing received. The spiritual uplift and changed financial circumstances which have come as I have been able to realize that God is the source of all my supply, and that there is no lack to that supply, all testify to the power of Truth as revealed in Christian Science. With the aid of my sister and a friend I early began demonstrating the way for myself, for which I have often been thankful, as I have never lived near other Scientists and have oftentimes been placed where immediate help was necessary; but I have noticed that when I did ask for help, it came as soon as the decision was made, which proved the work to be of God. The children also have their little demonstrations in helping themselves and each other.

I wish to express a great sense of gratitude for this blessed truth, and that there was one good and pure enough to bring us the light. I have a deep sense of thankfulness for the patient, faithful practitioners, and all others who have helped me on my way.

MRS. JENNIE S. CUMMINGS, Cumberland, R. I.

My attention was first called to Christian Science while visiting a friend in the West who had a son eight years old who had been healed of bad eyesight. A specialist had said he would never be able to see to study, and if he ever had an education he would necessarily require a tutor. He was, however, perfectly healed through Christian Science.

I had wondered many times why the healing was not done as in Jesus' time; and when a little child, my favorite chapter was the ninth of John, which tells of the healing of the blind man. At the time I heard of Christian Science I was suffering from dyspepsia, nervous sick headaches, nasal catarrh, liver and spinal trouble, and was so nervous that I could not read nor sit at any kind of work but a short time without getting up and moving around. But, thanks to this wonderful truth, I am delivered from them all, and I wish to express to our dear Leader, as well as to my own teacher, my loving gratitude.—A. B. L., Utica, N. Y.

I am glad to express our appreciation of Christian Science, and to acknowledge the blessings brought into our home through it. My father, who is eighty-four years of age, was healed of an attack of pneumonia, my mother of a severe attack of grip and a stubborn case of neuralgia, while other ailments are gradually disappearing. We have not employed a physician for several years. Words cannot express the gratitude we feel to God, to Mrs. Eddy, and to our faithful practitioner for the help given "in time of trouble," and for the sweet peace and harmony that are in our home. I wish that this beautiful truth might be brought into the lives of all.—MRS. JENNIE FOX, Chicago, Ill.

I acknowledge with a thankful heart that the truth as taught in Christian Science has healed me, and has opened my eyes to see and know my birthright. My prayer is, that I may be able to follow on, and show my gratitude to God and to Mrs. Eddy for pointing the way, also to those loving friends who have helped me in my time of need.—MARGARET FYFE, Winnipeg, Can.

[Written for the *Sentinel*.]

The Smile of God.

WILLARD MUDGETT GRIMES.

The Indians named a very beautiful lake "the Smile of the Great Spirit."—*Science and Health*, p. 477.]

ALL was lonely, dark, around us,
Shadows black, and woodland deep,
Shady dimness, dismal quiet;
And the path was rough and steep.
Oft we slipped, and oft we stumbled,
As that lonely path we trod;
Till, at last, we reached the summit;
Lo! we said, "The Smile of God."

Through the woods of mortal life,
Weary oft we grope our way.
Climbing slowly out of darkness,
Up to reach the immortal day.
Though the path be steep and slippery,
We the worst of it have trod;
And above us, in the sunlight
Shining, lies "The Smile of God."

From Our Exchanges.

In much of this discussion it seems taken for granted that the Church has a right to be heeded and given reverence, just because it is the Church. To those who are outside of the Church, this is not an axiom; they must first be persuaded that the Church has something worth their heeding before they will heed it. They, at least, make a practical distinction between the institution and its religion, between churchism and Christianity. In this respect it is well to turn from the injunctions of the Church to the example of the one whose name the Church bears. Jesus of Nazareth, himself a young man, gathered young men about him. He did not insist on their going to the Jewish church; he himself went both to the Temple and the synagogue, but, except as he complied with those laws which made the priest an inspector of health, we have no record that he urged any one else to go. What Jesus Christ was concerned in doing was not in building up an organization, but in creating character—individual character, social character; not in bringing people into right relation with the Church, but into right relation with themselves and with their God. While, therefore, the question, Why do not young men go to church? is an important one, the vital question is, Why does not the spirit and character of Christ more prevail?

The Outlook.

The test of revelation does not lie in itself, but in its correspondence with facts, its disclosure of things. It has been a constant and disastrous mistake in theology to suppose that a certain verbal advantage was given us by revelation; that words, as footprints of thought, might be scented and pursued till the grandest truths were overtaken and pulled down. If we had looked upon the phenomena of life as interpreters of revelation, as we have made revelation the expounder of these phenomena, we should have fallen into no such absolute rendering of depravity, redemption, salvation, the justice of God and His dealings with men, as has characterized our theology.

DR. JOHN BASCOM.

Ordinarily the mind imagines that eternal life is synonymous with endless perpetuity. But eternity is in no sense time long drawn out, and eternal life does not take into account the lapse of periods. Only God is eternal, and only he has eternal life who lives in and from God. "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." Eternal life is to enter voluntarily and delightedly into the Divine way of living. Its everlastingness lies in its quality—in its essential divinity and infiniteness. The immortality or deathlessness of its recipient is only an incident or corollary of the main truth that man is created to know and love God.

New Church Messenger.

The fact that certain great men among the heathen have arrived at a high degree of knowledge of moral and spiritual truth has seemed surprising to some. But it should not appear strange when we remember that the Spirit of the living God is pouring His light into every mind that is open to receive it. Many who have never heard of the Bible and who are ignorant of the existence of the Holy Spirit are illuminated by His rays.—*The Christian Advocate.*

A religion that does not take in the whole of life is unworthy of the name. The religion of Christ—Christianity—is a re-linking of the estranged life to God, and means that the whole man—body, soul, and spirit—is transformed into likeness to Christ, so that every act and purpose of life is in harmony with his mind and will.—*The Examiner.*

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