

# CHRISTIAN SCIENCE SENTINEL



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

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Vol. VII.

BOSTON, OCTOBER 15, 1904.

No. 7.

PUBLISHED WEEKLY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

250 HUNTINGTON AVENUE, BOSTON, MASS., U. S. A.

Entered at the Post Office, Boston, Mass., as Second-Class Mail Matter.  
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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY  
250 Huntington Ave., Boston, Mass., U. S. A.ARCHIBALD MCLELLAN,  
Editor-in-chief.JOHN B. WILLIS,  
Second Editor.ANNIE M. KNOTT,  
Assistant Editor.

## SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year,  
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cents; fifty copies, \$1.40; one hundred  
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## Items of Interest.

### National.

#### THE THIRTEENTH INTERNATIONAL PEACE CONGRESS.

The thirteenth International Peace Congress convened in Boston last week. Mr. Edwin D. Mead, who was chairman of the opening meeting, presented Secretary Hay, who welcomed the delegates in the name of the United States Government, with a quotation from the Secretary's own words at the recent meeting of the International Press Association at St. Louis. Said he:—

"The highest victory of great power is that of self-restraint, and it would be a beneficial result of this memorable meeting, this ecumenical council, if it taught us all that mutual knowledge of each other, which should modify prejudices, restrain acerbity of thought and expression, and tend in some degree to bring in that blessed time

'When light shall spread, and man be liker man,

Through all the season of the Golden Year.' "

Secretary Hay said, "If our example is worth anything to the world, we have given it in the vital matter of disarmament. We have reduced our army to its minimum of 60,000 men; in fact, we may say we have no army, but in place of one a nucleus for drill and discipline. We have three-fourths of one soldier for every thousand of the population—a proportion which if adopted by other Powers would at once eliminate wars and rumors of wars from the daily thoughts of the chanceries of the world."

At the Consecration Meeting, held in Tremont Temple, Dr. Reuben Thomas said that the fact that there should be need of a Peace Society in the twentieth century is enough to produce a feeling of humiliation in every Christian clergyman. Our hope for everything that is high and noble is in the Churches, yet how often we are informed that the Church has lost its leadership. The fact of the matter is, that our Churches are not Christian. Christianize the Churches and you will stop war. Rev. Charles G. Ames said he was glad people were getting to be uncomfortable; it showed that they were conscious they were wrong.

Elie Ducommun, presenting the report of the "Peace Bureau," permanently established at Berne, Switzerland, said, "Would the Pow-

ers, if an offer of mediation by them should be rejected, find themselves necessitated thereby to have recourse to the use of military force to impose peace? Such is not our opinion. For, before having recourse to such extreme measures, the Powers would still have at their disposal other means of coercion. The most efficacious of these might possibly be that of rigorously closing their exchequers to the further appeals of Russia and Japan for new war loans. It is well known that the treasuries of the two belligerents are exhausted at the end of every month, that their war expenses reach enormous figures, and that, left to their own financial resources, they would be absolutely incapable of continuing the struggle under present conditions.

"Under these circumstances Russia and Japan are at the mercy of those who make loans to them, and they could not keep up the campaign for two months if they were not sustained by the hope that their foreign creditors would make still further advances to them in order to save what they have already loaned."

Edwin D. Mead of the American Committee, welcoming the Congress, said,—

"We do not forget, be sure that none remember so constantly, that our own republic, from which it was indeed your right not to expect it, has yielded in these days to the temptations to make herself also a great naval Power and indulge the hoary old ambitions of commanding respect by force instead of by ideas and the neighborly hand. We acknowledge the justice of your warnings and reproaches. We do not resent them; we thank you for them. We thank you for reminding us, as you have done with such eloquence and feeling in the last two days, of the principle of the founders of our republic, and the high duties of leadership in the path of peace and order which the republic by its history and position owes the world. If in the great temptations of our opulence and power some of us are in danger of forgetfulness and faithlessness, may the presence of so many of you here from nations whose burdens and dangers are so much greater than ours, and who need the support of every influence of ours upon the right side and not the wrong side, help to call us back to our great national ideals and our better selves. Of this be sure—that the American people are waking up. They will declare to-morrow that all playing with fire of militarism in this republic must forever cease.

"Men tell us war will cease in this world and our dreams come true only when the millennium comes. I pity men who have such poor notions of the millennium. The evils which we fight are among the grossest and most barbarous. They befit only the early and low stages of civilization. Our effort is but to clean the Augean stables. Horrors and wickedness such as those going on at this hour in Asia ought to be so far behind as not even to be mentioned among civilized men. Toleration of war in this twentieth century after Christ is like setting up the Ten Commandments on the walls of Christian churches, warning presumably decent Christians not to steal or kill or commit adultery. Put the beatitudes on the walls of your churches. It is only when we have done forever with such savage and gross forms of wrong as war that we shall be in a position to make a first fair and decent start for the millennium."

M. Houzeau de Lehaie, Senator of Belgium, and President of the Sixth International Peace Congress held at Antwerp in 1894, was the first of the foreign delegates to respond to the American welcome. Closing in English, M. Lehaie said that those who know war are not those who make war. They sit quietly at home who send others to be crushed or maimed on the battlefield, and who spend the money which they themselves do not pay. They know nothing of the miseries they entail on others. Here in America forty-five States exist in unity. How long will it be before the states of Europe may do the same? How long before the people shall say to their rulers "stop your wars and your armaments; we want men to walk in peace together"? The last century saw the rise of the United States of America; he pre-

dicted that this century shall see the United States of Europe, and the next the United States of the World, existing in justice, amity, and peace.

For Germany Dr. Adolph Richter, President of the German Peace Society and President of the Eighth Peace Congress at Hamburg in 1897, responded,—

"If we feel that the peace movement goes on slowly," said he, "if there are still places where the gun and the sword rule, we ought not to lose courage. We are fighting against an evil entrenched behind the centuries. War has long been looked on as a measure to gain people their rights; we peace people hope for the time when war will be looked on as a great wrong and even as a sin."

Hon. Thomas Snape, Alderman of Liverpool and long President of the Liverpool Peace Society, responded for Great Britain in America. "Universal peace," he said, "is as sure as the triumph of civilization over barbarism."

John Olseen spoke for Norway. He said, in part, "I have seen your great cornfields, your great prairies, and your Rocky Mountains, all so different from the old country, from Europe. We have not seen here your streets filled with soldiers and millions spent for fortresses. We know that great armies are a foe to peace, for great armies must have something to do. It has been said that great armies prepare the way for peace, but that is one of the lies that has blinded the Old World. They are obstacles to peace. You have proved that it is not the greatest nation that gains the victory."

Memorials to the Emperors of Russia and Japan, urging them, either by direct negotiation or by recourse to mediation of friendly Powers, to bring about an end of hostilities, and to the other signatory Powers to The Hague Convention, reminding them of their duty to impress upon the belligerents the desirability of making peace, were ordered by the Peace Congress at Wednesday's session in Tremont Temple.

The chairman, in announcing that Julia Ward Howe would speak, said, "I wish absolute quiet. Her voice is sweet, but not strong." "But it carries far," interposed Mrs. Howe, and the applause was deafening. "There is one word I have not heard as often here as I should have liked," she said, "and that is a word as holy as peace—the word justice. We should be able to assure the combatants that that will be considered. We want more than The Hague Tribunal as it is at present. We want the best tribunal in the world, which should be employed to give that justice. It is an ignoble peace," she said with strong emphasis, "that is not based on justice. The tribunal should be able to appeal to high heaven and say that each decision is one of which heaven itself will approve."

President Gompers of the American Federation of Labor, said at the workmen's meeting that the men and women of labor bear the burden of war.

Pete Curran, representing one million five hundred thousand British workmen, said,—

"If all these congresses are to do is to meet annually and pass abstract resolutions, they may as well not meet at all. What is needed is continual pressure on Governments."

"The settlement of international controversies by war involves the destruction of hundreds of thousands of young men. Could any rule, code, or method be more void of reason and justice? What would have been the condition of the human family to-day if the bravest and best, the noblest and the most unselfish, could have lived rather than have been sacrificed upon the red fields of war of every country and every age? . . . The intelligent world will not long endure the burden of great standing armies and enormously expensive navies, and there never has been a more favorable time for a candid, fair, and impartial discussion of this subject."

The Hon. Carl Schurz in a recent letter says: "It is useless to say that 'if you would have peace, prepare for war,' when at an enormous cost you prepare for war while there is not the slightest danger for your peace."

# CHRISTIAN SCIENCE SENTINEL

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

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## From our Contributors.

### A Minister's Experience.

L.

A LITTLE more than three years ago, I caught a glimpse of Christian Science through the sore necessity of one to whom I owe more, in a human sense, than to any other. In its application to this dear one, I saw a little of its power to heal. I then bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have been studying it regularly with increasing interest, satisfaction, and benefit ever since. In this pursuit I have been much helped by other and more experienced students, through whom I first learned of Science; by my faithful teacher, and by the publications of The Christian Science Publishing Society.

In the autumn of 1890, after the second session of my university course had been interrupted by illness, I was appointed a "student missionary" of an orthodox church in Canada to a "mission field" near our old home. Here I found my health equal to the task of preaching and visiting, though I was afraid of the strain of college studies. After a year, I returned to Queen's University (Kingston, Canada), but with a run-down feeling. Before the year ended, our home circle was broken by the sudden death of a very bright and affectionate sister. Owing to ill-health, I did not return to college after the Christmas holidays, but was given charge of a vacant pastorate in the country, where I remained for a year. I then returned to Queen's, pursuing my studies during the session and preaching during the summer. Thus I completed a course in arts.

The college work, especially in philosophy, English literature, and political science, upset and transformed very completely the religious traditions of Calvinism and the literal belief in the Scriptures in which I had been reared. Hence, though I loved the preaching of the gospel as I understood it, and found much spiritual encouragement in the college Y. M. C. A., I found the Westminster Confession of Faith so distasteful that my entrance to the Divinity Hall was postponed and postponed. However, more than a year after being graduated in arts, I passed the matriculation into theology, and began the study of divinity under Principal Grant.

It is very generally conceded that of Canadians there hath not arisen a greater prophet than George Munro Grant. He was a liberal theologian, regarding the higher criticism or literary criticism as the special "Charism," or gift of the Holy Ghost to this age; an inspiring teacher, unfolding his views with wonderful clearness, vigor, and leavening influence from day to day and from year to year in the class room. Loyalty to one's highest conception of truth, to Queen and country; freedom of thought, tolerance, unity, mental activity, and a broad outlook, these were some of the qualities inculcated and nobly lived by one whom many loved to call "Principal." Admirable courage, simplicity of habit, work and a constant aim at a spiritual interpre-

tation of life, the Bible, and everything, characterized him, therefore his teaching in theology was not dogmatic but vitally suggestive. He would say, "The old theology is inadequate, and the new theology has not come." "No satisfactory doctrine of the atonement (at-one-ment) has been formulated." "Sin is not a final reality." "God is best conceived as Love, manifested in sympathy, righteousness, and self-sacrifice." Also he taught us to distinguish between "the historical Christ" and "the essential Christ," between Jesus and the eternal Spirit, the Comforter. I mention him and his teaching in this connection, because he seems to me to have pointed to the Promised Land of Christian Science, though not entering it here himself.

After three years under his teaching, I found myself unable to subscribe to the "Confession of Faith" for license to preach. The Principal recommended that this might be done "in the spirit," though quite impossible "in the letter." After spending a year at that problem I thought that I saw my way, and subscribed accordingly. After licensure, still much unsettled in thought, I went to supply temporarily a Manitoba mission field, but was not ordained.

During my last session at college, my attention had been drawn somewhat to Christian Science. In fulfilment of a promise, I attended a Sunday service, a Wednesday evening meeting, and a lecture, and borrowed a copy of Science and Health from a Scientist who, with characteristic wisdom, was not going to lend it until I quoted Jesus' saying, "Give to every man that asketh of thee." I read it through, mostly, was impressed, but thought that Christian Science taught that all is Mind, to the exclusion of all concrete reality. I reasoned that to say, "All is Mind" was the same as to say, all is blank, without identity; and that, while it might be soothing to the nerves, it was one-sided, and therefore untrue. Yet, that there was good in Christian Science, I could not deny, and part of the philosophy at Queen's was to find a "soul of goodness in things evil." I was much impressed with the thought of one Mind, intelligence, Spirit. My preaching was along the line of "As many as are led by the Spirit of God, they are the sons of God." Of course I thought all the while that Christian Science was disposed of, so far as I was concerned, though I was wishing it were true, being much perplexed for years about the place of miracles in the gospel narratives, as well as with the whole problem of God, freedom, and immortality. I longed for a system of truth and a right understanding of it. I had almost entirely ceased to believe in or preach miracles, as I could not understand them. I preached ethics, the Golden Rule in so far as I understood it. But when I was brought to where I saw a sign of the healing in Christian Science, I got a glimpse of the truth. I then saw that it taught, not that all is blank, but that "all is Mind and Mind's idea" (Science and Health, p. 492), that Mind is expressed in the real, spiritual nature of everything. My eyes were opened. I saw the clew to the healing and teaching of Jesus. I saw the Comforter, Divine Science.

My way out of the old theological position and the old philosophy of matter manifesting spirit was not easy, but Christian Science had hold of me, I could not do without

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it, and it has been and is a blessed and brightening path upon which to enter and travel. As we go on, and find that by study, by the use of the privileges provided for instruction, and by practice, we not only get help and healing, but we learn how to help and to heal others, then we learn to love Science, and to love and revere the noble, gentle woman who so faithfully leads us on out of darkness into God's light.

### Grateful Recognition.

WILLARD S. MATTOX.

ON page 58 of the Manual of The Mother Church, we are told that "it shall be the duty of every member to daily defend himself against aggressive mental suggestion, and not be made to forget, nor to neglect his duty to God, to his Leader, and to mankind." Our duty to God is manifestly to be obedient, to acknowledge His will as our only law, to be constantly grateful to Him for continuous life, for a perfect body, and for perfect health; to be grateful to Him for an infinity of good things, for a limitless universe filled with countless spiritual ideas, each in its own degree perfect, and among which we live and move and have our being.

Our duty to our Leader is to be properly thankful for her heroism, for her self-abnegation and splendid achievements. It includes constant watchfulness, lest by thought or word we add to the cares of the noble woman who so patiently and uncomplainingly bears universal burdens in order that we may make our demonstrations. Our duty to mankind is to so express Truth in our thoughts, acts, and speech that we may stimulate men to make an endeavor away from sin and disease; to so present the Science of living in all its winsomeness that it will attract all who are weary of egotism and tired of pain; to so voice divine Love that the suffering human sense may take courage and begin to lay hold on hope and good cheer.

In performing our duty to God, to our Leader, and to mankind, we shall have much to do and something to say, and we may meet those who do not agree with all that we do or say. There are some, for example, who find fault with us because we love our Leader and say so. In our Wednesday night meetings many a man partially discharges his debt to her by publicly acknowledging some benefit, derived from the truth she was good enough to see, and brave and loving enough to utter. It is not surprising that men and women reclaimed from misery and degradation, who have been lifted from the very depths should overflow with gratitude for the one who, though knowing them not, has labored with unselfish devotion, to make their individual redemption sure. And it is not strange if the world now and then hears a part of the glad song of thanksgiving, nor is it very strange if the world, knowing not the cause of rejoicing, knowing nothing of the contrast between the hell of mortal belief and the heaven of peaceful understanding, should complain that all these people should express their gratitude and affection as they do. The chorus of thanksgiving cannot be repressed. It has its beginning deep down in human hearts regenerated, it comes from those who are well and sane and clean and valuable to themselves and others to-day because one has lived near enough to God, good, to catch a glimpse of the radiant beauty of holiness, and has reflected enough of what she saw and heard to inspire in others an earnest desire for better living. As a matter of fact, our critics would have something to talk about, if we were not thankful. They would have a case against us if we held our peace.

An illustration nearer home will accentuate the argument. Suppose that a man finds himself face to face with financial ruin. Forces over which he has seemingly had no control, bring about a series of reverses, and he is confronted with failure, a wrecking of all his hopes and

ambitions. His resources are exhausted, his energies paralyzed, his situation is desperate. A friend comes to his aid, saves him from disgrace and poverty, establishes his business, encourages the drooping thought, and restores hope and manly endeavor. Would it be counted singular, if that man and his family sang the praises of their benefactor? Would they not rather incur the severest condemnation if they forgot what they owed their friend? Though they never ceased to recount the generosity which was their salvation, they would awaken no complaint, no criticism. If we multiplied such an obligation an hundredfold, we could not measure the debt of those who "love to tell the story" of their redemption from nameless suffering, and who turn their gaze lovingly toward her who has labored unceasingly for them, without hope of reward or recompense other than the consciousness of a God-given mission faithfully performed. Neither wealth, nor earthly fame, nor the applause of multitudes, could compensate a tender woman for the buffetings and cruel misrepresentation which have been heaped upon our Leader. Not for gain, nor for personal following, could she be induced to endure the indignities put upon her by the world's hatred of every reformer. Remembering her toil and sacrifices, and knowing that she has endured all this, and more than we will ever know, is it a wonderful thing that Christian Scientists are grateful to Mrs. Eddy?

All this finds a parallel in the incident recorded in the 19th chapter of Luke. Jesus was meekly making his triumphal entry into Jerusalem. On the way, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen." And why not? Their joy and gratitude were natural and spontaneous. It was not prearranged nor spectacular. But the critics were there. And as they kept pace with Jesus in the throng which surged around the humble beast he rode, they called out to him to rebuke his disciples. It is not improbable that those who were loudest in their demands upon him were safely inconspicuous in the background of the crowd. They asked Jesus to rebuke his followers because they were grateful to God for His messenger, and he said, "I tell you that, if these should hold their peace, the stones would immediately cry out." And so to-day, "the Pharisees from among the multitude," complain of our gratitude and say, "Rebuke thy disciples," and the answer to-day is as it was then. It is impossible to check the impulse to be grateful, because it comes straight from God, and brings with it health. "A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372).

Jesus once cured ten men of leprosy. They were all healed at the same time and told to go to the priest and meet the requirements of the Mosaic law. They went, and one of the ten came back to Jesus to thank him. Note the impersonal tone of Jesus' comment, "There are not found that returned to give glory to God, save this stranger." He conveyed the idea that gratitude to the healing Truth must be expressed, and that it would take the form of thanking God's chosen one, the avenue for good through whom good can best work. The metaphysics of this position is further explained in Science and Health, page 94, "Of the ten lepers whom Jesus healed, but one returned to give God thanks,—that is, to acknowledge the divine Principle which healed him." To-day, when thousands acknowledge their healing through Christian Science, and thank God for it, they naturally include in their gratitude, the one through whom God has manifested His love.

It has been the misfortune of clear-sighted, keen-visioned reformers, to be misunderstood or undervalued by their own generation. So true has this been, for so many thousand years, that it was crystallized into a readily understood

saying, in the words of Jesus, "A prophet is not without honor, save in his own country." Moses was not popular with the mass of the people he strove so faithfully to save. They murmured often, because they did not understand him. They were too close to his greatness. But the descendants of the very people who rebelled against him, held him up as an ideal. Ezekiel was warned by Wisdom that the message of Truth he carried would be rejected, and he was prepared to meet opposition and criticism. Comparatively few people in any stage of the world's development have been able to get a large view of affairs and estimate with any degree of fairness or correctness the value of the various influences at work in society. Happy the man who is so wise that he can do no injustice to present accomplishments, who sees virtue and good where they exist and is glad for all the virtue and goodness he sees, in whatever human form it may be presented. Those who owe life itself to Christian Science would be recreant indeed if they failed to recognize their obligation to their benefactor, not only because she has done something, but also because of what she is. Extravagant praise and hysterical exhibitions of emotionalism will not be confused with that joyous, yet withal dignified, expression of a laudable and praiseworthy sentiment which the world cannot understand, chiefly because it has never possessed it.

### Divine Guidance.

BEULAH G. HINES.

In dwelling on the thought of divine Principle as Love, we can readily see the innumerable ways in which Principle enters the smallest affairs of our lives if we only think quickly enough to avail ourselves of Divine guidance. Have we ever thought of what it means to be unprincipled? Even in a mortal sense, if we were accused of being unprincipled how quickly would we resent the accusation, or seek to remedy the evil, whatever it might be. In my own experience, I have many times rejected an error quickly and decidedly, because it appeared an unprincipled thing to think, say, or do.

Our text-book teaches us that Principle means God, Life, Love; and the command to obey God is imperative. In proportion to our obedience we are protected by Principle in every way, and we feel in such accord with good that our sense of power over evil will grow in strength until we absolutely know that God's commandment uttered through His ideas, cannot be broken.

I love that saying of the Master, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." It gives us rest to know that every good motive and action comes direct from our Father, and that all the good in the world is our inheritance from Him, and that it remains indestructibly in Him, even as we remain indestructibly in Him.

We sometimes hear good people say that their motives and intentions are good, and yet that good results do not follow. Both of our best authorities, the Bible and Science and Health, emphasize the necessity for action. Our text-book says that "there is more Life and immortality in one good motive and act, than in all the blood which ever flowed through mortal veins" (Science and Health, p. 376). We also hear Jesus saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We cannot sit still and say, "Principle governs, and my motive is right;" we must prove that Principle (not self) is governing, and we must act in accordance therewith.

In our work, and particularly in our relations with our fellow-man, we need to bring more of Principle into thought and action. We need to watch our thought of our fellow-mortals lest it be an unprincipled thing of which we would be ashamed if it were openly known.

By guarding the inward thought, the outward act will be guarded also,—guarded, guided, and made manifest by and through divine Principle, Love. This is God with us, telling us just what, when, and how to think, speak, and act at every moment for our brother as well as for ourselves, until our lives are beautifully rounded out on the lines formed by Principle.

### "All that I have is thine."

CATHERINE MAY.

THE elder son was in the field; he had been working throughout the heat of the day. No doubt he was weary, hungry, thirsty, and needed rest. As the night drew near, he sought his home for the needed refreshment. Hearing music and dancing, he called one of the servants and asked what these things meant. He was told that his brother was come, that his father had "killed the fatted calf," and that his friends were making merry.

A sense of error entered his thought and he was angry and impatient. He had been working for his father many years, and no evidence of appreciation had been bestowed upon him. He would not go into the house, but chose to stay outside, and put on the garment of self-righteousness. His "incorrect reasoning" led to practical error. "The wrong thought should be arrested, before it has a chance to manifest itself" (Science and Health, p. 452).

Did the father leave him in his error, in this story? No. He came out to meet him, and "intreated him." Then error called louder than ever. "Lo, these many years do I serve thee, . . . and yet thou never gavest me a kid, that I might make merry with my friends."

Now note the father's kind reply, "Son, thou art ever with me, and all that I have is thine." What do these words mean in the light of Christian Science? All life, all truth, all love. The idea is almost too great to comprehend! Of whom is it said, "Thou art ever with me"? Those "who walk not after the flesh, but after the Spirit." "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ."

"God combines all-power, or potency, all-science, or true knowledge, all-presence" (Science and Health, p. 466). Son, daughter, "All that I have is thine."

[Written for the *Sentinel*.]

### My Ambition.

E. B. M.

O, WERE it mine to sing a song  
Whose sweetness, at my feet should hold  
The spell-bound thousands, all untold,—  
I'd rather far it were my part  
With comfort e'en one life to fold,—  
Bind up one broken heart.

O, were the power mine to paint  
The fairest picture, to amaze  
A wond'ring world that there should gaze,—  
Oh, Father, I would ask instead  
Thy healing truth to bear and raise  
My brother from his bed.

O, were it mine to have my fame  
Emblazoned high on yonder star,—  
Dear Father, I would rather far—  
I humbly pray in earnest tone—  
One life be cleansed which sin doth mar,  
And that, oh Lord, my own!



## Selected Articles.

### Christian Science Indorsed.

If the Supreme Court of New Hampshire had planned any public testimonial to Mrs. Eddy at her home city of Concord, it could not have done better than it has in deciding that the practice of Christian Science is and of right ought to be legal. With the Supreme Court's seal stamped upon her doctrines, Mrs. Eddy has reason to grant general amnesty to enemies and to the faint-hearted within her own ranks.—*Boston Record*.

### The Spead-Tomlinson Case.

The decision announced by our Supreme Court Tuesday in the Spead-Tomlinson case is undoubtedly the most important legal victory yet achieved by the followers of Christian Science. The right to practise Christian Science in the healing of disease was practically involved in the suit; for if the contentions of Mrs. Spead's attorneys had been sustained by the court, no Christian Science practitioner could have undertaken the treatment of a patient or expressed to a patient his belief in the efficacy of his system without rendering himself liable to an action for damages in case of failure to effect a complete cure. These contentions are effectually disposed of by the opinion rendered Tuesday, and the right of the Christian Scientist to treat in accordance with his system persons who desire that method of treatment, as well as his right to express his honest belief in the merits of the treatment, is established.

While the question whether a Christian Science practitioner is required to take out a license like an ordinary physician, and the question of the liability of such a practitioner to criminal prosecution under special circumstances, has been passed upon by several courts with results almost uniformly favorable to the Scientists, the fundamental question of the Scientist's common-law right to practise his system of healing as ordinary physicians are permitted to practise theirs, has never before been authoritatively determined. The clear and forceful reasoning of the court's opinion must carry conviction to the minds of the legal profession and the general public alike, and it may be predicted with considerable confidence that Tuesday's decision will be generally followed in other states where the same questions may arise.—*The Daily Patriot*, Concord, N. H.

### Its Tenets all for Peace.

Apropos of the Peace Congress now being held in Boston, the Wednesday services at the Christian Science Church last evening dealt with the subject of peace, and the First Reader of the church read selections from the Bible and from the Christian Science text-book bearing on that subject. The hymns selected for the occasion were in the same line of thought. Among the selections from Science and Health, the Christian Science text-book, the most appropriate, perhaps, was the following:—

"One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'"

After the opening exercises the meeting was given into the hands of the congregation, who occupied the time in short talks, many of them indicating how Christian Science had helped them to adjust their differences with their fellow-men through brotherly love and without strife and contention, pointing to the fact that the differences of nations could be settled by the exercise of the same principles. If all men were Christian Scientists, it was contended, war would end at once, because the practice based upon the principles of Christian Science would not permit of any conflict whatever.

One of the speakers said in closing, "Following the

Master in demonstration, Mrs. Eddy, the Leader of the Christian Science movement, has shown men how to understand and in what manner to obey the divine Principle which subdues hate with love and ends wars. In proportion as her life-work is known, it will be seen that as a true peacemaker she stands among the blessed ones of all ages, and if Christian Scientists but do their work aright, they will aid in bringing public opinion under the government of the Prince of Peace, and so make theories of war obsolete."—*Boston Herald*.

### Considerate Attention.

Perhaps the public may have noted that the opposition to Christian Science, which was very much in evidence a few years ago, is dying out.

Worldly as a majority of our people may be, they have been quick to recognize the goodness which is in the new cult.

There is nothing in Christian Science which would suggest imposition. Faith is the foundation of the belief which has Mrs. Eddy as its chief exponent. Those who accept this good woman's teachings live pure and upright lives. As pious as the Pilgrim Fathers, the Christian Scientists are more liberal than those pioneers of religion in the New World.

Since the immortal Declaration of Independence was given to freemen, our people have held that all men are "endowed by their Creator with certain unalienable rights," among which are "life, liberty, and the pursuit of happiness." As men and women are happy in their religion, any belief which contributes toward the happiness of the world must at least receive the considerate attention of the American public.—*Albany (N. Y.) Press-Knickerbocker*.

The Scriptures tell us that "God saw every thing that he had made, and behold, it was very good." Paul says, "The things which are seen are temporal; but the things which are not seen are eternal." Many similar Scriptural classifications could be quoted, if space permitted. The late Professor Huxley wrote, "I repudiate as philosophical error, the doctrine of materialism." "What is this terrible thing called matter, after all, except the unknown, hypothetical cause of states of our own consciousness?" Professor Allen Gray, writing of the eminent natural scientist, Professor Tyndall, says, "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence." To say that matter is "reality," as Rev. Randle is reported to have said, is to espouse the side of those characterized by Professor Allen Gray as "abject materialists." It is unfortunate that those who claim to be champions of religion, should be found using the notions of the rankest materialism in their arguments against Christian Science.

CLARENCE A. BUSKIRK.

*Muncie (Ind.) Star*.

### A Correction.

The Selected Article in our issue of September 24, which was attributed to the *New York Advertiser Gazette* should have been credited to the *Geneva (N. Y.) Advertiser Gazette*.

### A Critic Answered.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each, \$2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

## The Lectures.

### Cedar Rapids, Ia.

Bicknell Young lectured last night [September 17] at Greene's Opera House, under the auspices of First Church of Christ, Scientist, on the subject of Christian Science. The lecturer was introduced by John M. Grimm, who said in part,—

Most of us have been taught to believe that everything on earth, including health, should be held subservient to a proper consideration for the future; then how intensely interesting and supremely important is the discussion of that subject which deals not alone with health and happiness, but with our future state as well.

Less than forty years ago the Rev. Mary Baker G. Eddy first proclaimed that interpretation of the Scriptures which applies Scriptural law not alone to the saving of souls but to the eradication of disease and the saving and restoring of the peace and harmony of human life. To-day her church has nearly one thousand congregations and over thirty thousand members. This wonderful growth has been obtained during a time when all creeds and religions have been under the lime light of skeptical and scientific criticism. Volumes of testimonials have been written by God-fearing men and women of high standing and intelligence, proclaiming what has been done by this religion to relieve suffering and brighten life. Such a record of growth and achievement surely challenges the respect and careful consideration of the most thoughtful and critical of the age.

*Cedar Rapids Republican.*

### Osborn, Mo.

The lecture delivered by Judge William G. Ewing of Chicago at the Osborn Opera House, September 10, was listened to by an attentive audience of about three hundred people out of a population of only about four hundred. He was introduced by P. M. Hatch, editor of the *Osborn Enterprise*, who spoke in part as follows:—

It is not my place to-night to speak either for or against Christian Science; the argument if any will be made by the lecturer, but I may say this of the members of that body, in so far as I have observed them: they are earnest, honest, and in my judgment come close to living up to their convictions, and of all people I know they least find fault with or antagonize other people.

The student of history finds that during all the time covered by written history the man or woman who teaches an advanced thought in the moral domain meets with not only prejudiced, but usually active opposition, and often real persecution from the rest of the world who always imagine, and usually with good cause, that their own theories are endangered.

He who comes bringing a new message for the uplifting and betterment of humanity is an evangelist. If this man has a message of moral truth new to you and me, he is a direct messenger to you and me from the fountainhead of all truth. If his words are false they can do little harm, if they are true, while we may forget the speaker, may forget his words, still the truth that is in them will outlast the ages. I think it is one of the beliefs of the Christian Scientists that only those things that are true are real, all error is a shadow. I do not know if this is so, but I think I know that nothing that is good and pure and true can pass away, or ultimately fail. Truth will triumph over time and the wreck of worlds.

Gentlemen and ladies, I introduce to you Hon. William G. Ewing of Chicago, who cannot fail to entertain you, and who, I am sure, will speak to you words upon which you will do well to reflect.—*Correspondence.*

### Montreal, Can.

The Kings Hall was crowded Thursday [September 22] with an attentive audience, to listen to the lecture on Christian Science, delivered by Judge Septimus J. Hanna, under the auspices of First Church of Christ, Scientist, Montreal. Mr. F. W. Sim of Troy, N. Y., introduced the lecturer in the following words:—

It was my good fortune about fifteen years ago to attend a meeting of the National Christian Scientist Association in New York City, and to listen to an address by Judge Hanna. His presentation and illustration of Christian Science have, through all these years, remained in my thought a help and stimulus. Those were pioneer days in Christian Science organization, and among the many activities put in operation since that time by our Leader, Mary Baker G. Eddy, none have produced greater results than the Board of Lectureship, of which Judge Hanna is a member. Through it the truths of Christian Science are presented in an official and authoritative manner, following the commands of our Master, "Go ye into all the world, and preach the gospel to every creature," and "As ye go, preach, saying, The kingdom of heaven is at hand," with the results that the sick are healed, the sinful reformed.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we read, "The time for thinkers has come" (Pref. p. 7). This time has come to you to-night, and we ask you to consider thoughtfully and ponder deeply the Christianly scientific statements presented to you, and with Paul, "Prove all things, hold fast that which is good." Christian Science brings to you nothing that you have not always possessed; it takes from you nothing you really have; it is the Gospel of Restoration, it restores to you health, harmony, success, peace; and restores you to right relations with God,—divine Principle,—whereby man has dominion over all the earth. Thousands of men and women in this and other lands are blessing God for Christian Science, that has brought to them freedom and the restoration of their divine rights.—*Correspondence.*

### Galena, Kan.

Judge William G. Ewing lectured on Christian Science for First Society of Christ, Scientist, Galena, Kan., at Sapp's Theatre Thursday evening, September 15, to a large and intelligent audience. The lecturer was introduced by Judge E. E. Sapp, who spoke in part as follows:—

I have been told that this is a new religion. This cannot be; religion cannot be new, it must be old, if it be religion, for religion is only right actions. In the fullest sense and meaning, there are no new right actions. I am told that this religion takes the wrinkles out of one's face and the scars from one's heart. If this be true, then it must be good. If in the hurry and rush of the busy world one can be told to stop and think of the duty he owes each to the other, then it ought to be done, and this is what I understand the speaker will address you upon to-night, and I know that he will receive not only a respectful but intelligent hearing, and that each of you will take and hold that which is good.

I have the pleasure of introducing to you Hon. William G. Ewing of the city of Chicago.—*Galena Times.*

### Lectures at other Places.

Greeley, Col.—Judge William G. Ewing, May 8.

Waterford, Wis.—(Auspices First Church of Christ, Scientist, Beaumont), Bicknell Young, September 4.

London, Ont.—Judge Septimus J. Hanna, September 11.

Hurley, S. D.—Miss Mary Brookins, September 13.

Port Hope, Ont.—Judge Septimus J. Hanna, September 19.

# 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 Mother Church Building Fund.

[We are very glad to give a prominent place to the following letter.—Eds.]

To the Editors.

Our beloved Leader directs that in her behalf you notify, through the Christian Science periodicals, the dear friends, students, patients, churches, and all who have contributions for the Building Fund of the new Mother Church kindly to send their money direct to the Treasurer, instead of sending it to Concord. The clerical force at Pleasant View is not adequate to give the voluminous correspondence thus entailed the attention it deserves. The Pastor Emeritus is glad to note the growing interest in the new building project and bids God-speed to the enterprise. She knows of the ingathering of the funds by the reports that "the walls are rising into view," and thanking one and all for the generosity, self-sacrifice, and benevolence manifested to build the house, she will greatly appreciate the relief which will result from an obedient regard for this simple request.

The extra contributions for the Concord church were sent to our Leader, and with one mind, but the reasons therefor do not exist in the present case. Mrs. Eddy was building that church and did build it literally, because the money contributed by others was sent to her and she in turn paid it over to the trustees of the Concord church building fund to be applied as needed.

Fraternally,  
GEORGE H. KINTER.

Pleasant View, Concord, N. H., October 10, 1904.

### Changing Opinions.

THE following article is copied from the *Boston Transcript*:—

"Now comes a Paris physician who says that it is all wrong to boil drinking water, as the municipal doctors direct when there is danger of a typhoid fever epidemic. Professor Charrin of the College of France is the learned authority who is quoted as denouncing the popular theory that the fever germs being destroyed by cooking them well, the danger of sickness is avoided. Professor Charrin's doctrine is that in boiled water not only is the deadly microbe destroyed, but also the microbe which even more than the dog or horse deserves to be called the friend of man. The beneficent microbe is that which assists at the digestion of such substances as cellulose and albumen. If he is boiled out, these intractable substances set up irritations which end in enteritis and other maladies. Another eminent French authority, M. Pages, agrees with M. Charrin in saying that boiled water seriously impedes digestion and attacks the assimilative organs. 'It may,' he says, 'save you from typhoid, but the risk of typhoid is in any case very small, while if it does save you, it exposes you to a host of other ailments no less mischievous.' 'If you do boil drinking water,' says M. Pages, 'expose it

before you drink it for some hours to the open air, and agitate it.'"

Our purpose in copying this article is not to enter into a discussion of the comparative merits of the different theories regarding the proper sanitation of drinking water, but rather to call attention to the fact that medical theories seem to offer no permanent settlement of questions of this kind. What was considered almost a specific yesterday is discredited to-day and will be discarded to-morrow.

It has always been the plea of those who have endeavored to secure the enactment of legislation having for its object the compulsory employment of physicians of the so-called regular schools, that there is a science of medicine, but if this be true it remains to be demonstrated, for it is a well-known fact that the medical practice of to-day not only differs very much from the practice of a few years ago, but in many instances it is absolutely the reverse of it. The conclusion to be drawn from these frequent changes of opinion is that such legislation, if enacted, would result in compelling the sick man of to-day to submit to treatment which the physicians of a generation hence will undoubtedly pronounce harmful, and possibly a menace to human life.

M.

### The Peace of God.

If we base our judgment upon the history of the church militant, we can but conclude that one of the last things which the followers of Christ Jesus are willing to learn is that the weapons of their warfare are *not* carnal. Apart from Peter's impulsive exhibition of the fighting instinct, the early disciples seem to have entirely discredited the use of the sword, but their successors soon accepted the world's way, and from that time the history of Christianity has been written in blood. Jesus' coming was announced with the promise of "Peace on earth," and among his last words he said, "My peace I leave with you," but this concept of his rule has been little more than a tradition or a hope in all the succeeding years.

At the opening of the twentieth century the contrast between the spirit Jesus inculcated, and the spirit exhibited by Christian sects and nations is still saddening indeed. And yet there are encouraging indications of a great awakening. The earnest faces and more earnest words of those gathered from many countries at the thirteenth annual meeting of the Peace Congress, recently held in Boston, gave tokens of a nobler sense—the promise of a nobler day. No one could question the genuineness of their patriotism, the unselfishness of their zeal, the purity of their love for mankind. They are companioning with a great idea, they are committed to a great enterprise, and in the providence of God their cause will win. Christian Scientists are deeply interested in this, as in every other humanitarian movement, and they are peculiarly fitted to contribute to its success.

A fighting Christian is the ally of a fighting God. The Christ concept of the divine nature and method of government, may not be a stranger to his thought, but it certainly does not dominate his habits. The gospel was committed to a fighting people, and its seeds were first sown in the soil of The Dispersion. The Christ-truth was thus but imperfectly reflected by the human media which for centuries had been dominated by the thought that God was a king of irresistible might and authority, who in unnumbered instances in their racial history had encouraged a vigorous militarism, and who in the person of his chosen representatives, a Joshua or a Gideon, had led his people to the slaughter of their enemies. Though the concept has varied, this sense of a God of battles has obtained in all the years, and in so far as it remains to shape conscious or unconscious determination, Christian men and nations are disposed to recognize a necessity for the arbitrament of arms in the settlement of their differences. Though



honored in many a resonant line; though sung by the worthies of many a heroic struggle, and though made serviceable, perhaps, in many an instance, to racial advance, nevertheless this concept of the fighting virtue has no place in a Christian life or a Christian civilization. In the feudal ages it was saved from something of its animalism if not its cruelty by the spirit of chivalry, but in modern times its gross selfishness is unredeemed, and the horrors it is precipitating to-day in the far East bring a shudder to every Christian sense.

It has been well said that "war is human nature at its uttermost," and it is manifest that if human strife is to cease it must be through the enthronement of the Christ-concept of God as infinite Love, and the manifestation or reflection of this Love in human lives. This is the work of Christian Science, and this it is accomplishing. Wherever it is permitted to govern, there the reign of selfishness has ceased,—the cause and occasion of all conflict has passed away. Christian Scientists know something of the unlimited possibilities of the radiation which attends this lifting up in thought of the Christ-idea. They know that it goes forth in all the earth to conquest, and to conquer through Love alone, and their sense of life's ministry thus expands to the measure of the world's need. In quietness is their strength, they have put up the material sword.

Blessed with the possession of this higher ideal, and called to the fulfilment of the glorious purpose of God in Christ Jesus, Christian Scientists may not forget the legitimate expectations which their profession awakens. It is for them to prove that the peace of God, the peace that "remaineth," is realized not through the cultivation of sentiment, but through the recognition and demonstration of divine Principle; and it is for them to exhibit in their personal and social relations, in the home life and in the church, that constant unselfishness and abundant love which will give them recognition before all the world as the sons and daughters of peace. W.

### Count the Blessings.

Let us gather up the sunbeams  
Lying all around our path.

THE subject of our experience meetings is of so much interest to the Field that a few additional thoughts respecting them cannot be amiss. The Christianizing influence of these meetings and of the testimonies given in our periodicals is becoming more and more evident; it is reaching many who are out in the darkness of sin and suffering, who have missed their way to the healing Christ, known of old and revealed anew in Christian Science. In this teaching we are constantly reminded that the demand of vital Christianity is the attainment of perfection in thought, word, and deed, and in striving for it we are assured in our text-book that "progress finally destroys all error" (Science and Health, p. 492). It is in this glorious hope that we toil on, even when progress seems very slow, for it gives assurance of final perfection in individual experience as well as in our churches, including, of course, our Wednesday meetings. As we gain a clearer sense of that which is most conducive to our advancement, we become conscious of better health, our thoughts are expressed with greater freedom, power, and grace, and if this be true of our daily experience our services will be correspondingly enriched.

While Christian Scientists are deeply grateful for their deliverance from pain and discord, they soon find that something far higher than these earlier experiences comes with spiritual growth, when the affluence of good unfolds to them. The Psalmist declares that God's "wonderful works" to usward are more than can be reckoned or numbered, and in a burst of thankfulness he says, "Blessed be the Lord, who daily loadeth us with benefits." If one in the olden time could thus discern his blessings, and speak of them in words that glow, what should be expected

of those who walk in the clear light of Christian Science and who know how the gifts of divine Love come into our hearts and homes? If we cannot "reckon" all our blessings, we may at least jot down a few of them on memory's tablet, and tell of them with fervor that throbs with gratitude to God, and to His messenger, to whose faithfulness we owe so much. Words which come from grateful hearts never fail to find their way to other hearts with the healing power of the Christ-message. St. Paul tells of the convincing power of truth upon those who attended the experience meetings in his day, and says of the stranger who might listen, "falling down on his face he will worship God, and report that God is in you of a truth." He did not think it either impossible or wrong to "speak with the tongues of men and of angels," he only insisted that Love be understood and obeyed, as the true inspiration to eloquence.

We need never hesitate to speak of past blessings, for the Israelites were commanded to tell their children's children of their deliverance from bondage, and of the signs and wonders which were vouchsafed to them on their way. Our Leader going before us has blazed a way through the thorny wilderness of sense; let us cheer her by bringing to our services the fruits of the Spirit,—the products of our Promised Land,—which are more precious than the grapes of Eschol brought back by the explorers to cheer the doubting and faltering hosts of Israel. K.

### General Association of Teachers.

Members desiring rooms with or without board in private houses, will receive attention at the hands of a committee for that purpose, if they will make known, in season, their requests, by letters addressed to First Church of Christ, Scientist, 4017 Drexel Boulevard, Chicago.

A committee will be in waiting at the Church on Saturday, October 22, to direct any who have not previously secured assignments, to suitable places. It is desirable, however, to have all arrangements settled by correspondence before arrival in the city.

### Letters to our Leader.

[Telegram.]

New York, October 5, 1904.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

It is fitting that the banner state in legalizing Christian Science practice should be the native state and home of our beloved Leader and Teacher. May New York soon fall in line.

JOHN L. ROBERTS.

ROSALIND ROBERTS.

Woodville, Maine, July 30, 1904.

Rev. Mary Baker G. Eddy.

*My Dear Mrs. Eddy:*—Love urges me to take up a few moments of your precious time, to tell you we are just three years old in Science. We desire to express our love to God for His many blessings to us, love to you for giving us "Science and Health with Key to the Scriptures" and other words of counsel and comfort which bring us nearer God and make us want so to live that our light may not be hid, but shine out and show others the way. We also desire to express our love to the practitioner who so patiently led us out of the darkness of disease and sin, into the light of health and contentment, and thus planted our feet upon the solid rock.

Although I had heard of Christian Science before, and knew there were Scientists in the city where we lived (Waterville, Maine), there seemed to be no way for me to find out anything about the teaching. At last, however, we were led to Christian Science through suffering. My husband had suffered many things of many physicians for a year or more, and they all agreed in pro-

nouncing the disease locomotor ataxia, from which he would in a very short time become perfectly helpless.

At this time a friend who was not a Scientist told us she knew Christian Science treatment would help him. We gladly accepted it when we saw the beauty of its teaching and recognized the Principle of its demonstration. When he commenced taking treatment he could not walk if any one was looking at him. Now he is well and working on a farm.

Love was the subject of the first Lesson Sermon I heard, and I have since been trying to learn how to reflect Love so as to lead others to the Truth that makes free. We are living now where there are no Scientists near, but we have the Bible, with Science and Health and many of your other writings to guide us on our way; also the works from the Publishing Society. We are now members of The Mother Church.

We pray for God's blessing on you who are working for us all. May we ever live the gratitude we feel.

Yours in love,  
MARY H. S. LANDER.

*Beloved Leader and Teacher:*—I send the enclosed copy from the sermon of John Robinson, the original of which is in the Museum at Plymouth, Mass., thinking it will be of interest to you. I was impressed with its broad outlook and the recognition of a fuller understanding of God to come. Christian Science has brought to humanity this understanding and to you, through whom it has come, the love and gratitude of the world is due.

As one among the thousands who love and revere you,

Lovingly, your student,

ALICE S. BROWN, C. S. B., Boston, Mass.

August 6, 1904.

Extracts from the farewell sermon of John Robinson to the Pilgrim Fathers on their embarkation at Delft-haven, A. D. 1620. The original of this is in the Museum at Plymouth, Mass.

"Brethren, we are now quickly to part from one another and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident—that the Lord has more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches who are come to a period in religion, and will go at present no further than the instruments of their reformation.

"The Lutherans cannot be drawn to go beyond what Luther said; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God: but were they now living, would be as willing to embrace further light, as that which they first received.

"I beseech you remember it is an article of your church covenant. 'That you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that and every other article of your sacred covenant with God. But I must here withal exhort you to take heed what you receive as truth. Examine it, consider it and compare with other Scriptures of truth, before you receive it, for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

## Testimonies of Healing.

Often one hears the expression, Is life worth living? To me, it certainly was not, only three months ago, for I was then a physical wreck, suffering agony from a terrible disease which the medical men failed to cure.

Every joint and sinew in my whole body was enlarged to twice its proper size, and caused me intense pain. My tongue was also swollen too large for my mouth. Over six years I had been suffering like this and was unable to work for long periods,—the last time for seventeen months. All the doctors I consulted gave the same opinion,—that my disease was incurable.

My eyesight was also affected, the eyelids not allowing me to see, and there was continuous pain at the back of my head as well as in the eyes. When the sun was shining I had to stay indoors, being unable to bear the light even when my eyes were shaded with special dark glasses which I always had to wear. I had tried several doctors and specialists, but to no avail.

A friend sent me a letter advising me to try Christian Science. She had heard that I was very much worse, and bedfast. Christian Science was at that time unknown to me, but after considering it for two days, I replied that I should like to try it, as it seemed to be my only hope, for I was then waiting for death to relieve me from my terrible pain and agony. A Christian Scientist came to see me and lent me a copy of Science and Health, and in three hours after the lady left me I got up and dressed myself. All the pain had gone from my head and body, and I felt a new man. My wife read to me, as I could not see to read for myself, and when she read these words from Science and Health, "*God is Mind, and God is All; hence all is Mind*" (p. 492), I began to realize that I should have to deny mortal mind and gain the understanding of Truth. In four days I was able to walk a distance of two miles, and that without wearing any glasses at all, much to the astonishment of my doctor and friends.

In a month after, my strength came so rapidly that I was able to take a situation as horsekeeper in a livery stable, where I am still working. The physical help has been nothing compared with the spiritual. My wife and I are far happier and more peaceful now, for we know that God is all Love, Life, and Truth.

Words cannot express the gratitude I feel to our Leader for bringing the truth of God to me through Christian Science. I am also most grateful to the lady who so kindly helped me. I hope this testimony may be the means of bringing some other poor sufferer to health, happiness, and to God.

JAMES WILLIAM SPENCER, Rochdale, Lancashire, Eng.

I spent one Saturday evening with friends who had classes in two different orthodox Sunday Schools. During tea-time one of the girls was stricken with a headache. As we finished tea my friend sighed languidly, "O that Sunday School lesson! I cannot study it to-night, my head aches so badly." I replied, "How strange! Christian Scientists study their Sunday lesson to be healed and find it effectual in proportion to their understanding of its meaning."

I then remembered with gratitude how I had been healed of the grip by the study of the lesson. As I sat down to study one Sunday afternoon, every part of my body ached, but more especially my head, which seemed to throb with each heart beat. I was cold and hot in a moment. When I had finished two citations the symptoms were so augmented that it seemed impossible to sit up any longer. Closing the books, the thought came to me that the healing of that disease was in that lesson, and fear could not keep me from being healed. In one of the remaining citations I found a passage so strong and pure in its diction that it dispelled the diseased belief with a thought of health which became a song of peace,—"Every law of matter or the body,

supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer the illusion that you are sick, or that some disease is developing in the system, than you are to yield to a sinful temptation, on the ground that sin has its necessities" (Science and Health, p. 380). Needless to say, I was healed in a very few minutes and joined in a much relished luncheon, whereas the same symptoms had, in the past, developed into an illness of many days' duration, in spite of prophylactic drugs.

This is but one of the many immediate healings which I have felt since studying Christian Science, and it serves to illustrate the vast difference between a religion with a creed whose adherents leave their lesson until Saturday night, and then prepare it as a task, and a religion with a Principle, whose believers study daily and eagerly the lesson for each successive Sunday.

This is written with due respect to other Christian believers, and any one has the privilege of proving for himself the correctness of my deduction from the instances above,—that Christian Science is true,—after he has studied its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.—L. M., So. Omaha, Neb.

With loving gratitude, I acknowledge a great debt to God, and to our beloved Leader, for the many blessings received through Christian Science. I desire to join the "great cloud of witnesses," hoping some one may be helped and encouraged by my experience. Leaving home when a very young man, I carried with me a protection against the temptation of a great city,—a mother's prayers and a small Bible. For a time I read the Bible and prayed, but without understanding. This did not suffice, and evil seemed to gain the victory. I soon omitted to read my Bible; forgot to go to God in prayer for guidance and help, and looked to the world for that which it never has and never can give,—health, peace, and joy.

Thus, years later, when Christian Science came into my home, it found me prayerless, churchless, godless; a home discordant, and with no thought or knowledge of spiritual things. Up to this time, my wife had for years been seeking health through the physicians, but without success, and as a last resort had been sent to Christian Science. The help received was wonderful, and so impressive that I commenced the study of Science and Health. The first effect which I realized from the reading of our text-book, was a great love for the Bible and a desire to read it, something which I had not done for years. I went in silent prayer to God, that I might see the light and truth which would enable me to become a better man. "Ye must be born again." Thus again, and as a child, was I taught to pray "the effectual fervent prayer" which "availeth much." In a few weeks' study of Science and Health together with the Bible, and without other help, I was healed of a desire for liquor, of years' standing, and of the use of tobacco. Ten years have passed and these appetites have never returned. I have never used either liquor or tobacco in any form from that time to the present. Surely this Scripture is fulfilled in our home: "Old things are passed away; behold, all things are become new." How can we estimate the value of a book, the study of which brings such transformation and regeneration! Only as we endeavor to live, and strive to practise what it teaches, can we begin to pay our debt to God, and to her whom He has sent to make plain to human understanding the life and teaching of Christ Jesus.—W. H. P., Boston, Mass.

At the age of three months a fall caused the cartilage of the nose to be pushed across so that it entirely closed one nostril. When it formed into bone, the flow of mucous was obstructed until there was developed a most malignant type of dry catarrh, for which the best specialists in *materia*

*medica* could afford only temporary relief. They said that the poison was searching its way through the whole system, until every organ was in some degree affected by it. Six years ago the light of Christian Science brought health and strength through the efforts of a practitioner, who has ever since been my helpful friend. Each condition was uncovered and conquered. Glasses which I had worn for seventeen years, for inherited myopia, were discarded, teeth were extracted painlessly; in fact, the truth has met every need as it appeared.

I had cared nothing for religion, and even the name of Christian Science had never come to me until it was mentioned by the one to whom I afterward went for help. Clouds of sorrow, despondency, and pain have been gradually dispelled, until now I stand a living witness to the power of Truth as revealed through our beloved Leader, Mrs. Eddy, in what is to me, the most wonderful book of this age, "Science and Health with Key to the Scriptures."

Although the physical healing has given me great cause for rejoicing, it is the spiritual gain for myself and others, the daily unfolding of an understanding of the Christ Principle, which brings a joy words can never express. I would also speak a word of thanks for the class instruction, so lovingly given me, and which enabled me to start with courage upon the strait and narrow way.

EMMA M. CLARK, Washington, D. C.

I was a sufferer for years from nervous prostration. I will not attempt a description of my sufferings, for they can never be known or understood, except by those who have had a like experience. I will only say that the physical suffering, which was great, was nothing compared with the mental. Christian Science was presented to me several years ago, but I was not then ready for it, I held strongly to the old thought and felt it would be very wrong to turn away from what I believed to be the truth, even if it would heal me, which I doubted. I felt that I would rather die than be healed by something which I thought required me to give up the atonement. I dared not let go of it while believing that my future salvation depended upon it. I now know that both my present and future salvation depend upon it.

I did not die, but suffered on, and finally got into such a mental condition that I could not trust, reason, or pray. I shudder now to recall the agony of those months and years. I found I did not, and could not, love a God who, I believed, had power, but who, in spite of all my cries to Him, would not send me relief. Thus I drifted for a time, when one day in passing the office of a Christian Scientist it occurred to me to go in, but I passed by, then stopped, hesitated, turned back, and in my desperation went in, I hardly knew why, as I did not think I should take treatments. The practitioner received me kindly, and before I left it was arranged that I should take treatments. These were continued for about nine months. My recovery was slow, but I never wanted to give up or let go, though I had many dark hours of doubt, discouragement, and fear.

I want to say to those whose recovery seems slow, Do not be discouraged, the time will come when you will feel as I do now, that not one hour of that time was lost, for my experience would not now be what it is, if that time had been shortened by one day. I needed it all, and again I say do not be discouraged.

Through all this time my practitioner patiently and lovingly led me on. As time goes by I realize more and more her faithful work and patient love. I afterward had the privilege of class instruction with her, and what I owe her as my teacher and friend, I can never express in words; but I hope by a life of earnest, steadfast devotion to Truth and Love to show my appreciation of her work and that of our dear Leader. I am also grateful for all our helps in the way of Christian Science literature.

I have occasion to say many times to myself, "Abundance to my need will flow, if I but feel, through mists of sense, the plenty of Omnipotence." My needs are many and varied, but no matter how many or how great, the supply is sure and unfailing. Love has brought me many miles from the scene of my healing, but is still with me. It is so good to know that God does not so much send us out, as lead us out, always going before us, opening the way and providing for us. I am proving daily that He is a God whose promises fail not.—M. I. W., Fort Fairfield, Me.

A number of years ago I applied to a Christian Science practitioner for help, and with the gratifying result that I was healed of a disease known to doctors as "incurable," and I have remained well ever since. I am grateful for this, also for many other physical helps; but far outweighing these is the spiritual uplifting, and the understanding of the Scriptures which comes with the study of Science and Health.

For many years prior to being healed I was a member in good standing of an orthodox church, and pursued a faithful study of the Bible. Although I took great comfort in the Psalms and some of the New Testament writings, I had to admit that there was much which seemed dark and contradictory. After reading "Science and Health with Key to the Scriptures" for a season, the Bible took on a new meaning to me, and to-day, viewed in this new light, it stands out in wondrous beauty and sublimity, bearing a message which is fraught with healing and blessings for mankind.

For the assurance of prayer answered, also this new understanding of the Scriptures, I am doubly thankful. I am filled with gratitude for the revised Manual and all the other helps that are given us, as we have need, by our dear Leader.—MARY C. QUINN, Castle Rock, Wash.

I have received so much benefit from the testimonies in the *Sentinel* and *Journal* that I send mine, hoping it may cheer some struggling heart. I was reared by kind and loving Christian parents and was a member of an orthodox church for over twenty years, but I was never satisfied. I was filled with fear and bound down by the false gods of this world,—sin, disease, and poverty; consequently every way I turned, and in everything I attempted to do, I was met with disappointment and failure; but God was leading me into a different life. My interest was first awakened to Christian Science about thirteen years ago, and I have been a willing disciple ever since. Through the reading of Science and Health I was healed of chronic catarrh, laryngitis, and constipation, and it also enabled me to lay off my glasses. Christian Science has not only helped me mentally, morally, and physically, but the greatest blessing of all is the spiritual uplifting which enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross which, though it seems heavy at times, always brings a sure reward. Christian Science has not only helped me, but it has enabled me to help others.

The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart goes out in gratitude to Mrs. Eddy for the work she has done and is still doing for the world, and to God I am most grateful that He has guided me into the truth, that I may have life, and have it more abundantly.

I had the pleasure of attending the Communion in Boston, of seeing our dear Leader, and of hearing the loving words she spoke.—MRS. MAGGIE MARTIN, Chicago, Ill.

Christian Science found me, now some five years and a half ago, a physical wreck. I had been ill for several years,

suffering from severe nervous depression, the result, so the doctors told me, of repeated attacks of influenza. I had tried the various schools of *materia medica*, including allopathy, homœopathy, electropathy, osteopathy, besides mesmerism, sea voyages, etc., but all with unsatisfactory results. I was without hope, and my life was indeed a most miserable one.

One Sunday morning in July, 1898, I was induced to go to a service at First Church of Christ, Scientist, in this city. The service in no way interested me until the reading of the scientific statement of being (Science and Health, p. 468), when, with the reading of the words, "hence, man is spiritual and not material," I had an experience impossible for me to describe. It seemed as though the clouds were rolled back, and I saw heaven; not only did I see it, but I felt that heaven was all around me. The happy thoughts which instantly flooded my mind and remained with me for some ten days would require too much space to relate, even if I were able to find language equal to the occasion. I may say that both physically and mentally I felt I was a new man. I experienced such happiness as I never thought possible on this plane of existence.

To fully express my gratitude for the joys and blessings which Christian Science has brought into my life is beyond my power, and my constant prayer is, "May Thy Word enrich the affections of all mankind, and govern them!" (Church Manual, p. 57).

EDWIN WAREHAM, London, Eng.

When Christian Science was first presented to me, it came through the healing of a dear friend, and although I was not really antagonistic to it, I was not interested in it until some months later. My lungs, which had not been strong for some time, became troublesome, and I consulted our family physician who, I feel sure, did the best he could for me, but I grew worse as time went on. One day the subject of changing physicians came up and I was urged to try Christian Science. I hesitated for some time, then assented, and through the years that have passed since, I have not regretted the choice for one moment. There have been many battles fought and victories won for Truth, and through my practitioner's understanding of Christian Science I grew well and strong. I began to study the Bible and "Science and Health with Key to the Scriptures," and gained a new and better understanding of God. Later came class instruction with a dear teacher to whom I ever feel grateful for her watchfulness and guidance.

Before I became interested in Christian Science I was a member of an orthodox church and attended the services regularly, but the thought often came to me, "How do I know that I am right, I have no real proof?" It seemed to me there must be some way whereby we could *know*,—feel sure,—that we were in the right way. I do not suppose my experience is different from that of others who have found in Christian Science that which abundantly satisfies. I know that its Principle is divine, that it heals and saves. For all the good that has come to me through Christian Science my thought goes out to our dear Leader, Mrs. Eddy, with love and reverence; for it is through her faithfulness that I have been enabled to bring to others this Truth which destroys all error. I wish to thank all those who labor for the good of the Field; for the *Sentinel*, *Journal*, and the Lesson-Sermon. Each is doing its own work, and is full of loving thoughts which meet each reader's need.

A. H. B., Pierrepont Manor, N. Y.

A testimony from London, Eng., given in the *Sentinel*, of protection from hurt in the overturning of a motor cycle, leads me to send this testimony of God's loving care for His children. Shortly after coming into Christian Science five years ago, I was prompted to read the 91st Psalm every



morning, and this practice has been faithfully adhered to from that time to this. As my understanding of the teachings of Christian Science has grown, the beauty and truth of the statements of this Psalm have become clearer to me, to such an extent that I have been able to realize God's loving protection on several needed occasions.

One morning about a year ago I was riding my bicycle on my way from home to the office. I was on the left side of the street, riding rapidly, and before the wind, which was blowing strongly, and this of course greatly accelerated my speed. As I approached a cross street I noticed a wagon coming towards me, and as I expected that the driver would either keep on his way or turn up the cross street, I made no effort to slacken my speed, but intended to pass to his right at the cross street; but just as I turned out to the right he did the same thing to the left, as it was his purpose to go down the cross street, and as I had not calculated on this move, it threw me directly in front of the horse's head, and for a moment it looked to me as if I would run right into one of the shafts. I bore hard on my right handle bar, which carried me at an oblique angle over the car track right under the horse's head, and at this moment the driver pulled up. Notwithstanding I had to take such a sharp turn, and this, too, over a car track, which most bicyclists know is very apt to cause the bicycle to "side slip," as our friend expressed it, and throw the rider, I did not fall, and regained balance instantly.

I thanked God then and do now for my escape from accident. It has enabled me to find a new and richer meaning in the familiar words, "There shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

W. S. MORRIS, JR., Norfolk, Va.

In Science and Health, page 427, Mrs. Eddy says, "The great difficulty lies in our ignorance of what sin is." Only since coming into Christian Science have I learned that sin is in the thought. I feel that I would give worlds had I only known this before, but—

No star is ever lost we once have seen,  
We always may be what we might have been.

And now I find that in proportion as I overcome the thoughts of hate, pride, envy, jealousy, malice, revenge, anger, just in that proportion is harmony produced and the fruits of the Spirit made manifest in me. I am indeed grateful for the many blessings which have come to me and mine through Christian Science,—grateful to God, and grateful to our Leader.—M. C. W., Chicago, Ill.

I would like to tell of a demonstration we had a few weeks ago. My mamma and papa were attending a church business meeting, and my little Christian Science friend was to stay with me. We were having a happy time and had been reading in Science and Health, when, about nine o'clock, I was taken very suddenly with sore throat. I knew what that meant, for I used to have tonsillitis very often before I became a Christian Scientist. We went to bed and both of us worked hard to overcome the trouble, but I seemed to be burning up with fever. Papa and mamma came home late, and all I asked for was a drink of water, I did not voice the error. About two o'clock mamma heard me make a choking sound, and came to my room and stayed with me the rest of the night. By morning the fever was gone. This was Friday morning, and on Saturday I was out and went to the reading room. I am thirteen and attend the church and Sunday School. I want to do all the good I can. I feel very grateful to God, and to our Leader, Mrs. Eddy.

MARGUERITE WELPER, Owosso, Mich.

My path has been by no means one of flowers since coming to Christian Science, but the way grows brighter. All that I have that is worth having, and all I am, I owe to the understanding which has come to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. Before coming to Christian Science I had been an invalid for a great many years. I had not only one ailment, but several, one of which was of twenty-six years' standing, but it responded quickly to the truth while other ills yielded more slowly. My love for our dear Leader, and the Cause of Truth has prompted this testimony.—E. B. N., Cleveland, O.

Not long since I was attacked with what might be called neuralgia of the heart. The trouble appeared very malignant, until one night it seemed I might pass from this plane of existence, when these words came to me from Science and Health, page 243, "The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death." I repeated these words prayerfully with the sweet consciousness of their reality, and was healed. This demonstration of the power of the spoken word, brought a new light to me. Jesus spoke the word of God and the sick and sinful were healed. He taught by healing, and he preached by healing. He is our great Exemplar, and he said, "No man cometh unto the Father, but by me."

My heart overflows with gratitude and love to God for His rich gifts to us through our beloved Leader; for Science and Health, the pearl of great price; the Manual, which reveals to us the law of Love, together with all her other works; the *Sentinel*, *Journal*, *Quarterly*; also for the wise and safe government of this great movement of Christian Science Mind-healing.

MRS. EMILE ROUNSEVEL, Littleton, N. H.

Christian Science has been my Saviour. It healed me when all material remedies were of no avail. I had been under numerous physicians for several years, and it was while in the deepest despondency that, as a last resort, I began Christian Science treatment. The disease from which I was suffering was nervous prostration, with constant fear of everything, although most of the time I could not have told what I was afraid of. I had been at three different sanitariums under all sorts of treatment,—massage, electricity, dieting, rest cure, and a number of other ineffectual things,—until there was nothing else to try, so I went to the Great Physician last, when I should have gone to God first, and have been perfectly healed through the understanding of His eternal and unchanging love and power. Nearly five years have elapsed and I cannot sufficiently express my deep gratitude to our beloved Leader who, through suffering and severe trials, has stood the test of serving God and the Wayshower.

SARA B. POLLACK, Chicago, Ill.

#### Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.



### From our Exchanges.

If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy.

JOHN HAY, at the Press Congress at St. Louis.

There is no dishonor in failure, but there is always folly in shutting one's eyes to facts; and every man who fails owes it to himself to charge the responsibility straight home to his own lack of capacity, of force, of steadiness, of energy. It may be that he is the victim of conditions; it is probable that he is failing to reap because he failed to sow.

*The Outlook.*

That evil should be opposed is also made clear by the teaching of Jesus. He was no exponent of the *laissez faire* theory of life, but an iconoclast, turning and overturning, tearing down and setting up. He brought a sword in that he demanded strong and constant opposition to every form of evil. He did not know how to compromise with wrong, and the bargaining and traffic with sin which is such a marked feature of our modern life finds no warrant in his example.—*The Standard.*

Rt. Rev. John Percival, Bishop of Hereford, Eng., preaching at the Emmanuel Church on the "Gospel of Peace," is reported by the *Boston Transcript* as saying, "We are looking to-day for a new gospel—one of peace and goodwill to men. But before we shall attain our heart's desire the spirit of peace must dominate our individual as well as our national life. Christian nations are spending untold wealth for barbaric implements of war. The time has not yet arrived, say the educated men, when war can be permanently abandoned; war, that weapon of barbarism, inflicting misery upon its countless victims. In England they have two gospels, one of peace and love, and the other of greed, pride, and power. When we learn to love our enemies we shall have none, but not till then."

In Tremont Temple the Rev. P. S. Henson, D.D., is thus reported in the *Boston Transcript*, "Christ came to put an end to war on the basis of righteousness, justice, judgment. Nothing is ever settled until it is settled right. It is no use to cry peace when there is no peace. There can be no permanent peace until it is established in righteousness. We are to have our peace congress, and we will thunder our declarations and fulminate all sorts of resolutions, but we will have no permanent, universal peace until the Prince of Righteousness shall reign, and we shall be ready—by compromise, by diplomacy, by arbitration, by consultation, by yielding our prejudices—to recognize, in righteousness, the desires and the rights of others."

A literalism in the interpretation of Scripture that makes no allowance for the drapery, so to speak, of the representation, that places symbolic imagery and plain narrative on the same level, must inevitably lead to distorted views of truth. Our Lord often used the customs of the time and country to illustrate and enforce a general principle. When, for example, he said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," he was not commanding a specific act, but inculcating a broad principle of action. Do more than the law requires, show no resentment even at injustice, but manifest a generous spirit, returning good for evil. The same rule of interpretation must be applied to other and larger things. It does not honor God's Word to read it without discrimination.

*The Examiner.*

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

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

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, \$5. Twelve or more to one address, \$4.50 each.

CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, \$1 per copy; \$5 per half dozen; \$9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

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

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

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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

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

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

### A Word from Mr. Chase.

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

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

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

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

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

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