

CHRISTIAN SCIENCE SENTINEL



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

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Items of Interest.

National.

On the 5th, on board the yacht *Mayflower* in Oyster Bay, Long Island, President Roosevelt completed his high task of bringing together representatives appointed by Japan and Russia to treat for peace. A little before twelve o'clock the President left his summer home at Sagamore Hill and took a launch for the *Mayflower* lying at anchor in the harbor. Half an hour later the Japanese, who had arrived on board the *Tacoma* from New York, boarded the *Mayflower* and were received by the President. A little after one o'clock the Russians, who had been brought from New York on board the *Chatanooga*, came alongside and were received. Shortly after this greeting the two groups of envoys were presented to each other. To relieve any possible strain in the meeting the President very soon suggested that they all repair to the luncheon awaiting them in the cabin. During this function the President said: "It is my most earnest hope and prayer, in the interest of not only these two great Powers, but all mankind, that a just and lasting peace may speedily be concluded between them."

President Roosevelt soon left the *Mayflower*, after shaking hands with all, and returned to his home. Later the Japanese were taken to the *Dolphin*, the Russians remaining on board the *Mayflower*. About five o'clock these two vessels, convoyed by the *Galveston*, weighed anchor and proceeded slowly for the Portsmouth Navy Yard, where the conference is to take place. The party was expected to reach Portsmouth Monday morning, but fog in Newport delayed progress and the functions arranged for that day, receptions by the Navy Yard officials and the Governor of New Hampshire, had to be postponed a day.

The executive committee of the Isthmian Canal Commission has practically decided to suspend attempts at digging the canal until better preparation for the work has been made. By paying the laborers in a regular, systematic manner it is believed that the present disorganization will be overcome. Governor Magoon has informed the Government of Panama that the Canal Commission

has decided to establish commissariat stations for the supply of food, etc., for canal laborers along the zone, excluding Panama and Colon. Until now the United States has refrained from doing so on account of the protests of Colon and Panama merchants, but reports to Governor Magoon state that laborers cannot buy what they need in many instances, and for this reason are refusing to work. Refrigerators will be installed, and the railroad and steamers will import food from the United States.

The American representative in a northern European capital was recently forced to seek information from the British Ambassador in order to carry out instructions from our State Department. The late Secretary of State, Mr. Hay, learning of this, directed that plans be prepared for adequate communication, which would embrace full advices, being given to Ambassadors and Ministers concerning pending international questions, and reciprocal advices from them to Washington. The need of this has long been apparent, as American representatives in Europe seldom are apprised of the status of affairs in which they are obliged to act, whereas the British, German, and French Ambassadors are always kept informed on all questions affecting their Governments.

Arrangements have been made with the Governments of Bavaria, Saxony, and Switzerland, and the municipal authorities of Frankfurt and Nuremberg, through Professor Francke of Harvard, for important gifts to the Germanic Museum at Cambridge, should accommodations sufficient for them be provided. Included in the gifts probably will be a cast of the memorial slab and the accessory structure of Emperor Louis IV., "the Bavarian," and reproductions of Goethe's room at Frankfurt and of the house of Albrecht Duerer at Nuremberg, a chancel of a thirteenth-century church at Wechselsburg, Saxony, and a sepulchral monument at La Sarrez, Switzerland.

Information has come to the Administration that Wu Ting-fang, the former Chinese minister to the United States, has been put in sole charge of the negotiations looking to the renewal of the exclusion treaty between this country and China. His authority is reported to be direct from the throne. It has been previously intimated in despatches from the East that Wu Ting-fang was behind the present boycott movement.

The chairman of the presidential committee, which has been making a very searching inquiry into the affairs of the Government Printing Office, has completed his report. The general understanding is that a new public printer will be selected very shortly, and that other changes in the offices will occur as a result of the inquiry.

President Roosevelt, after a long conference, has declined to accept the resignation of George R. Carter, Governor of Hawaii.

Foreign.

The Madrid correspondent of the *Daily Mail* says that it has been decided to hold the Morocco International Conference at Madrid the beginning of November.

Industrial and Commercial.

A company is reported to be forming to acquire nineteen of the leading street car building companies in the United States and organize a new company with a capital of \$43,000,000. The company will acquire many valuable patents and patent rights, and by the control of these patents will avoid considerable litigation that has troubled the constituent companies.

At the recent meeting of the California Raisin Growers' Company the proposition submitted by the directors of forming a joint stock company with the packers was indorsed by a vote of 8,647 to 3,191, each vote representing one acre. The new concern is to be known as the Central California Raisin Packing Company. It is to be controlled equally by the growers and the packers, the balance of power to be held by a

neutral director. The packers are to get \$5 a ton for selling the crop, and they are assured of forty thousand tons.

It is reported that there will be a shortage of seven million pounds in the tea crop of Japan for 1905, as compared with that of last year, but the quality is away ahead of last year's crop, which was injured by heavy rains. Fully 43,000,000 pounds were imported into the United States this year from Japan and 17,000,000 pounds from Formosa, out of the total of about 90,000,000 pounds that was consumed in this country.

The Southern Peanut Company of Paducah, Ky., which has been engaged in raising large quantities of peanuts in the western portion of that State, is said to be preparing to ship a trainload of fifteen cars of this product to Philadelphia, representing the largest single shipment of peanuts ever made in the United States.

The cable ship *Colonia* recently sailed with 2,400 miles of cable to lay the Commercial Cable Company's additional line from Waterville, Ire., to Canso, N. S., and thence to Newfoundland.

The winter wheat yield for Nebraska will amount, according to conservative estimates, to fifty million bushels.

California produces more dollars' worth of oranges than of gold—oranges over \$18,000,000 and gold \$17,000,000.

General.

According to consular reports, a company has recently been formed in British Columbia to manufacture a toredo-proof pile covering, an invention of a resident there. A pile covered with this material was placed in a very exposed position on the water front three years ago and remains as perfect as when it was first driven, while the piles that have not been treated, and which surround it, are honeycombed by the toredo's work. It is said that a coating is not subject to corrosion like copper covering and costs about one-third as much. It cannot be diluted or washed out by sea water, as invariably happens with paint and carbolic washes.

The foreign trade of China during the calendar year 1904 aggregated 583,000,000 haikwan taels, as against 541,000,000 for the year 1903, according to the annual publication of the Chinese customs authorities. (A haikwan tael is equal to \$1.01.) The principal countries participating in the commerce of China are Hong Kong, 228,000,000; Japan and Formosa, 88,000,000; Great Britain, 72,500,000; Russia about 9,500,000; the rest of Europe, 68,000,000; the United States, 56,250,000; India, 34,666,000.

A party of Government astronomers, consisting of Professor G. A. Hill, assistant astronomer of the Naval Observatory; Professor E. J. Yowell and J. A. Andrews of the Naval Observatory; Dr. N. E. Gilbert and Dr. L. E. Jewel, in charge of Captain J. A. Norris of the United States Navy, has sailed on the cruiser *Dixie* for Algiers for the purpose of observing there the total eclipse of the sun on August 30.

In this year's exhibition of the Chicago Municipal Art League are nine landscapes painted by William A. Harper, the Art Institute's negro janitor. He comes from Houston, Texas, where he taught drawing in the public schools. Saving his money, he got a brief season of study in Europe. He is still saving his money and still studying. The Chicago artists are said to take a great interest in him.

An express train which makes no stop between London and Liverpool has been introduced by the London and Northwestern Railway Company. The 201 miles are covered in 208 minutes.

Soil brought from a depth of 326 feet in one of the Belgian coal mines is said to have grown weeds unknown to botanists.

CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Evil without Excuse.

SAMUEL GREENWOOD.

THOSE who have advanced the theory that evil is "undeveloped good," or that it is "good in the making," have not enlightened us as to the probable time required to complete the process. Sixty centuries have already been recorded since evil, according to popular belief, began its dominion over mankind. The number may be six hundred, and yet there has been no discernible change for the better in the original product. Imagination might continue with the course of evil to the end of time without detecting the first sign that hate could evolve a single grain of love, or that venomous envy could transform itself into sweet charity. There is no case on record of an individual's becoming righteous by any other means than the forsaking of sin, and this leaves mortals scant ground for expectation that they can ever gain goodness in any other way.

While the proposition that evil is a sort of spiritual protoplasm out of which good is eventually made, is much too grotesque to be taken seriously, it illustrates the shifts mortals make in finding excuses for the existence of evil. No apology that has ever been offered has lessened the vileness of its nature, nor made of it anything better than it is, the would-be destroyer of man's godlikeness. To have repudiated it in the first instance, in the name of the infinite creator, had been wise and true; but to associate its introduction into human experience with the name of God, who made all things good, is the extreme of blasphemy.

The ancient traditions regarding creation, which human enlightenment has discarded, are quite as reasonable as the alleged metamorphosis of an angel into a devil. Yet those who would resent the former as an insult to their intelligence will advance the latter belief in all seriousness, notwithstanding its implication of God in the subsequent perpetration of evil upon mankind. Every good quality in human nature recoils from the belief that God permitted His children to be victimized by a demon, and then turned over their descendants to its diabolical rule. The human father who did thus with his children would be abhorred by his fellows, a fact which should effectually blot out the charge of God's participation in the supposed advent of evil.

To excuse evil on the assumption that God has permitted it, is an evasion of the claims of righteousness, whose tendency, when aggressively maintained, is towards the commission of crime. There can be no more excuse for the presence of evil in the universe than there is in an individual. A good man who allowed evil to enter his consciousness would cease thereupon to be a good man. And likewise God must cease to be wholly good if evil were permitted a place in the Divine consciousness and creation. These are self-evident truths which only an ultra-materialist would consider open to controversy. Evil is thus excluded from the true idea of God and of man, and must take refuge in falsity, a false idea of God and of man; and we can find it nowhere else. Its claim to be the truth is no more than the claim

that any lie makes to be true, but which no one admits who knows the facts.

The Christian Science teaching that evil has no right to exist, and has no excuse for its action, is practically sustained by the law of the land, although the legal definition of evil does not include all that is implied in that term. The laws of every civilized country declare to the individual citizen that he must not allow evil, as defined and specified by the law, to operate through him. He may theorize as he pleases as to its supposed origin and existence, but so far as the law is concerned he is called upon to act as if there were no evil. Criminals are punished for making evil a reality and a power, while the law demands in substance that they deny it. The truth behind all criminal codes is that the consenting to evil, instead of its denial, is the beginning of transgression, the door through which evil enters and controls the individual thought and will. Thus, in order to obey even human law one must repudiate evil so far as its practice is concerned, a fact which should justify the wisdom of rejecting it in theory as well. To escape the punishment for certain transgressions, an individual must deport himself towards these specified evils as if they were non-existent. The court will not accept the plea that any form of evil under the ban of the law is too strong for him, for the basis of the rulings in every court of justice is man's ability to resist evil,—to make it unreal to himself. Thus the evil of which the law takes cognizance stands in every civil court of Christendom without an excuse, absolutely without any authority for its existence or its supposed control over mortals. Shall theologians and religious teachers be more lenient toward this arch-enemy of mankind by admitting its plea of reality and power and by finding excuses for its existence? Shall they virtually abet the criminal and the sinner by arguing for the impracticability of treating evil as if it were not true? Every time one resists the temptation to sin he does this very thing, and both law and gospel sustain him in so doing. How then can Christian Science be justly criticised for applying the truth, as accepted in law, to the whole question instead of to a part of it, and declaring evil in every instance and from first to last an unreality, a monstrous lie against the omnipotence and omnipresence of God? That which should not be practised should not exist, and it does not exist in the perfect idea of being.

Evil can be a possibility and a power only to the evil-doer, since there is nothing in a good man to respond to it. The covetous longing for the things of another appeals to dishonesty, but it has no existence in, nor can it enter, the honest thought. There is nothing in love of a kindred nature to malice and hatred, and hence in the loving heart these evil conditions are not permitted. In such a case evil has proved itself impossible, even as darkness, its prototype, has no possible place in light. Whatever evil may seem to accomplish in an erroneous sense of man, it cannot contaminate good. Honesty cannot be corrupted nor purity defiled, since God is the preserver of these. His own qualities, in man. It is always the opposites of these which recognize and respond to temptation. Men know that so long as they retain their thoughts pure and honest it is impossible for them to sin. This conviction is not the result of any belief, but is an intuitive consciousness of man's divine origin, which separates him from evil. Thus evil in

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every instance is thrown back upon itself for recognition and belief.

That evil is the negation of truth, or that a bad man is the reverse of what a man should be, is recognized in our courts of law; and the law moreover insists that this theory, so far as its definition of evil is concerned, is not only practical but must be practised. The fact that man can resist evil, can refuse its control, and keep it out of his life altogether, proves evil to be an absolute nonentity apart from human belief. Christian Science teaches nothing regarding evil that may not be substantiated in every individual's experience. In recognizing it only as a temporary human error, a mistaken sense of being that can be corrected and destroyed, all that belongs to it is admitted. The demonstrations of the unreality of various forms of evil, which students of Christian Science have been able to give, on the basis of its teaching that God, good, is all, point to the ultimate awakening of mankind to this great truth. It may be difficult for mortals, while influenced by material evidence, to accept the statement of the unreality of evil, but this will become apparent to each individual as he ceases to obey it.

Christian Science in Business.

ISIDOR JACOBS.

THOSE investigating Christian Science sometimes ask whether the application of its teaching to business and finance, which are material, is not making an improper or selfish use of its sacred law. That which elevates and improves does not lend itself to a selfish motive, but the teachings of Christian Science, when understood and rightly applied, bring about a higher standard of commercial morality, even though the immediate object of business and financial affairs is the gaining of material wealth.

A higher standard of commercial honor brings with it a more lasting and more substantial sense of wealth. The Scriptures tell us that when Solomon prayed to God he asked only for wisdom; but all earthly possessions were granted unto him as well. Wisdom brought with it the knowledge that divine Love supplies all our needs. Christian Science demonstrates to us, in business and finance, that when we acquire understanding we realize that divine Principle must govern our actions, and as we acquire spiritual knowledge, our worldly prosperity comes with it, success crowning our efforts in the right direction. The road is frequently long, narrow, and rough, but understanding brings with it patience, perseverance, and determination in the right. In all Christian Science demonstrations the material sense of self must be put into the background,—must give way to the spiritual.

Some business men think results must be as they wish. They want things to come about their way and they work from that standpoint. Business cannot be permanently successful on these lines. Business and financial matters can only be handled from the knowledge that divine Mind governs. There must be implicit reliance on Truth, and when this becomes fixed in our consciousness, fear and worry give way to confidence, and confidence, which is based on the operation of divine Principle, brings character and ability, and these bring success. The writer has seen so many successful business and financial demonstrations through Christian Science that he could not doubt if he would. In the course of his business experience he has come into contact with so many men who have evolved success out of failure by the proper application of the teachings of Christian Science, that its rapid spread among mercantile men does not seem surprising. It is the only force in business circles which successfully defeats hypnotic or mesmeric influence. There is no error more necessary to combat than the subtle tendency to influence the actions of another by these means. The "Rule for Motives and Acts" (Church

Manual, p. 56) teaches us the importance of daily watchfulness and prayer. If every business man, whether interested in Christian Science or not, had this rule always fixed in his mind, and made it his rule for motives and acts, what vast and marked results we would see in the commercial world. We would then understand how necessary it is to overcome mesmerism or hypnotism in ourselves. To allow fear and worry to influence our actions is one of the worst forms of mesmerism, and results in much of the disaster and misfortune we find in the business and financial world.

Many people, in their enthusiasm over the benefits received in Christian Science, allow their sympathy to influence them to help others in business matters, without looking fully into their capabilities, etc. This is but a form of mesmerism. We should look into business propositions or investments from a business standpoint, and we must guard against allowing personal considerations, or the desire to help a brother Scientist in business, to influence our actions. Business and financial transactions must be looked at from the standpoint of Principle rather than sentiment.

Christian Science teaches that divine Mind is the source and foundation of all being, hence the only reality. All the ills from which we suffer, whether in business or in our physical condition, are purely mental, and we will get relief only as we are able to demonstrate that Truth and Love guide our actions. It is frequently asserted that the commercial code of ethics is on a very low basis, so far as business honor is concerned. To-day, however, Christian Science is having a vast influence for good. It is bringing out in thought as well as in deed the Golden Rule, "Do unto others as ye would that they should do unto you." This is resulting in success where before was failure. Competition in business may be ever so keen, yet when Christian Science is understood, instead of competition making enemies and resulting in losses to all, the thought "Love thy neighbor as thyself" results in our losing our enemies. We have enemies only so long as we permit them to exist in our consciousness.

As a result of the rapid spread of this truth among business men, those known as Christian Scientists are frequently singled out, and their acts should at all times stand as a credit to their community, an honor to the Cause. Only success can result from the understanding and the proper application of the truths taught in Christian Science. These truths applied to business and finance are proven by results to be practical common-sense. We see the co-relation between business or financial demonstrations and physical demonstrations. A sick physical condition frequently evolves a sick business condition, and *vice versa*. This is purely a state of the human mind, and Christian Science alone holds the solution of the difficulty, changing poverty into prosperity, sickness into health, sorrow into joy, and death into life. On all sides we find successful business men giving Christian Science the credit for their prosperity and happiness, for in acquiring an understanding of its teaching they receive the wisdom which results in the increase of human good. When fear, worry, and their many concomitants are driven forth, the Christian Scientist in the business and financial world can rest secure, with confidence in the operation of divine Principle, and harmony and success is thus assured. He then looks business problems squarely in the face, if they arise. He does not shirk his duty, but when he meets error in any form he recognizes it for what it is, and puts it behind him.

Christian Science brings us to Principle, and teaches us that when divine Mind guides our every motive and act, success is certain. Words cannot begin to express the debt of gratitude due to Mrs. Eddy for giving the world the understanding of this truth which makes men free, and which is to-day leading the race to a higher civilization, not only in elevating the standard of commercial morality, but in bettering every phase and sphere of human existence.

What is Obedience?

JAMES B. MERRITT.

UNQUESTIONABLY the greatest theme presented in the sacred writings is that of love, but closely allied to this is the thought of obedience; indeed, the one without the other is impossible of manifestation. Jesus said, "If a man love me, he will keep my words," so obedience was to be the proof of love; and he said further, "My Father will love him, and we will come unto him, and make our abode with him," thus promising the sweet presence and consciousness of Love as a reward for keeping his sayings.

Unless we are daily striving to live in obedience to the demands of Truth and Love, it is obvious that we cannot be in any measure of harmony therewith. We shall bear no good fruit unless we abide in the vine. "The Son can do nothing of himself, but what he seeth the Father doing" (Rev. Ver.), and if we are seeing through a glass darkly, because of our lack of love and obedience, which would dispel the clouds of sense, although the Father's work is forever being done, and His kingdom is continually coming, we can have no part in its manifestation. If we would have our part in bringing about the world's at-one-ment with Truth and Love, we must press along the same pathway as has our beloved Leader, Mrs. Eddy, and in loving devotion to the same Principle, we must look beyond all personal sense and discern the true Saviour, the spiritual life-link between God and humanity.

What folly it would be for any army, no matter how strong it were numerically, to go into battle even with a weak foe, if each soldier had his own ideas of how the fight should be conducted, what sort of weapon he should use, and should insist on attacking the enemy whenever and wherever there seemed a chance to strike a blow, regardless of what his comrades were doing or what the commander saw was the wisest course to pursue. Such an army would ultimately be destroyed.

Suppose that all the energy which has been expended in alleged Christian effort had been intelligently directed against the common foe, following the lead of the great Captain, who has given us explicit directions and every assurance of victory if we but obey his commands. The only weapon that can possibly be of use to us in this warfare is "the sword of the Spirit, which is the word of God." Thus directed and thus armed, we would be able to withstand all the thrusts of error, and turn it back to its own destruction.

The warfare that Jesus inaugurated has no element of hatred in it, and nothing in the right direction has ever been or ever will be accomplished by using the weapons of invective and persecution. The suppositional forces of evil had all the world's weapons, but Roman sword and rabbinical malice, alike, were powerless when matched against divine Love, as reflected by the Master.

God always has led His people wisely, and the experience of the ages has shown that so long as they followed in loving obedience, peace and plenty attended their way; but when they deviated therefrom, failure invariably followed. Moses was directed to simply speak to the rock the word of Truth that should supply the need of water, but instead he upbraided the people for their murmurings and angrily smote the rock with his rod. God did not punish the people for that which was no fault of theirs by withholding His blessing and prolonging their thirst, but He did punish Moses and Aaron for their disobedience; they were not permitted to enter the promised land. The Scriptures throughout teem with promises of blessing in reward for obedience, as well as warnings of punishment that must surely follow our failure to heed the demands of Truth and Love.

In listening to the dictates of the personal senses, we close the door to the utterances of Truth and find that we are not entertaining the angels of His presence, but deceitful

sirens whose alluring songs of pleasure in materiality lead us away from the right path; and thus we have to learn our lessons over and over again, until we grow into that understanding which hears and heeds only the true voice and intuitively discerns and follows the heaven-bound way.

Having received so many blessings from Christian Science, we can but feel a deep sense of obligation to our Leader and Teacher, Mrs. Eddy, for the wonderful light and joy that has come into our lives as the result of her opening to us the Scriptures. We can only hope to make recompense in some measure by following as closely as we are able in the way she has shown us, thus giving her assurance that she has not labored in vain. The deepest and most reverent love of which we are capable is hers by right, and unbounded is our gratitude to God for a life so pure and an aim so high as to trace thus closely the footsteps of Jesus the Master.

The apostle Ignatius, in his epistle to the Ephesians, writes, "It is good to teach, if what one says, he does likewise. Let us therefore do all things as becomes those who have God dwelling in them, that we may be His temples, and He may be our God." It was this proving of their words that crowned the lives of Jesus and his apostles with success and glory, and it is the same demonstration of spiritual understanding that has made the influence of one humble, God-fearing woman so potent in the lives of hundreds and thousands of people in this present time. Is it wonderful that we, as Christian Scientists, should confidently follow a Leader who has shown us the way out of so much suffering and falsity, and is ever pointing us away from personality, away from every human model to the Divine ideal,—the only goal worth striving for?

The truly obedient never judge their fellow-men according to human standards, nor cast unchristian reflections upon the work of their fellows, but in righteousness they judge their own errors and endeavor to remove them.

We can follow only so far as we apprehend. Obviously, then, the only obedience we can show is to walk as nearly as possible in the way of Truth, and by a life full of love and good works study to show ourselves "approved unto God." Our obedience must be natural and spontaneous, not forced or perfunctory. It must be a constantly flowing stream,—a living fountain of love.

Gratitude.

DOROTHY S. STEWART.

CAN we ever be grateful enough for the blessings we have received in Christian Science? We think we are grateful when we thank God, but do we praise Him by loving our neighbor as ourselves, and by relinquishing error for truth? Are we grateful enough to our beloved Leader for her unceasing prayer and years of labor in our behalf? We think we are grateful when we speak of her in loving terms, but do we thank her by endeavoring to live up to her teachings to the best of our ability? We are transformed from helpless sufferers to strong and healthy men and women; yet, sad to relate, some of us take our reformation for granted. We can never hope to receive benefits unless we deserve them; we can never deserve them if we deny Christ. "Whosoever shall deny me before men, him I will also deny before my Father which is in heaven." Faith and works can move mountains, but either one alone is like the boat with but one oar. Think what we would be without this great truth—rudderless ships on the sea of error, dashing against the rocks of despair. Let us therefore show our gratitude in glorifying God by walking "in the paths of righteousness," as taught us in Christian Science.

It is by doing always and everywhere the best we know, that doing becomes the natural, easy, and pleasant habit, and character is formed. . . . Exactness in little duties is a wonderful source of cheerfulness.—FREDERICK W. FABER.

Selected Articles.

A True Word.

There may be cranks among these Scientists, as in every religious sect, but it is by no means made up of cranks, for some of the most prominent people in the city are devout worshipers and are regular attendants at both the midweek and the Sunday meetings. The congregation of this church is very cosmopolitan. It embraces people in every walk of life, from lawyers and manufacturers to the Jews on Ferry Street. There are laborers and merchants, not their families alone, but the laborers and merchants themselves. In fact, it is a misapprehension that women Christian Scientists greatly outnumber the men worshipers. At a Wednesday night testimony meeting fully as many men as women will be found in the audience, and they testify as frequently.

While the testimony given at the Wednesday evening services is remarkable and almost unbelievable, it must be given consideration, for it is offered by serious, upright men and women, and not fakirs. When a man gets up and testifies that after wearing glasses thirty years, his eyes were cured by Christian Science and that now he no longer wears them and can see better than ever before in his life, one becomes skeptical until he sees the earnestness and sincerity of the man himself. These people are absolutely sincere, and take their religion into their every-day life, as worshipers of the generally accepted religions do not. When a woman testifies that, after six surgeons had declared she must be an invalid for life, a few weeks of Christian Science treatment cured her absolutely, one gulps hard to swallow such a statement. But when the woman is intelligent, womanly, alert, and active, her words must be given serious attention. These are actual testimonies which were given at one of the Wednesday night meetings, in addition to many others of a startling nature. The congregation listens placidly and calmly to these statements, sure that the religion can work miracles.

The Scientists claim that their religion is as able to cure organic diseases as it is mental affliction. They are constantly fighting the popular theory that it is mental distress alone for which it has healing power. "Spirit controls everything," is their watchword. Healing is only one part of the religion. The other is a sort of striving for an ideal life, and the pushing out of selfishness with unselfishness. The standard of living seems to grip hold of the young members of the church as well as the adults. At a recent testimony meeting a girl, not much more than a child, got up and stated with clearness and force what Christian Science meant to her, and without any cant or prating.

The faces of the men and women, boys and girls in the Wednesday evening meetings are somewhat remarkable. They are placid and sweet. They look as if nothing could ruffle them, and as if they had forgotten what nervousness and irritability mean. They seem to be utterly without self-consciousness and unafraid of life. The practical side of the religion is also apparent from the testimony, one evening, of a man and his wife, that altercations over the promptness with which breakfast should be served had come to an end, since Christian Science came into the household.

Springfield (Mass.) Homestead.

Let us be Just.

Editor *Register*.

Dear Sir:—In commenting upon the recent Supreme Court decision regarding the practice of Christian Science, you say, "If the child dies under Christian Science treatment, no fees being exacted by the healer, when it might have been saved by the ordinary practice of medicine, in such cases are not the parents guilty of murder?"

Your question is hypothetical, and we would suggest that still another question arises at this point: Since thousands die daily under the care of the most skilful physicians, a very

large percentage of these victims being children; and, moreover, since according to recent investigation seventy per cent of the cases considered incurable by the medical fraternity are cured when placed under Christian Science treatment as a last resort, why should we not assume that the child in your hypothetical case would have died sooner if left entirely to medicine and deprived of Christian Science?

We can readily understand that those who have only a superficial knowledge of the results of Christian Science practice might consider a dependence upon this Science and the discarding of medicine a neglect rather than a help. It therefore behooves such, before criticising, to consider the successes of Christian Science practice as well as its failures in order to be able to make a just comparison.

Insomuch as the average success of Christian Scientist practitioners exceeds that of medical practitioners, there is no ground upon which to assume that a child who dies under Christian Science treatment is neglected, much less that it is "murdered."

Not long ago a Christian Scientist was arrested because in a family wherein he healed four others, and wherein three children had previously died under medical treatment, he lost one case. If the Christian Scientist who lost one case was guilty of manslaughter, what shall we say of the medical practitioner who lost three cases in the same family? The charge that the Christian Scientist was guilty of manslaughter could not have been made on the basis that his average success was less than that of the medical practitioner, for he healed four cases while he lost but one, and the medical practitioner lost three.

It is not proper to assume that resorting to Christian Science is equivalent to doing nothing, since vast multitudes are alive and well to-day who had made no progress toward health until they had been placed under Christian Science treatment, and this fact may be stated concerning children as well as adults. Investigation will disclose that the children of those who are now believers in Christian Science have much less sickness than formerly, and the rule is that under Christian Science, the threatening of contagious disease is destroyed in its ineptness and very seldom finds any noticeable development. It is also a matter of fact, not of speculation, that the children of Christian Scientists fare much better without medicine and with Christian Science than they formerly did with medicine and without this Science; therefore, to force them to a dependence upon medicine while curtailing their privilege under Christian Science treatment, would be a very great injury to them.

ALFRED FARLOW.

Sandusky (O.) Register.

Christian Science Cures.

Physicians admit unreservedly that Christian Science is the only successful treatment in combating maladies which have their seat in the brain, for no medicine can alleviate imaginary pain. In this respect Christian Science scores over pills and tonics.

There is yet another feature about this Science which must demand respect even from those who scoff at the religion in general and on general principles—and this is the beautiful home-life led by the followers of Mrs. Eddy. In these homes the atmosphere is free from care or worry, small bickerings, and the little things which, ordinarily, rub the fur the wrong way and create unhappiness. These two cures are needed in many a household.

Editorial in *Seattle (Wash.) Times*.

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

SHAKESPEARE.

The Lectures.

Tacoma, Wash.

A large audience filled the handsome auditorium of First Church of Christ, Scientist, last night [June 18], to hear Mr. Clarence C. Eaton of Tacoma in his initial lecture on Christian Science. The speaker was introduced by Allen H. Armstrong of Seattle.—*The Tacoma News*.

Hoopeston, Ill.

In the New McFerren, July 2, Edward A. Kimball of Chicago lectured on Christian Science. He was introduced by Miss Stella Sabin, who said in part,—

Christian Science is the proof to this age and at this time that the Master's words are true. It brings a message of joy, of peace on earth, good will to men "like that which the angels sang at the birth of Jesus." The fruits of Christian Science prove that the healing works which he wrought and commended to his disciples are possible here and now.
The Herald.

Anderson, Ind.

Mrs. Sue Harper Mims of Atlanta, Ga., lectured at the Grand Opera House in this city Tuesday evening, June 6. The introductory remarks were by the Hon. W. R. Myers, ex-Congressman and ex-Secretary of State, who said in part,—

Thirty years ago the Rev. Mary Baker G. Eddy gave to the world what is now known throughout the confines of enlightened civilization as Christian Science. It immediately attracted the attention of large numbers of enlightened and cultured men and women of the Anglo-Saxon world, and to-day there is scarcely a city on the globe where the English language is spoken, in which there is not an organized body of intelligent men and women who believe in and practise its tenets. By the world at large it is regarded as a new religion; while its devotees claim it is as old as the New Testament. Whether it is truth or not, one thing is certain, it has not been "crushed to earth," and it now seems to be in a fair way to ascend and grow in the estimation of many honest searchers for truth.—*Correspondence*.

Easton, Pa.

The lecture on Christian Science at Able Opera House, Thursday evening [June 1], attracted an audience of about six hundred townspeople and visitors. Mr. Porter of New York City introduced the speaker of the evening, Mr. Bicknell Young, and said in part,—

Friends:—Every heart-throb, every pang of suffering finds responsive action in the progressive thought which has for its object the improvement and uplifting of humanity. Christian Science has been borne in upon a waiting consciousness in response to the plaintive cry of humanity, in response to the world's great need.

From the music of creation's dawn until the glory of the present time, man's toil and struggle have been to know God aright. We all, you and I, have held our varying concepts of God, according to our different points of view; but the cry, the toil and struggle, the ceaseless longing of humanity in all ages, has been to know God aright, for, since God hath created man in His own image and likeness, it follows naturally and with inevitable logic, that we must first learn something about God in order that we may know something about man.

It is one of the great missions of Christian Science to tell humanity something about Him, whom to know "is life eternal;" and it is not unnatural, therefore, nor surprising that in teaching what God is, Christian Science should heal the sick and reform the sinful, that it should increase longevity and happiness.

If it be true that Christian Science is accomplishing all that is claimed for it; if it is healing all manner of sickness and disease; if it is reclaiming men and women from every stage of despondency, degradation, and despair, and restoring them to positions of confidence, love, and honor; if it is making men and women we meet every day, better men and women in every way; if these things are true,—and that they are true is evidenced by the testimony of a countless multitude of healed and redeemed people,—then I believe that we all will agree with the statement that this great thought of Christian Science, which is to-day stirring the heights and depths of human consciousness, presents a subject which invites, nay more, demands the earnest, careful, unbiased investigation and consideration of every individual of society whose objects and aims in life rise above the mere necessities of existence.—*Easton Argus*.

Taylorville, Ill.

A fair-sized audience gathered at the Baptist Church Sunday afternoon [June 18] to listen to the Christian Science lecture delivered by Hon. Clarence A. Buskirk. The speaker was introduced by Judge Rufus M. Potts, who said in part,—

Man is the architect of his own destiny, and the greatest triumph that he can achieve is to be master over himself. When Solomon prayed to God to endow him with wisdom he prayed for man's most precious possession, since through wisdom and a capacity for being master over one's self, he can obtain all that sweetens, brightens, and ennobles life. While life to many is a battle, yet life is neither a battle nor a mystery to those whose very existence is merged into a progressive education, self-possession, wisdom, and the Science of life.

These people have become united into a society, and we have met here to-day to listen to the teachings of those who have passionately searched for truth, and the ascension of reason and justice; a people who have watched, prayed, and demonstrated; a people who are with phenomenal success uplifting the human race morally, mentally, and physically; a people whose belief is not the result of inheritance, but of investigation; a people whose lives and acts are emblematical of their teachings.—*The Courier*.

Lectures at other Places.

Albion, Mich.—Edward A. Kimball, May 28.
Amesbury, Mass.—Bicknell Young, June 8.
Fall River, Mass.—Judge Septimus J. Hanna, June 9.
Newburyport, Mass.—Edward A. Kimball, June 11.
Osage, Ia.—Hon. Clarence A. Buskirk, June 11.
Brattleboro, Vt.—Edward A. Kimball, June 12.
Reading, Mass.—Edward A. Kimball, June 13.
Lawrence, Mass.—Judge Septimus J. Hanna, June 15.
Gloversville, N. Y.—Judge Septimus J. Hanna, June 18.
New Bedford, Mass.—Edward A. Kimball, June 18.
Cotuit, Mass.—Judge William G. Ewing, June 18.
Racine, Wis.—Bicknell Young, June 18.
Litchfield, Ill.—Hon. Clarence A. Buskirk, June 19.
Flushing, N. Y.—Edward A. Kimball, June 19.
Fond du Lac, Wis.—Bicknell Young, June 19.
Reading, Pa.—Edward A. Kimball, June 20.
Athol, Mass.—Judge Septimus J. Hanna, June 25.
Glencoe, Ill.—Edward A. Kimball, July 6.

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.

A Letter to Mrs. Eddy.

[THE following letter displays such a keen appreciation of our Leader's work that we take pleasure in giving it prominence.—ED.]

The Sherman, Washington, D. C., August 1, 1905.

Beloved Leader:—I am led to express the joy which comes to me in knowing that the worthy and chosen workers who are with you at Pleasant View are having the sublime lessons in Divine Science from its Discoverer and Founder. The sole sense of regret which some young students have had is, that instruction directly from the great Teacher of Christian Science seemed impossible.

After graduation in 1891, I was impelled to go from Virginia to New England in search of Truth. I fell short of Boston, and entered Yale Divinity School. Your time is too precious for details. After seeking Truth in other universities, I found the Principle in Science and Health, and have been demonstrating this divine Principle exclusively for six years. The work is full of joy and love, and I am so grateful to God and to our Leader for this Science, and for your wonderful work in establishing the kingdom of God, good, on earth. The kingdom of God had been the central concept with me in the study of the Bible, and I was collecting ideas to embody in a book on that subject when Science and Health was handed to me in 1897. Needless to say, the book was never written, as I have been busy studying and proving the teachings of our text-book ever since.

Your word, that the present period is peculiarly the time for "quick" and thorough-going healing, is the order which we are now marching under. Truly there is unspeakable joy in this service.

Faithfully and reverently,

WILLIAM H. JENNINGS.

Rev. Mary Baker Eddy, Concord, N. H.

A Favorable Decision.

THE following quotation from the *New York World* of August 8, marks the closing of a case which occasioned much sensational comment in the latter part of 1902, and which was quite extensively reported in the newspapers at that time. The *World* says,—

"After three years of fighting in the courts, County Judge William H. Platt, at White Plains, handed down yesterday a decision sustaining the demurrers against the indictments found against John Quinby, his wife, Georgianna Quinby, of White Plains, and John C. Lathrop of Manhattan, Christian Scientists, for allowing the Quinbys' young daughter, Esther, to die from diphtheria without calling a physician.

"This is a victory for followers of the sect who contended that they had a right under the Constitution of the United States to care for the sick as they thought best.

"The Quinbys and Mr. Lathrop were indicted by the Westchester Grand Jury on October 31, 1902, for manslaughter in the second degree, and they immediately filed demurrers. After various motions to dismiss the findings of the coroner had been made, they were charged with

wilfully, wrongfully, and with culpable negligence failing to provide medical treatment for the child."

It is an interesting fact in connection with this case that two other members of the family were stricken with the same disease and that they recovered under Mr. Lathrop's treatment. That the faith of these parents in Christian Science and their lack of faith in medicine were justified by previous experience, is shown by the testimony of Mrs. Quinby, which we copy from *The Christian Science Journal* of January, 1903, and the fact that previous to the family's acceptance of Christian Science three children had died under medical treatment. Mrs. Quinby's statement of her own case is as follows:—

"Five years ago, I was healed through Christian Science of valvular heart disease and dropsy of twenty years' standing. At the time of my healing I was immense in size.

"When first taken down with these troubles, I became very low, and a consultation of doctors was called. One said that there was no hope; I remember that another said that while there was life there was hope. I became better for a time, but never well, and could never do as others did. I was obliged to be very careful; the doctors forbade me to run or over-exert myself, telling me that if I did, I was liable to pass away at any time. There were days and weeks in which I would suffer intensely. I took the most powerful remedies given for those ailments, and I was continually under a doctor's care.

"About six years ago, I was again taken down, and was considered past all help. At times it seemed almost impossible to keep life in my body, and for a period, all were but waiting for the passing away. During this darkest hour, a dear aunt sent me a copy of *The Christian Science Journal*, from the reading of which, I stopped taking medicines.

"Two weeks from the day I stopped my medicine, I was strongly tempted, and I again took one kind of drug, but only for a week. Never since that time have I taken a drug of any kind. I was convinced that if this healing was for others, it was also for me. A practitioner was then brought to see me, who took my case, and in six months I was a well woman. Soon afterward, I regained my normal size, and from that day to this I have been able at all times to undergo bodily exercise of all kinds, with natural strength and endurance.

"The physical healing was wonderful, but the spiritual healing has meant far more to me; for it has shown me strongly that God is All-in-all to me.

"I never can fully express the love I have for our dear Leader, Mary Baker Eddy. Each day my heart goes out to her with loving thoughts, and I thank her for the precious text-book, which has done so much good in my home."

A fact to be borne in mind in connection with all such cases as the one under consideration is that—notwithstanding the occasional failures which have occurred in Christian Science practice—a very large majority of the thousands of adherents of this faith have been healed by this system after fruitless endeavor upon their part to regain their health through the medicines and other means prescribed for them by the most skilful physicians. Christian Science has won its way to public recognition by its success in healing the sick and reforming the sinful, and all attempts to belittle the work of its practitioners, and to discredit them before the people, should fail as this attempt has failed.

Judge Platt has done his duty, and we congratulate him that he was not moved by public clamor to take hasty action in so important a case as the one just decided.

ARCHIBALD McLELLAN.

A Matter of Discrimination.

THE recognition of the naturalness, the need, and the Scriptural authorization of spiritual healing, is becoming so general that it no longer begets surprise, but while admitting the legitimacy of the position of Christian Science in

this regard, many religious writers display a zeal in their effort to find occasions for reserve in accepting its teaching, which evidences the force of their prejudice, as well as the intensity of their fear respecting the results of the ever-increasing influence of Christian Science on public thought. They are quite willing the world should be healed, if it be done without lessening in any degree the present and prospective sway of their own beloved beliefs.

The pastor of a Christian church in the West is reported to have said in a recent sermon and interview,—

"I am well satisfied that the healing wrought by Christ and enjoined by the apostles . . . is the manifestation of a force not limited to the personal ministry of Jesus and the apostles. People of all religions concede that Christ healed the sick and that he asked of them only faith in him. He intended his work to live after him, and to-day, if we believe, we can be healed."

Commenting upon this, the editor of *The Christian Evangelist* says,—

"The proper attitude for the Church to maintain toward all alleged new discoveries of truth, is to 'prove all things, and hold fast that which is good.' It is unwise for Christians to set themselves in opposition to everything that is new, because it is new. There are plenty of things which none of us have yet found out. . . . To the question, What attitude ought the Church to assume toward those of its members who claim to have been healed through the principles taught by Christian Science? our answer would be that so long as they do not permit the teaching of Christian Science to interfere with their faith in Christ, and with their religious duties and obligations in the Church, they should not be disturbed in their fellowship nor be put under suspicion. They are acting within the limits of their Christian liberty.

"With reference to this matter of healing, it does not follow that, if some cures are wrought through faith, we may expect all ills of the human body to be thus cured. . . . The fact that Christian Science antagonizes modern science and surgery, in the treatment of human ills, is proof of its unscientific spirit, and of a serious defect in the philosophy which underlies it."

These statements are not more interesting in view of the kindness of spirit shown, and the extent of the concessions made, than for the queerness and illogic of the criticism expressed. The teaching of Christian Science lays supreme emphasis upon the necessity of faithfulness to Christ,—the recognition of the divinity and authority of the great Way-shower; the re-living of his life and the fulfilment of his commands,—and it is probable that this would be said of any and every system of Christian thought by those who accept it. Christ Jesus is the world's Exemplar, and all Christians are endeavoring to solve the same problem; namely, the attainment of his more exalted life by the overcoming of sin, sickness, and death, and the true means of determining their success is given in Jesus' words, "He that believeth on me, the works that I do shall he do also." If, therefore, Christian Scientists are looking unto Jesus as the author and finisher of their faith, as they surely are, and if they are effecting the healing which, as conceded, it is incumbent upon all Christian believers to do, then their understanding of Christian truth is approved by its efficacy, and they who caution that Christian Scientists be retained in church fellowship only so long as they hold to a "faith in Christ" which does not heal the sick, place a greater value upon an inadequate theological belief than upon that apprehension of the Master's teaching which meets the practical test he imposed! This astonishing attitude evidences a reserve and timidity in following the truth which practically amounts to an Egyptian bondage.

The further criticism that the faith of Christian Scientists in the power of Truth to heal "all manner of diseases" is unwarranted and presumptuous, applies with equal force, as all must see, to the faith of Jesus and his disciples. If

the knowing of Truth once effected the healing of every type of abnormality, then we may put the Pauline query, Why should Christian people think it an incredible thing for God to raise the dead and heal the sick to-day? If Jesus disclosed and demonstrated a law of spiritual regeneration and physical betterment, that law is surely applicable to every possible condition of human need, and the Christian believer who classifies diseases and insists that God can heal only certain varieties, is making it appear that his God is both incompetent and peculiar, and that the disciples were unorthodox and disorderly in healing without regard to this classification.

The determinative question in the whole matter is this: Is Christian Science healing in demonstration of the Christ-truth? If the answer is affirmative, then certainly no limitations can be placed upon it by those who believe in Christ. This question of the identity of Christian Science healing with that of the Master and his disciples, has come to many a thoughtful Christian Scientist, as well as to the critics of this faith, and he has found his peace-begetting answer in his consciousness of unreserved loyalty to the teaching of our Lord, in his longing for the things of the Spirit, and in his increased dominion over fear, sickness, and sin. The appearance of the "fruit of the Spirit" in his life, and the ability, in some degree at least, to do the works of Jesus,—these facts which have attended his more spiritual understanding of the Word, bring the satisfying assurance that he is in harmony with the thought of the great Galilean.

The declaration that Christian Science "antagonizes modern science" and is therefore unscientific, is unsound in its premise and therefore valueless in its conclusion. With mathematics Christian Science has no contention, nor has it with the so-called natural sciences so long as they confine themselves to their legitimate fields; viz., the discovery, aggregation, and classification of the facts of human experience, and the study of their relations and utilities. When, however, the physical scientist enters the domain of theory, and on the basis of sense-testimony ventures to speak dogmatically respecting the nature and qualities of being, he is sure to go astray, and it is here that Christian Science, reasoning from the nature of God and His relation to the universe and man, as revealed in Christ Jesus, corrects the false assumptions of a material philosophy and reaches a conclusion which is capable of practical proof. Christian Science not only indorses, it embraces all that is scientific; that is, all demonstrable truth.

JOHN B. WILLIS.

"Prove all things."

THE present age gives promise of true progress, for the scientific impulse has entered all fields of human experience, and is making constant demand that every theory and every undertaking shall be subjected to scientific tests, that their value to mankind may be accurately determined. It is inconsistent with the law of progress, either to reject a theory because it differs from popular belief, or to retain one because it has long been generally accepted. Paul's counsel, "Prove all things," is being heeded as never before, and with good results. Students of the Bible must see that a divine demand rests upon all professed Christians to seek proof of the genuineness of everything offered for their acceptance, and that this demand requires of them the demonstration of their own rightness as well as of their sincerity.

In Malachi we read, "Prove ME now, . . . saith the Lord of hosts," and we begin to do this when we accept and experience the healing power of divine Truth. We are constantly reminded in our text-book that it is our privilege to prove for ourselves every statement of truth, even as the Master furnished proofs of them, and the only fair inference from the loving counsel above quoted, is, that unless we strive to prove the allness of Truth for ourselves, and thus incidentally prove it to others, we "rob God" by virtually

denying that divine Love and wisdom provides for all human need, even for our illumination in a time of doubt. A single condition is imposed upon all who would realize these blessings,—“Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Herein is revealed the infinite Giver, who bestows upon us life and health “and all things,” who ever calls to us, “Prove me now.” Thus appealed to, we may well ask ourselves, Are we bringing all the tithes into the storehouse, or are we robbing ourselves by withholding that which rightfully belongs to God? If we fail to receive an outpouring from the opened windows we will surely know the reason therefor.

Because Love blesses us hourly, we must needs bring the tithes of love in return,—love for Love, for the Christ, for the Cause of Truth, and for each other. For the riches of Truth we must bring tithes of truthfulness in thought, word, and deed,—tithes of whatever expresses substance and good to our present highest sense. To withhold in a single particular that which is due to divine Love may hinder our advance until this demand is met. Man has no separate interests from God, though mortals blindly imagine that he has, and in seeking to advance such interests they lose sight of the true way,—the provable way,—in which alone every blessing is to be obtained. There is nothing uncertain in Truth, and Christian Science teaches how we may get rid of all that is doubtful as well as undesirable. Good is positive and potent, it rebukes and destroys every manifestation of evil, it is scientifically provable, and always attainable by the honest, pure thought. If healing, or any other blessing seems to be withheld, we need to apply to ourselves the severest tests, and rise to the demands of the occasion, knowing that divine Love has left nothing unprovided for, and that our duty is disclosed in Paul’s admonition, “Prove the sincerity of your love.”

ANNIE M. KNOTT.

Letters to our Leader.

Boston, Mass., June 27, 1905.

Mrs. Mary Baker G. Eddy.

Beloved Leader and Teacher:—Permit me to tell you how happy I am that your biography has appeared in “The Book of the Presidents and Representative Americans.” I have just read the news in this morning’s paper, and hasten to write you of my pleasure over this further evidence that the world at large is learning to set a higher value upon your life-work, and thus upon your position in history. In the fact that this mark of recognition has been extended to you as a woman, I see a growing breadth of view in public thought. I am also led to believe that the incorporation of your biography in this beautiful work is a sign of gratitude towards one whose sole ambition it is to serve.

May your message be furthered by “The Book of the Presidents and Representative Americans.”

Your grateful student,

W. D. McCrackan.

London, England, July 26, 1905.

Beloved Leader:—Knowing your unfailing love for, and interest in this and all other branch churches, we write to let you know of the step we are about to take. On Sunday, the 6th of August, we shall enter the first half of our new church building, and, with no special outward ceremony, hear for the first time the Lesson-Sermon read within its walls. While feeling a great sense of joy and gratitude for the work carried so far, and for the lessons and experience gained thereby, we know that much still lies before us, but we look forward to its accomplishment with the ever-growing confidence in the power of divine Love which we are gaining through the teachings of Christian Science.

We pray that this divine Love may enable us meekly to

press along the way, to demonstrate selflessness and unity, and thus, in the strength of Spirit, to present to humanity true Christian Science. We pray to seek only divine guidance and to show forth only the fruits of Spirit.

With a sense of love and gratitude to you which can only be learned from Truth,

We remain, lovingly and gratefully,

The Board of Directors, First Church of Christ, Scientist,
London, England.

W. A. BOSWELL, *President.*

Chicago, February 23, 1905.

To Reverend Mary Baker G. Eddy.

Our Dear and Loving Guide:—What may a willing disciple of the blessed truth you have loved and lived say to express her unbounded gratitude for the possible at-onement with the living God? That I knew no God when I came to Christian Science, and that no material persuasion could have had any effect whatever upon my thought, and that the demonstrable truth, as taught in Science and Health, and the spiritual vitality your own pure thought established therein, has indeed been the balm of Gilead for my hungry and famished sense, is surely true. My gratefulness must be lived, thus giving God His own recompense.

Yours most fervently,

MRS. MARY ELIZABETH R. LEVINGS.

Readers Elected in New York.

A RICH, retired New York business man has been chosen First Reader in the new Christian Science Church at Ninety-sixth Street and Central Park West. He is Edwin T. Hatfield, who has been a student in the New York City Christian Science Institute under Mrs. Augusta E. Stetson.

His assistant, or Second Reader, will be Miss Sibyl Huse, daughter of the late Colonel Caleb Huse of West Point. Miss Huse has been a sister pupil of her elderly superior in the Christian Science school.

According to the by-laws of the sect new Readers are elected for each congregation every three years. Those retiring this year are Miss Laura C. Lyman, First Reader, and Steuart C. Rowbottom, Second Reader.

Mr. Hatfield is the son of a noted New York clergyman, who officiated for some twenty-three years at the Seventh Presbyterian Church, at Broome and Ridge Streets, and afterward at the North Presbyterian Church, at Ninth Avenue and Thirty-first Street.

Mr. Hatfield’s business life commenced in the office of his uncle, Moses Taylor, who was one of the ablest and most respected merchants of his day. He was incidentally associated with Cyrus W. Field in financing the laying of the first Atlantic cable.

Later in life Mr. Hatfield became president of the Lackawanna Iron & Coal Company, of Scranton, Pa. He has long since, however, retired from active commercial business.

Mr. Hatfield is one of the oldest members of First Church of Christ, Scientist, New York, and has been chairman of its board of trustees for more than fourteen years. He also held office at one time in the capacity of Second Reader.

The New York Evening Journal.

List of Members.

The List of Members of The Mother Church, including those admitted June 6, 1905, is now on sale. Single copy, 50 cents; six copies to one address, \$2.50; twelve copies to one address, \$4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

It is with a sense of duty to God as well as to my fellow-man, that I undertake to write this testimony, hoping that it may give cheer to some one who is now discouraged. About the beginning of last summer my little girl, thirteen years old and our only child, became ailing, and in spite of all we could do for her continued to grow thinner and weaker. Her school was only a few steps from our house, and she was very anxious to finish her school work, but I was ashamed to see people turn and look at her on the street. She was so thin and weak it did not seem as though her poor little limbs would hold her up. When at home she would not eat anything to speak of, and when she did she would throw it right up. The last of June the school closed, and she seemed to give quite out and wanted to lie down all the time. At night she was delirious. On July 4 we went away, but had to return, she was so sick, and I had to carry her from one train to the other, as she could not walk. Friday, July 8, the physician that we called in made an examination, took her pulse and temperature, and said, when he came from the room, "I am sorry to tell you that you are going to lose your daughter. Her lungs are both gone, or at least one is entirely affected and the other nearly so." He told us she had quick consumption, and that it would be cruel to make her take medicine that could do her no good, but that he would leave her something to make her sleep nights.

We were desperate. I had, however, been reading some Christian Science literature for a few months and believed in it, as I had seen a little girl, afflicted the same as my own was, restored; so I at once sought some who were acquainted with it, and such words of comfort and love as they spoke to me I shall never forget. They directed me to a practitioner, whom I went to see, and I was told by her that we must not use the opiate. I went home to talk it over with my wife. All this time my dear child was coughing and raising constantly. I went to the Wednesday night meeting, July 13, and after the meeting I requested the practitioner to give my daughter treatment. When I got home she had stopped coughing and I do not think I heard her cough again. The next day she commenced to eat, and it seemed as though she could not get enough. She would get up in the night and eat. July 20, just one week from the time she was treated, there was to be a picnic twenty-seven miles away, to which she wanted to go. I said, "God will take care of her," so she and her mother went. She came home feeling fine. She got weighed that day and her weight was fifty-nine pounds. To-day, November 26, she weighs seventy-nine pounds, and is a healthy child. About a week after I requested treatment, I went to the meeting, at the close of which I handed the practitioner the customary fee for one week's treatment. She insisted on my taking all but one dollar back, as she said she had given but one treatment, and said that the rest did not belong to her.

I am very grateful to our loving Father that this dear child has been spared to us, and I am also very grateful to that loving, loyal woman, Mrs. Eddy.

PERCIVEL M. NEWCOMB, Stoneham, Mass.

[The following extract is from a letter just received in answer to an inquiry respecting the above testimony.—ED.]

My daughter has continued to be in the very best of health since her healing. Before this we had to be very careful of her, winters, as she was subject to bronchitis, but this last winter she has gone out in all kinds of weather, waded in the snow, got wet, has come in, changed her clothing, and gone out again. We have been happier and healthier since we have learned the truth by reading the Bible, and our text-book, written by Mrs. Eddy, that good woman whom we have all learned to love. We have had some other

demonstrations which to me seem wonderful. I hope that her case may encourage some poor sufferer.

P. M. NEWCOMB.

I wish to express my gratitude for Christian Science, and for the many blessings that have come to me and my family from this blessed Christ-truth, revealed to our age through Mrs. Eddy. I had been an invalid since my last child was born. I went through an operation, but instead of getting better I got worse. I tried five different doctors, and was in a hospital several times, taking treatment, and was so miserable that I did not know what to do. I tried medicine, but all to no avail. I learned that no matter how many diseases we have, they can all be cured if we only let go of our false gods and turn to the one God,—divine Love. I had severe uterine trouble, besides liver, stomach, and bowel troubles, but thanks to God who healeth all our diseases, we did not have a drop of medicine in the house after we came into Christian Science. We have three children and they are all learning to demonstrate the truth for themselves. We study the *Sentinel*, *Quarterly*, and *Journal*.

My heart is filled with love to our dear Leader, Mrs. Eddy, for bringing us this blessed truth that makes us free.

MRS. MARY WIECK, Grand Mound, Ia.

Nearly eight years ago Christian Science was first brought to my attention through the healing of my sister, who had been a semi-invalid for several years previous. On witnessing this sudden emergence from darkness into light, I naturally became interested, sought help, and in one week's time was greatly benefited both physically and mentally, being healed of sick headaches, to which I had been subject as far back as I can remember. Other physical ailments have also been destroyed through the application of Christian Science. One in particular I would like to mention, as it may give some seeker for the light encouragement to press on and be not weary in well-doing. I was attacked with a form of rheumatism whereby I was greatly hindered in walking, and at two different periods (about six days apart) on awaking in the morning it was with the greatest difficulty that I could move. I managed within a short time to get out to a practitioner, who lived near where I then resided, and a treatment in each instance put me on my feet in more ways than one, and the ailment was entirely destroyed in a short time.

I could never enumerate the many proofs I have had, and do have every day, of God's care and protection through the study and right application of Christian Science; the ever-present help it is to my loved ones; the ailments that have been destroyed through absent treatments; the knowing that we can lift the burdens that beset humanity, and the peace it brings to us in relieving such as desire to live rightly, lovingly, and purely; and to realize all the good that is for each and every one.

I am very thankful that I have been privileged to gain this true understanding of God,—this demonstrable truth, given to us through the untiring devotion of our dearly loved Leader, Mrs. Eddy, who, as the Discoverer of Christian Science, is enabling so many weary, diseased, and heart-sore pilgrims to find their way into the consciousness of man's unity with his Maker.

MISS KATHERINE G. DILLON, Chicago, Ill.

Shortly after rising one morning, I was attacked by a sharp pain which seemed to encircle my waist; it was so severe for a time that, when stooping or sitting, I could scarcely raise myself up. I was striving continually to affirm the facts of being, mentally, while performing my morning duties about the house, and did not, by word or action, show to those around me the struggle I was going through, but I was unable to sit down for any quiet work until about ten o'clock that morning. I then took up my study of the Lesson-Sermon for that week (it was the

lesson on "Spirit") and it contained this reference, "What? know ye not that your body is the temple of the Holy Ghost?" I knew at once that I had found my help, for as I read the words I had a clearer sense than ever before that the real man is spiritual,—not for a moment subject to matter nor to any of the limitations of so-called material law. Gaining immediate relief from this realization, I continued joyously along this line of thought. The task was a delightful one and brought to me many helpful lessons, for the ray of light I had received brought out, in the words I read in the Bible, things I had never before seen, although I had of course read them many times. This demonstration over a sense of suffering was very helpful and beautiful to me.

MRS. ADELA S. HAWLEY, Seattle, Wash.

My gratitude for Christian Science cannot be expressed in words. It is eleven years since I first heard of it, and up to that time I depended on *materia medica* as my help, but since then I have learned that God is our only help. I have been healed of many diseases through Christian Science, and for these demonstrations I extend my sincere thanks to Mrs. Eddy for revealing this wonderful truth to the world through "Science and Health with Key to the Scriptures."

I feel very grateful that I am among those who are fighting against error, and I find that the more I do for God and His kingdom the more blessings I receive. The *Sentinel* is a great help to me, for the testimonies make me the stronger to do as Christ Jesus commanded, "Preach the gospel" and "heal the sick."—CHARLES E. CUMMINS, Newark, O.

About five years ago I became interested in Christian Science through reading our text-book, *Science and Health* by Mrs. Eddy. After reading the book for about three weeks, I was convinced of the truth it contains, and knew that I had no other desire than to work for this great Cause. Learning that one could be instructed in Christian Science, I felt I must go to America and be taught. My father is one of the oldest pharmacists in the city where I live, and when I spoke of my desire I did not receive any encouragement. However, I started to read the Lesson-Sermon with others who were interested, and after three years, working as far as I could understand the text-book, the way was opened for me to visit America. I found from *Science and Health* that error could not keep me from learning how to demonstrate the truth, and one by one the obstacles disappeared, the last though not least of which was a dread of the sea. I had been so afraid, that I could never enjoy the pleasure of boating on our own calm lake, but when I started on the long water journey my thought was filled with messages from the Bible, of God's loving protection. The fear of seasickness was overcome immediately by reading in *Science and Health*, page 259, lines 23 to 26. Words will never convey the gratitude and love that I feel towards all those I met in Boston. I had the privilege of seeing our dear Leader at Concord, and of attending the dedicatory services there on July 17, 1904. To attend the services in the dear Mother Church was an experience to awaken greater love for God, who has revealed this truth through Mrs. Eddy. Christian Science has certainly changed my darkness into light, and taught me what constitutes true happiness. My heart is full of love and gratitude to God, and to our Leader for this revelation of Truth, and for the countless blessings I have received. My earnest desire is to reflect Truth and Love always.—EDITH MALYON, Ballarat, Australia.

I wish to express, in a small way, my gratitude for Christian Science. The truth was brought to my notice by an osteopathic physician, over a year ago. I was in my senior term in osteopathy and had also had experience with medicine, being a graduate nurse with some experience, and was

quite prejudiced against Christian Science. I had known this physician all my life and knew him to be a close student and an honest seeker after the best way to help suffering humanity.

It was during my vacation and when I was treating some of his patients that he spoke to me. I listened to what he said, read his copy of *Science and Health*, and was relieved of a headache that was almost constant, year in and year out, being most severe at times. Just before returning to school I purchased a copy of *Science and Health*, and tried to study it. I found myself unable longer to accept what my osteopathic instructors had to say, and I was finally compelled to give up my school work.

Soon after, my wife was healed in Christian Science of a trouble which medicine and osteopathy had failed to cure, and my prejudice was overcome. I have had a struggle with the question of financial supply, but I clung to Truth, and with the aid of some good Scientists and the help of church services, so much has been accomplished that I cannot express the gratitude I feel at this time. I have learned to make many demonstrations for myself, and find something new each day for which to be thankful. One experience which proved helpful occurred two months ago. I received a severe blow upon my thumb-nail. I knew enough of the truth to stop the pain and soreness completely that day, and I have had no trouble or inconvenience from the injury, although I lost the nail and now have a new one. Twice before I have had similar injuries, losing the nail both times and suffering considerable pain. One of these two injuries was no more severe than the recent one, but I had only partial use of my hand for about three months after the injury.

R. G. SUTHERLAND, Des Moines, Ia.

What Christian Science has done for me in the last eighteen months, it would take too long for me to tell, but I will relate some of the benefits I have received. My eyes were badly affected, so much so that at times I could not see large print; but through reading *Science and Health* and making a study of the same, my sight was restored. It is stronger than it ever was before. This was my first proof of the truth in Christian Science.

My second experience of the power of this truth was on a voyage from the west coast of South America to Hamburg, Germany, when my steward became violently insane. This condition was brought on through fits, which he had very often. He became so violent that it took three men to hold him. Christian Science treatment was given him by a lady on board ship, and in less than four hours the man was in perfect health, going on with his duties; and to my knowledge he has never had a return of the insanity or the fits. This was about twelve months ago.

My third experience was on the same voyage, when we were blocked in the ice nine hundred miles southeast of Cape Horn. It was winter, and we had but a few hours' daylight. To mortal sense it seemed that nothing I could do would save the ship, with all on board, from destruction. Before night set in, I went into my chart-house and asked God, in spiritual prayer, to guide me out of this danger. I received my answer, which was contrary to all nautical experience, but I acted on it at once, and when daylight came I then had the proof that God had saved the ship from destruction. Daylight revealed to all that the course which the ship had sailed over was completely blocked with icebergs from five hundred to a thousand feet high.

These three experiences have proved to me that spiritual prayer is always answered. Before I became a Christian Scientist I was a member of an orthodox church, and as one of my relatives was at one time head of that denomination in England, I considered well before severing my connection with it, but I had always felt there was something lacking in its teaching. This caused me to attend the services of other denominations, both in England and in nearly all parts of the world, and to my idea I have never found any teaching

to equal that of Christian Science. I cannot be too thankful to our Leader, Mrs. Eddy, for bringing to us this great truth.—CAPT. R. H. BLACKMORE, Liverpool, England.

About a year after I was healed of pulmonary consumption by Christian Science, I had a severe attack of pleurisy, and no practitioner being within reach, I strove to demonstrate for myself, but without success. After many hours of suffering, I decided to try my old material remedy,—the counter-irritant,—which had never failed to give relief in times past. I used it thoroughly, but was surprised that I received no benefit. I asked myself, What do I lack? Am I trusting in God? Evidently not, or I would not have used the counter-irritant, and besides it was midnight, and I was sitting up holding my aching side. Surely my position was not that of one who trusts in God. I retired at once and tried to realize God's spiritual creation. As I closed my eyes to materiality, the beauty and reality of spiritual being dawned upon me, and for some minutes I feasted upon a contemplation of spirituality. It was plain to be seen that all was love, joy, peace, and happiness. At last it occurred to me that my pain was gone. Certainly God is Love, and He was very near to me at that moment. I took a deep inspiration, with no pain, then a complete exhalation, with no discomfort whatever. I was astonished. At other times it had required several days after so severe an attack of pleurisy before I could take a full breath. I cannot express the gratitude I felt at that moment for my deliverance.

One thing remained, however. God was with me; surely He would show me how I could prevent a recurrence of my past painful experience. Spiritual intuition pointed to the Word of God. I seized my Bible, opened it and read these words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." How strange that I should turn to these words, and how well they fitted the circumstances.

Truly, in our gratitude to God, we should not forget her who has toiled so unremittingly to replace a vague sense of truth with practical Christian Science.

J. MARSHALL KING, S. Frankfort, Mich.

In my hopeless endeavor to put out a fire caused by exploding alcohol, I found, after the firemen had gone, that my hands were badly burned. For a few moments the pain was terrible. It seemed as if my hands were gone and nothing was left but burning pain. Almost instantly, I remembered the three Hebrews in the burning, fiery furnace and how they came forth unhurt. Then the words of our hymn, "The flame shall not hurt thee," seemed to ring in my ears. This was followed by a great peace which passed all understanding, and in ten minutes the pain had gone, never to return.

MARTHA KEEP SINCLAIR, New York, N. Y.

My heart goes out in thankfulness to God for the revelation of Truth as it is given to us in Science and Health, knowing by experience that it brings to us life, liberty, and love. In the proportion that we understand Christian Science do we indeed become the children of God, endowed with the wisdom and power which enable us to be masters of every situation. It is now about twelve years since I first heard of this Science, which was very distasteful to me at that time; but I soon saw some healing which I could neither deny nor forget, and after several years I began to read Science and Health. When I saw that it contradicted the evidence of the material senses I gave it up, because this was about all I had to go by at that time, yet it was very unsatisfactory. I tried hard in my material way to be good and kind, and when this did not meet with a response from personality, I felt greatly hurt. After repeated trials and failures, when I knew not which way to go, I became very skeptical and suspicious, while worldly success

seemed too selfish to be worthy of any great effort. In this way I drifted on for several years more, and then I got to a town where there was a Christian Science service, which I attended, and the kind reception given me there, the happy, contented people who showed real interest in me, convinced me they had something I did not have, neither had I ever met anything just like it before. They seemed to have absolute faith in something, and their quiet, contented way, which was yet vigorous and active, brought to me a sense of peace. In this way I was led to study Christian Science for myself, and I got much help; still, when reading in the Bible of the great things done in former days, it seemed like a fairy tale, because I could not make its teaching applicable to my daily life and in my business. I did not understand that Life is spiritual, that all material seeming is false, and that it must be denied and overcome. We can read hardly a sentence in Science and Health without being told what to do, and that all our work is mental; that we need not fight with personality, but with our material sense of personality. These great truths I did not then understand, so Christian Science was laid aside and I drifted into materiality until utter darkness was my lot, not one ray of light shone on my path. Failure and ruin on every side seemed the inevitable. My earthly means failed, and my physical energies were not equal to the occasion. My condition could not have been worse, but this was the schoolmaster to bring me to Christ.

In this condition I again took up the study of Christian Science under the kind guidance of a faithful practitioner, and the spiritual understanding which has unfolded to my consciousness is unspeakable. I have learned by experience that divine Love never fails to meet our every need. I used to think that unless the divine light showed me the path in advance, I could not take the next step, and thus darkness came in, but I have since learned that this was error. What a revelation it is to know that evil, sickness, and death are not realities! I have been led out of darkness into light, from doubt and fear into freedom,—better health and purer morals,—and in this Science I find a rule for the solution of each problem in social and business experience. I can find no words to express my thankfulness to God, for the revelation of Christian Science through our Leader, Mrs. Eddy. It is indeed the manna which comes down from heaven and feeds a hungering world.

F. B. LEAPER, Withee, Wis.

There is so much for which to be thankful, but just now I was thinking of what it means to me, to be free from sensitiveness to climate, atmosphere, and immediate environment. Then my thoughts go out to our Leader, Mrs. Eddy; whenever I think upon her life, I want to try harder than ever to be lovingly obedient to our Father-Mother God.

C. L. HARRIS, Boston, Mass.

[Written for the *Sentinel*.]

The "New-Birth" Day.

V. K. S.

PILGRIM, as the years roll by,
See God's beauties all unfold;
Age is gain for those who try
To leave the dross and guard the gold.

Never pause to think of time,
Nor sigh and falter: It is night.
Look to the eternal prime;
Look for the immortal Light.

Years are steps by which we rise
Nearer youth, and lose decay:
Grow more loving, strong, and wise,
Thus unfolding in God's day.

From our Exchanges.

In the light of twenty centuries of Christian teaching; in a more general recognition of brotherhood; in the kindlier spirit introduced through the progress of a higher civilization, it is inconceivable that Christian nations should believe war to be justifiable under any condition. There may appear to be great principles involved in national disputes, but to say that those principles cannot be maintained except by war, is an open contradiction of the very heart of Christian teaching. It is from human weakness and hate that wars and rumors of war continue through the generations, but this does not argue their justification. Whatever may be our declarations as to the desirability of peace measures, so long as we allow war to continue, we are in league with the fiercest spirits of hell. Standing in the calm of the teaching of Jesus, how strangely inconsistent for Christian nations to accept as matters of necessity the decisions of cabinets and political leaders, which plunge nations in awful carnage and strife, with unspeakable suffering and swift death. Bloody battlefields are held in honor because humanity has glorified a hateful superstition. We condemn the murderer and consign him to oblivion. We uphold and make honorable the deadly strife of contending arms. We hang the man who shoots down his fellow-man in the pursuits of daily life; we cheer the battle-line and admire those who can effect the greatest sacrifice of life. War, what virtues do we attribute to its hellish horror! What a perversion of every principle and claim of righteousness! What folly for men who believe in peace to act as though justice could find no arbitrament except in the fierce conflict of death!

The Standard.

There must be a sense, both on the part of the business man and the politician, on the part of those who have and on the part of those who desire to have, that power is a trust and not a privilege; that life is to be valued not for what it enables us to get out of the people but for what it enables us to give to the people in the way of service. This was Christ's message nineteen centuries ago. This is the message of every true prophet. This has been and must be the message of the Church whenever the Church is a power among the people.

PRES. ARTHUR T. HADLEY.

The Independent.

Jesus was a *real* king. Not a puppet of robes and diadems, but Lord of the land by virtue of the qualities of his character and rule. He was the only man to whom the title ever came who realized the aspiration of the nation's soul. Of all who ever wore the crown not one ever had such authority as he, not one so touched the deeper chords of feeling in the heart of Israel, nor saw so clearly the goal of her ideal. For he alone is King who gathers in himself the history, the self-consciousness, and the hope of those over whom his authority extends. —*The Universalist Leader.*

What would happen to religion and theology if an ethical revival of the right kind were carried on? Would not faith, hope, and charity take care of themselves? If there were a rising tide of righteousness sweeping through the highways of our towns and cities, without reference to doctrine, would there not be an eager desire awakened to know more about the eternal sanctions of righteousness?

The Christian Register.

As men give themselves up to practical morality, and understand the saying, "He that doeth the will," they find themselves treading in the footsteps of the Master. The renaissance of morality is the revival of religion that we need. No one can speak of Christianity as outgrown when, as yet, "it has never been tried."

PROF. FRANCIS G. PEABODY.

The Christian Register.

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Box 56, Fall River, Mass.